



“HAMASHIACH YESHUA THE KINGDOM OF
GOD ALMIGHTY- THE LORDSHIP OF
YAHWEH SABAOTH”



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ARTICLE 01: THE DIVINE LORDSHIP AND COMMANDEERING OF JEHOVAH SABAOTH:

SECTION 01: THE SIGNIFICANCE OF THE NAME JEHOVAH SABAOTH:

There is God Almighty, even Him Named JEHOVAH ADONAI SABAOTH YAHWEH the ETERNAL I AM, Which Living God is Titled JEHOVAH, the descriptive Title that MEANS THE SELF EXISTENT ONE IN WHOSE SELF IS HIS HOLD OF LIFE, POWER AND GLORY; Thus God Almighty did not become but forever stands the Eternal One that is not at all limited by Time, but the God that created the person that is Time, Thus Time is a person of the conference of the third Heaven that worships God Almighty, which God both created the beginning and the end, which God holds neither beginning nor end but forever is, even the God Who yesterday IS, today IS and Tomorrow IS, Even as by His Omnipresence as the I AM that is neither expansive but is Eternal from everlasting to everlasting, Being infinite beyond comprehensive measure appertaining greatness, and appertaining divine supernatural glory and power. Thus God Almighty holds life in Himself unto Eternal life Existence, even the Divine Eternal Being Who Alone exists by His own power, Being not an abstract universal force but the Divine YAHWEH Who Is One Being revealed through Three main Persons, even the God Who speak unto the manifestation of the Omnipotence of His Eternal Divine Supernatural Virtue. Thus God Almighty stands Him Who by Divine INDABA conceptualized, designed, formulated and computed every the conversation of time, Thus time was created of God and Time stands unto the conversation of worshipping God Almighty. Thus in the conversation of the Divinity of the Eternal God, it stands that GOD Almighty is One Being that reveals Himself through the Three Main Persons with their Subexpressions of Beings and SubPersons: Thus YAHWEH the I AM Is the Eternal God that reveals Himself through the covenant of the Sacred Divine Trinity, even the covenant of the Eternal Father, Word and Spirit, where the FATHER is YAHWEH the CHIEF of the GODHEAD, where the Word IS YAHWEH the ETERNAL SON, and the Holy Ghost is YAHWEH the ETERNAL SPIRIT, Which Three Persons Are One, even as preached saying "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 JEHOVAH SABAOTH IS HIM YAHWEH THE ETERNAL FATHER THAT SITS UPON THE HEAVENLY THRONE, even in that God Almighty did stand unto the creation of all existence in the realms both Celestial and Terrestrial, and He did establish His Kingdom in the Heavenly realm, even in the Celestial realm, where He reigns and sits upon His Heavenly Throne unto the conduction of Sovereign Divine Majesty. Thus the Heavenly Kingdom is the Divine movement of the Sovereign Majesty of God Almighty, where He Sits enthroned JEHOVAH SABAOTH the LORD GOD of HOSTS that Commandeers the Heavenly Angelic Hosts, which Hosts are the Armies of God, even the strongest military force in existence. Thus the Name JEHOVAH ADONAI SABAOTH MEANS THE ETERNAL SELF EXISTENT ONE THAT REIGNS AND PRESIDES IN DIVINE SOVEREIGN MAJESTIC RULE OVER ALL EXISTENCE THROUGH THE COMMANDING OF THE HEAVENLY HOSTS, the Hosts of God being great and empowered unto warfare by the enforcement of the Will of Him Who sits upon the Throne.

SECTION 02: HIM WHOSE DIVINE NATURE IS THAT OF THE WARRIOR GOD:

It stands that GOD Almighty stands titled the Eternal God of War, even YAHWEH Whose Eternal Nature stands the conversation of Victory in Warfare, Thus He Is GOD Almighty the Eternal Warrior that bears skill of Divine Standard unto conversations of Warfare, even the Great Warrior that reveals Himself through conversations of warfare. It too stands that warfare is one of the conversations through which GOD Almighty expresses His Omnipotence, even the infinite power of His Eternal Might and glory to the extent that God Almighty can destroy existence simply by a single breath, and because omnipotence means that God Almighty cannot lose, it therefore stands that Victory in warfare is part of His Divine Nature, even as preached saying "Then sang Moses and the children of Israel This song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. the LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. the LORD is a man of war: the LORD is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. the depths have covered them: they sank into the bottom as a stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were conthealed in the heart of the sea. the enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them;" and "What shall we then say to these things? if God be for us, who can be against us?" Thus God Almighty stands incapable of defeat.

It also stands that God Almighty did define and author and create every the conversation of warfare, in realms both celestial and terrestrial, where celestial warfare strands the conversation of warfare against Angels unto the determination of dominion hold as appertaining respective principality, and terrestrial warfare stands the conversation of warfare among the sons of man, even bloodshed in warfare among nations in pursuit of power: where God Almighty intervenes in celestial warfare by easily disarming and destroying whatever the demonic principality before, and in terrestrial warfare many times in the history of man has He intervened by Divine supernatural power unto victory's manifestation, sometimes even through the enemy destroying himself without His redeemed having to fight, even as was well preached through Jehoshaphat and Judah saying "And all Judah stood before the LORD, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of Thus great multitude; for the battle is not yours, but God's. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in Thus battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be

dismayed; to morrow go out against them: for the LORD will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Thekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. 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. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, the valley of Berachah, unto This day:" It too stands that God Almighty did not become a Warrior, but Eternally was, is and forever shall be the Warrior God, The God of War, which God IS JEHOVAH SABAOTH NISSI Who wars on the behalf of the Redeemed unto their manifestation of victory by the moving of His mighty Hand.

SECTION 03: THE DIVINE KINGDOM OF SOLDIERS WITHOUT ANY FORM OF ENMITY AND OPPOSITION:

It stands that God Almighty is YAHWEH the ETERNAL CREATOR JEHOVAH ELOHIM that fashioned and created all things inclusive of the Celestial and Terrestrial Realm, even Heaven and Earth, which Celestial realm stands comprised of three Heavens, the first Heaven stands the resting place of the saints of HaMashiach the Heavenly Nations of God Almighty, and the city and Temple of God, the second Heaven being the base of the Angelic Hosts of God Almighty under the directive of Michael the Archangel, as well as the ministering Angels of God Almighty under the directive of Gabriel the Archangel; then the third Heaven stands the conference of the sons and persons that represent every the conversation of creation, which conversation stands inclusive of the persons Wisdom, Time, Grace, Prophecy, Faith, Prudence, Victory, Power and Purpose and others, which persons stand highest in rank of creation unto answer as chief before God Almighty, the three Heavens being united by the Throne of God Almighty. What then stands phenomenal about GOD Almighty is that even before the existence of any the enemy of God Almighty, even before any conversation of adversity against His holiness and Divine Majesty did God Almighty create the greatest conversation of military power that entails the Heavenly Angelic Hosts, where the enemies of God originally emerged from the Hosts He created, Thus the evidence of Warfare as The Eternal Nature of GOD Almighty is in that before adversity, He stood JEHOVAH SABAOTH the ETERNAL COMMANDER before the existence of any enemy.

Thus the eternal nature of God Almighty the God of War stands preached saying "Then the LORD awakened as one out of sleep, and like a mighty man that shouteth by reason of wine. And he smothered his enemies in the hinder parts: he put them to a perpetual reproach. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever. He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands;" and "the LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting. the floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. the LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever;" and "the LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

SECTION 04: THE CONVERSATION OF DIVINE LORDSHIP:

Definitively Lordship stands the conversation of entitlement and position of authority unto the directive and determination of every the conversation manifest in the respective context and collective subject and submitted to him standing the supreme of the context and collective, that is Lord: Thus divine Lordship stands the conversation of the entitlement of the Holy Supreme Being that bears Divine entitlement and position of rank, Being and virtue unto the authority of the determination of every the conversation manifest in the context and collective throughout the realms, manifestations and conversations over which He sits and presides as God, Thus the Divine Lordship of HIM YAHWEH REVEALED and TITLED IN HOLD "HIS DIVINE LORDSHIP, JEHOVAH ADONAI SABBAOTH THE SOVEREIGN LORD GOD OF HOSTS" stands the conversation of Lordship, even the Divine Position and Entitlement unto the Chief Supreme and Sole Authority of the determination and Directive of every the creature, conversation and manifestation throughout all existence and throughout all realms both Celestial and Terrestrial. It too stands that the Lordship of God Almighty stands fashioned through Divine Sovereignty, even the conversations established, resolved and predetermined in Ancient INDABA, as preached saying "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. 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 justify." Thus the conversation of Divine sovereignty of Heavenly Majesty by Throne without the imposition and obligation of owing answer to any. Therefore the Lordship of JEHOVAH SABBAOTH stands the right and rank of Godhood in authority absolute unto the dictatorship of all creation's progression in time without subjection to any but all conversations standing unto the manifestation of His Divine will as Through the commandeering of the Heavenly

Host and by His Divine Virtue the resolution and determinative enforcement of His Divine Will, Thus the Divine Authority unto the dictation of the manifestation.

Moreover appertaining the Divine Lordship of JEHOVAH ELOHIM, it stands that Him Being the Eternal Creator of all things, Thus He Is the Divine Proprietor of all time and by that accordance of all things, which conversation too stands true and preached in HaMashiach in that by Him were all things created and made subject to God Almighty the Divine Eternal Proprietor of all existence, 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." It therefore stands that all things being created and owned by God Almighty, all things therefore stand subject to Throne of God and by that same shall all things be judged of God Almighty unto the conclusive determination of what shall stand to each creature its respective fate appertaining eternal existence, even as in accordance with the standards and precepts and order recorded in eternal law and revealed by the Gospel of the Nazarene Carpenter the HaMashiach and Son of the Living God.

SECTION 05: THE CONVERSATION OF KINGDOM MILITARY COMMANDEERING:

Military order stands the conversation of armed force that stands unto the both the defense and enforcement by war of state interests, order, government, security, citizenry and defined territorial jurisdiction and enterprise in all contexts legal, financial, industrial, religious and expressions of defined citizenry, constitution, culture and freedom according to national mandate: in that accordance military order Thus is the strength of state unto the retention of its purpose and cultural ideology. Thus the definition of the Heavenly Kingdom military Order stands that the Angelic Hosts of God Almighty, under the commandeering order and divine calling and commissioning in Divine Directive unto the defense and enforcement of the Heavenly Kingdom Athenda appertaining to hope subjection and compliant enforcement of eternal law throughout all creation both celestial and terrestrial, that all things stand in perfect compliance as defined by Heavenly Throne, which definition of Divine purposes were resolved and determined in ancient INDABA, Thus Heavenly Kingdom military order stands unto the dispensation and enforcement of the will of God Almighty, even the dictation of Him Who sits upon the Throne. In that conversation of military order, it stands that there must sit One Highest in post of rank in military order bearing title of Commander in Chief, which title in Heavenly Order is Him that sits JEHOVAH SABAOTH unto the dictation of every the conversation and commissioning of Angelic Host as by entitlement of Sovereign Majesty, even which title stands granted to Him Worthy to sit Supreme above all unto the determination of Angelic commission and command.

In that accordance, it Thus stands that God Almighty YAHWEH the ETERNAL LIVING GOD the I AM sits JEHOVAH ADONAI SABAOTH the SOVEREIGN LORD GOD of HOSTS, which GOD by His Divine Omnipotence, Omniscience and Omnipresence unto unquestionable or irresistible right of supreme rank unto the Divine commissioning and commandeering of the Heavenly Host, being the Commander in Chief of all the greatest Angelic forces bearing power to destroy all existence as in a single moment, even the greatest unmatched army in existence bearing many great Angelic soldiers that can singlehandedly defeat all the Kingdom of Darkness and bind Satan in a moment, as 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." Moreover it stands that God Almighty is the Creator of all the Angelic Hosts and stands able to manifest their Inexistence by a mere thought, Thus divine greatness unto worthiness of commandeering title, the greatness of which GOD far excels all imagination both angelic and human, even as the earth compared to the size of the universe holds greater size than all existence compared to the fingertip of God Almighty. Thus God Almighty JEHOVAH SABAOTH alone bears Supreme Divine Authority unto the deployment and assignment of the Heavenly Hosts, which are then enforced by Michael the Archangel. It too stands that Yeshua HaMashiach D'Nzareth is Him the Captain of the Lord's Host, as preached saying "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

SECTION 06: THE DIVINE AUTHORITY OF HIM THAT SITS UPON THE THRONE:

It therefore stands that JEHOVAH ADONAI SABAOTH, Being the One that sits upon the Throne, stands the Living God that commands unto conversation of Sovereign Majesty, even the conduction of Majestic Authority by burden and hold of Crown, Ring and Sceptre unto seating in conference as JEHOVAH SABAOTH: Thus God Almighty the great King of Heaven that reigns in Divine Authority over all creation without being accountable to any other being because HE IS GOD the SUPREME BEING, Which God's Kingdom determines every conversation in creation without league or answer or accountability to any other Kingdom. Thus as Sovereign King of Heaven titled JEHOVAH SABAOTH, it stands that God Almighty alone bears divine Supreme Authority appertaining the Directive and Dispstching, commissioning and deploying of the Heavenly Host. Moreover God Almighty Alone bears divine authority as Sovereign LORD unto the execution of Vengeance and revenge, Who Alone stands Holy and wise unto the execution of Vengeance, even as was preached saying "To me belonheth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left." Moreover God Almighty Aline stands the Only Worthy unto the and ce Union of judgement, being the Sovereign LORD over all things in existence, being the Creator and Proprietor of all things unto the execution of judgement, even as was preached saying "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. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

It too stands that God Almighty Alone as SOVEREIGN LORDKING bears Divine Authority unto the conversation of the dispensation of blessing, even the Grant and manifestation of His goodness, as the blessing stands the pronouncement of gifting enforced and empowered by the Throne that the blessed sits upon, likewise too GOD Almighty bears divine authority unto the pronouncement and dictation of the curse, even the conversation of Divine pronouncement of suffering and affliction enforced by the power of the throne upon which the curser sits. God Almighty Alone too stands the Sovereign Authority and power unto the determination of every the conversation of existence throughout all realms both celestial and terrestrial, even as by the authority and resolution of the Heavenly Court Whose resolution stands finalized by the utterance of Him Who sits upon the Throne, even as preached saying "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and then thousand times then thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." It too stands that God Almighty stands the Divine Sovereign LORD the Only Worthy unto the reception of worship, even the conversation of honour and adoration as from all creation by praise, honour and due benevolence and total protocol in worship. God Almighty too stands the Chief Authority in Divine Majesty and lordship unto the enforcement of eternal law defined in Ancient INDABA.

ARTICLE 02: THE DIVINE MOVEMENT OF THE MAJESTY OF GOD ALMIGHTY:

SECTION 01: THE CONVERSATION OF IMPERIAL MONARCHY:

Definitively Imperialism stands the conversation of the aggressive pursuit of state domination, where every the conversation of state stands and serves unto the expansion of empire dominion and state authority and areas and contexts permitting the furtherance of state governance and imposition upon the dominated and subject the conversation of state law and culture in the subjective imposition and governance by iron hand over all the territories aquired, Thus imperialism the conversation of expansion of empire: definitively monarchy stands the conversation of royalty that by life and blood bears the authority of heirship and Sole right of governance by majesty, even the conversation of entitlement of royalty and majesty by nature. Thus Sovereign Majesty stands the conversation of entitlement of seating upon Throne and royalty without the conversation of league or subjection appertaining governance by Crown, Ring and Sceptre, even the ordination of Rulership over Kingdom by Throne without answer to another. Definitively, colonization stands the conversation of expansion of Kingdom, even the conversation of territorial expansion by war unto the control of every the conversation in the subjected land, even by colonial governance the imposition of colonizer's law, language, culture and affairs of state, as well as the control of every economic, financial, social and interactive conversation in the colony, enforcing authority upon the colonized state by force to ensure the desired compliance, the colonized being citizens secondary and subject to those born in the right of register of the citizenship of the colonizers.

It Thus stands that definitively the Throne of Kingdom stands the conversation of seating, where the one that sits thereon bears the authority unto the determination of every the conversation of governance throughout the dominion and registered territorial empire subject to the throne, even the determinative enforcement of state law and military command to the benefits and defense of state interests and operations; Thus Crown of Kingdom stands the signatory emblem and sign of appointment, ordination and title of royalty unto the determination of state law, culture, language and order of government and enforcement of will of the bearer of crown, even authority over every the conversation throughout state for the sake of the benefit of Kingdom; Sceptre Thus stands the object granted hand of majesty outstretched unto the conversation of judgement in trial perfectly in accordance of state law, which judgement stands solely pronounced by bearer of Sceptre; Ring Thus stands the seal of defined order and precept and statue instituted and pronounced unto application and enforcement throughout the Kingdom. Thus appertaining legislative order practiced in Imperial Monarchy, there stand those entitled unto power of lordship and principality that bear the authority of counseling and advising and proposing the new statute to be implemented in Kingdom, which suggestion stands not enforced save by the authority of him bearing crown and seating upon Throne, even unto enforcement throughout Kingdom by seal of ring, the bearer of crown holding authority unto enforcement of desired law throughout Kingdom. Thus definitively state citizenry stands the conversation of legal right and personality granted to natural persons that they stand unto hold of entitlement in register appertaining the persons for Whose benefit the Kingdom exists, even the persons unto Whose benefit and advantage every the conversation of the Kingdom served by the ministry of the titled lord's and majesties throughout the Kingdom and empire.

SECTION 02: THE DEFINITIVE ORDER OF THE KINGDOM OF GOD ALMIGHTY:

Appertaining the Definitive Order of Divine Majesty, it stands that there are Angelic Principalities, the Chief being Michael the Archangel and the Prince of Israel, which Angelic Princes and the 24 Elders of HaMashiach sit highest in subjection to the Throne of JEHOVAH SABAOTH and HaMashiach, Which JEHOVAH SABAOTH sits on the Heavenly Throne unto the Sovereign Authority appertaining the determinate resolution of Heavenly Court's procession unto all manifestation throughout existence, which HaMashiach sits enthroned at the Right Hand of God Almighty, as preached saying "After Thus I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Thus definitively the Kingdom of God Almighty is the divine order of ministry and order purposed unto the enforcement of the will of God Almighty, even the institution purposed unto the administration and enforcement of the Directive of Him that sits enthroned JEHOVAH SABBAOTH, the Authority of which Kingdom is the standard of strength appertaining the determination and manifestation of every conversation throughout all existence by way of angelic ministry and Divine supernatural power; the military capacity of which Kingdom stands the conversation of power of force and arms greatest in all existence, being more than twice greater than the Kingdom of Darkness, even under the leadership of Michael the Archangel who answers unto GOD ALNIGHTY JEHOVAH SABAOTH and YESHUA HAMASHIACH the CAPTAIN of the LORD'S HOSTS- even military power strong in proof saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." It too stands that the Heavenly Kingdom is the institution of divine dialogue, even in that by Divine and Angelic and human ministry was the heavenly Kingdom purposed, authorized, consecrated, sanctified, hallowed and empowered of God Almighty unto the dispensation of Divine glory throughout all existence both Celestial and Terrestrial, even the very glory of the Throne of JEHOVAH SABAOTH, and from all creation was the Heavenly Kingdom purposed unto the collection of worship and unto its presentation to HIM Who sits upon the Throne. It too stands critical to note

that the Church of Yeshua HaMashiach D'Nazareth is the terrestrial Authority of the Throne of GOD Almighty unto the directive of all conversations through the divine supernatural power of the Hand of GOD Almighty encapsulated in the Name of Yeshua HaMashiach D'Nazareth.

SECTION 03: THE CONVERSATION OF DIVINE MAJESTY:

Divine Majesty stands the conversation of the Sovereign Rulership of Him the Supreme Being that Is Above all things, even the Divine Rulership of GOD ALMIGHTY JEHOVAH SABAOTH Who labours by Throne unto the manifestation of His Will by Throne, which will He defined, determined and restored in Ancient INDABA before all creation, Thus Divine Majesty is the order of the operation, administration and manifestation. Thus Heavenly Crown stands for God emblem and eternal burden of God Almighty appertaining His entitlement and standard of ministry unto all creation by way of divine glory and majesty of Lordship as JEHOVAH SABAOTH, even the signatory emblem of Supremacy unto Sovereign Majesty and Divine Order of Rulership by the Commandeering of His Heavenly Host unto Kingdom's furtherance in His institution of Eternal law's precepts, statutes and ordinances, even the definition of eternal law and the insurance of its manifestation in accordance with divine Indabs's resolution. Divine Ring therefore stands the seal and signatory emblem in representation of divine throne unto the enforcement of the respective statute ordained and by ring sealed unto its respective manifestation as ordained throughout all existence as by the authoritative representation of the Throne and power of God Almighty. The definition of the Heavenly Revelation stands that it is the conversation of A Divine Sequence of the Visions of God Almighty unto the unveiling of prophetic conversation unto the knowledge of that which is to come, even the prophetic witness of the future ordained by God Almighty.

It therefore stands that Heavenly Citizenship stands the conversation of Divine right and entitlement by perfect righteousness and record of name in book of life unto claim of benefits of Kingdom blessing and goodness, even the conversation of right of entitlement by Divine nature unto heirship of all the treasures of Heaven and the divine right of claim unto every the goodthing of God by faith. It stands that originally Adam was fashioned in righteousness unto the hold of divine citizenship, but by iniquity did all men forfeit the conversation of right of citizenship, but through HaMashiach is manifest the conversation of restoration of citizenship through the reception of His Lordship and the salvation of Yeshua HaMashiach of Nazareth unto the hold of the cleansing power in His blood unto righteousness perfect before the Eye of God Almighty, by which righteousness is the restoration of Divine claim of Heavenly Citizenship, 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;" 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."

SECTION 04: THE DIVINE AUTHORITY UNTO MAJESTIC PRECEPTIVE STATUTORIAL AND LEGISLATIVE DETERMINATION:

Definitively preceptive determination, that is statutorial or legislative or ordinance determination in the conversation of majesty stands the conversation of authority in rank unto the determination of law and regulation practiced as legally enforced perpetuation throughout area of Kingdom, Monarchy and dominion of governance controlled and determined by throne, even legal regulation defined, enforced and pronounced by full strength of crown and Throne, being sealed by ring: Thus Divine statute or ordinance or precept stands the regulation of legislature and legal stipulation defined, enforced and imposed by the Throne of GOD Almighty unto the standard line of judgement in accordance with the displayed practice of compliance to the defined Divine stipulation. Thus definitively the Heavenly Court is the Supreme statutorial institution in existence that bears the divine authority of God Almighty unto the determination of every the conversation of legal stipulation and regulatory compliance throughout existence, even the Court that sits unto the enforcement and precedence of eternal law defined in Divine INDABA and recorded and enacted unto standard of statutorial compliance and standard of preceptive regulation by Heavenly Court, even unto the observation of ordinance and defined precept without excuse including that of ignorance. Thus Him GOD ALMIGHTY JEHOVAH SABAOOTH the SOVEREIGN LORD GOD of HOSTS sits in Authority unto the determination of Heavenly Court resolution and unto the definition, judgement and enforcement of Heavenly Court's statute, even as preached saying " I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in Thus horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and then thousand times then thousand stood before him: the judgment was set, and the books were opened;" and "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 him. 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 "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him."

Thus the Heavenly Court stands the supreme authoritative institution appertaining the determination of manifestation throughout all existence, it too stands the supreme authority appertaining the determination of divine judgement, even the conversation of weighing and enforcing legal sentence according to recorded statutorial precept, even the enforcement by the execution of judgement and pronouncement of perfect respective Divine statute, as preached through Beltheshazzar saying "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all Thus; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and Thus writing

was written. And Thus is the writing that was written, MENE, MENE, THEKEL, UPHARSIN. Thus is the interpretation of the thing: MENE; God hath numbered thy Kingdom, and finished it. THEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy Kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the Kingdom. In that night was Belshazzar the king of the Chaldeans slain." It too stands that the Heavenly Court stands the divine authority unto the deployment of Angelic Hosts that they serve unto the manifestation and execution of the Divine will of God Almighty, even the enforcement of divine ordinance and sentence of judgement's manifestation.

SECTION 05: THE HEAVENLY KINGDOM'S HISTORY AND DIVINE PURPOSE OF INSTITUTION:

Even as GOD Almighty JEHOVAH ADONAI ELOHIM stands the Divine Eternal Creator of all things, it stands that in the Heavely Court did He create in the celestial realm that it stand capable unto the containing of part of His Glory sufficient unto the interactive order of the determination of every the conversation of manifestation throughout all existence, even the authority final and highest unto the institutional functions that can hold interactive communion with Him and Host of His glory unto the operations, administration and manifestation of His will throughout it existence, and Thus ZHis hold of Divine Enthronement in Sovereign Majesty as Him JEHOVAH SABAOTH Whose glory is known in the residence of the three Heavens United by His Throne unto Divine conference. Thus far the Heavenly Kingdom is the Divine Euphoric Paradisac EUTOPIA, even the eternal realm of the sanctuaries of Divine glory known only in the celestial realm and contexts of existence. Thus the Heavenly Kingdom was made to stand the Throne of God, even the sanctuary of Divine seating unto the execution of Sovereign Majestic and Divine imperial Rulership empowered by Divine Angelic hosts and by personal engaging in warfare unto evidence of Omnipotence and Thus the perpetuation of victory, as continuously recorded un the Book of the Wars of the LORD. The Heavenly Kingdom was too made unto the eternal enforcement of the will of GOD Almighty, even where restistance to which will is resolved by warfare, and any the desired manifestation contrary to which Will is enforced by judgement.

It too stands that man was fashioned of God Almighty unto the terrestrial ambassadorship and governance of the Heavenly Kingdom throughout terrestrial creation, even unto the dispensation of heavenly Culture and Divine glory throughout terrestrial creation, ensuring that all conversations of manifestation and existence in terrestrial realm stand in perfect accordance with the will of the Throne of GOD Almighty and that all conversations of physical activity interaction stand in compliance with eternal law's stipulations. It however stands that in Heaven, the Archangel Lucifer did rebel against God Almighty in the desire of worship, even deceiving a third of the Angelic host in rebellion and defiance by war, which third was defeated and expelled out of He aven, which Angels and spirits in forfeiture of Divine glory became demonic spirits unto the Kingdom of darkness led by Satan and the devil that is Lucifer. Moreover by iniquity did man forfeit his every right of communion appertaining the conversations of the divine heavenly Kingdom, all men by iniquity becoming creatures damned unto eternal perdition, yet by the coming of Yeshua HaMashiach of Nazareth was manifest the Atonement and order of propitiation unto the redemption and remission of mankind from perdition and condemnation, even unto the restoration and hold of righteousness unto heavenly citizenship manifest by the reception of the lordship and Salvation of Yeshua HaMashiach D'Nazareth at a personal level.

ARTICLE 03: THE CONVERSATION OF DIVINE SOVEREIGNTY:

SECTION 01: DIVINE MAJESTIC COMMANDEERING WITHOUT EVER THE KNOWLEDGE OR CAPACITY UNTO DRAW OR DEFEAT:

It stands God Almighty is Omnipotent in virtue even unto the perpetuation of Victory in warfare and by that ground is GOD Almighty rendered incapable of draw and defeat, but in the expression of His Divine Omnipotence is manifest in the revelation of victory His Divine nature in all conversations, Thus the revelation of the all powerful God incapable of defeat. It too stands that by Divine Omniscience is God Almighty great unto the manifestation of perpetual victory, even the knowledge of the enemy's future tactic before it stands in the mind of the enemy, which conversation of omniscience unto perpetual victory was well preached through Elisha saying "Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for Thus thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, No ne, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the yoing man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite Thus people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha."

Moreover it stands that by His Divine Omnipresence is God Almighty strong unto the perpetuation of victory in every the conversation of warfare, even through being present in the meeting and coun sel of the enemy, hearing every the device and plan prepared and ordained of the enemy, and in that accordance there stands neither device nor tactic that the enemy can bear unto victory against God Almighty. It too stands that the Heavenly Kingdom bears the virtue greatest appertaining both military force by number and arsenal and weaponry, even as the Heavenly Kingdom holds an enemy more than twice greater than that of Satan, and where the Kingdom of darkness can use only satanism and abominable demonic craft unto small virtue, it stands that the Heavenly Host stands great in the simplicity of the divine nature revealed through the practice of omnipotence by the Hand of God, and by that accordance the calling and standards of the Heavenly Host unto the perpetuation of victory in all conversations. It too stands that every the manifest outcome of argument in realms both celestial and terrestrial stands the predetermination of Him and that sits on the Throne, even in that by the Hand of God is manifest all conversations too of warfare as determined in Ancient Indaba.

SECTION 02: DIVINE MAJESTY WITHOUT FORM OF LEAGUE OR SUBJECTION:

It stands that human government stands but a game of thrones in that all human kings stand in competition unto the hold and perpetuation of power, Thus human majesty is the competition of governance by thrones and ordination unto territorial, economic and military expanses, that by these the state stand stronger unto greater hold of dominion, Thus all nations of mankind stand in competition of the power to given, all desiring the greater portion unto greater power. It too stands that unto coexistence of states and empires and nations, human governments form leagues that permit them to coexist, yet in secret they pursue the hold of economic practice and military arsenal and strength that they stand stronger in case of breach of league, Thus human Kingdoms and nations form leagues to allow coexistence in peace, the standard of peace being in accordance with the nature of the league. Yet it stands that appertaining the Heavenly Kingdom agenda of Global Dominion, there stands not standard or nation of power similar to that of the Heavenly Kingdom, even as the second greatest military power in existence is the Kingdom of darkness, yet singlehandedly HaMashiach triumphed over in power- Thus there is no other king nor nation nor power strong that God Almighty must form league with appertaining the security and perpetuation of His Divine Agendas, as the Heavenly Kingdom stands the sole supreme nation and empire prevalent unto the determination of majesty, authority and governance throughout all existence, by throne, court, law and judgement eternal and triumphant in perfect accordance with the Divine will of the bearer of the crown.

It too stands there is no other Kingdom nor principality in existence with which God Almighty would stand in competition with unto the determination of governing authority appertaining the presiding and determination of every the manifestation throughout existence, Thus by His Divine Power is God Almighty the Sole Supreme Divine Authoritative King and LORD GOD Who sits enthroned in Sovereign Divine Majesty unto the dictation and Divine determination of all things throughout all existence. It too stands that Satan himself relies upon Divine order unto the manifestation of His demonic agendas, even standing before GOD Almighty unto the condemnation of man by the accusation of iniquity, knowing and by practice recognizing the Throne of God Almighty the Only power unto condemnation, as preached saying "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not Thus a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; if thou wilt walk in my ways, and of thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by;" yet even in that conversation Satan stands defeated saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they

overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

SECTION 03: DIVINE MAJESTY WITHOUT CONVERSATION OF ACCOUNTABILITY TO ANOTHER- NO HIGHER POWER THAN JEHOVAH SABAOTH:

Definitively, Sovereignty stands the conversation of government whereby the government of state is conducted in autonomous authority without accountability or subjection to another state or government appertaining the implementation of decisions of state government both in terms of domestic and foreign affairs and policy, even the conversation of state Rulership with perfect independence appertaining all decisions of state governance, and by that accord, Divine Sovereignty Thus stands the conversation of Divine governance and majesty by throne unto the determination of every the manifestation throughout existence without accountability nor subjection to another appertaining the Divine decision of the Manifestation: by the that accordance THE DIVINE SOVEREIGNTY OF JEHOVAH SABAOTH THEREFORE STANDS THE CONVERSATION OF THE DIVINE RULERSHIP OF YAHWEH GOD ALMIGHTY THE LORD GOD OF HOSTS ENTHRONED UPON THE HEAVENLY THRONE IN TITLE OF JEHOVAH ADONAI SABAOTH UNTO DIVINE RULERSHIP AND JUDGEMENT ORDER OF ALL CREATION BY MAJESTIC DETERMINATIVE PRESIDENCE ABOUT EVERY THE MANIFESTATION THROUGHOUT ALL EXISTENCE WITHOUT ANSWER OR SUBJECTION TO ANOTHER APPERTAINING ALL THE AFFAIRS OF HIS DIVINE GOVERNANCE INSTITUTED BY THE HEAVENLY THRONE, OPERATED BY ANGELIC MINISTRY AND ADMINISTERED BY DIVINE AUTHORITY OF WORD AND MANIFEST BY POWER HOLD SUFFICIENT UNTO THE EXCELLENCE OF AUTHORITY TO PRONOUNCE THE DETERMINATION AND RESOLUTION OF HEAVENLY COURT ABOUT BOTH LOCAL AND FOREIGN, BOTH CELESTIAL AND TERRESTRIAL BOTH DOMESTIC AND COLONIAL- THUS THE TITLE OF SOVEREIGN LORD.

Moreover the Word GOD is not a Name but a Title that is interpreted as "the Supreme One Above All Things:" Thus God Almighty bears the Divine Title of Supremacy in that He Is and He Is above all things and there is nothing that is equal to Him or greater than Him, but He is more than the greatest possible person and being and power in existence, Thus God is not His Name, but a reference of Authority in that He knows neither equality nor inferiority, nor second nature in greatness, but He Is the greatest Being in existence as THE GOD BENEATH WHOM ARE ALL THINGS, SECOND TO NONE BUT EXCELLENT IN GREATNESS FAR BEYOND THE UNITED IMAGINATION OF ALL CREATION COMBINED. Appertaining the greatness of God Almighty, even the Third Heaven itself is not large enough to contain His Full glory, but the earth compared to all existence is in relative ratio greater than all existence compared to the Fingertip of God Almighty, Thus God Almighty dwells in Himself, even in His Light and glory above all creation. it too stands that JEHOVAH SABAOTH stands accountable to none in majesty, moreover there is none equal to Him appertaining Divine majesty and governance over all creation, and His Kingdom holds league or unity with no other Kingdom, but stands alone the eternal superior Kingdom- even as there stands no greater Throne in existence than that of YAHWEH SABAOTH, Who Alone is the Eternal Living God the King that has ruled from eternity and shall prevail in Rulership unto eternity.

SECTION 04: DIVINE MAJESTIC AUTHORITY APPERTAINING EVERY MANIFESTATION OF EVENT OVER ALL CREATION:

Appertaining His Divine Authority unto the determination of the nature of all existence by His Throne, it stands that God Almighty is He of Whom are all things, even in that He Alone stood attendant at Divine Indaba unto the resolute determination of what would stand every the conversation manifest in existence, even by course predetermined unto definition of Divine will to stand enforced in creation. God Almighty too stands Him by Whom are all things, in that every manifestation in existence is established by the Hand of GOD Almighty, even in that every manifestation unto Progression in time stands held and altered and transformed by the Hand of God unto its respective continuous manifestation in time. God Almighty stands Him In Whom are all things, in that all existence stands manifest only by existing only in Him and there is no other conversation of place unto existence, Thus all creation is defined in Him unto existence, as preached saying "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, of haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." God Almighty is also Him unto Whom are all things, even in that all creation was divinely purposed unto the offering of worship and unto the glorification of His Holy Name, being the Divine Creator and Proprietor of all creation, Thus the one for Whom are all things, even as all things were created and purposed unto the fulness of the revelation of His glory, that by all things He be glorified.

God Almighty too stands Him through Whom are all things, even in that there is no conversation manifest in existence save it be approved by the Heavenly Court and by the authority of His throne, as exemplified in that Satan needed God's permission and approval to persecute Job, as preached saying "Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown." God Almighty bears the authority of Sovereignty in that He Is Him after Whom are all things, even as all creation was designed of YAHWEH ELOHM unto the signification, revelation and preaching of His Godhead and Divine nature, as preached saying "For the wrath of God is revealed from heaven against all ingodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

God Almighty too stands the authority of Divine Sovereignty in that He Is Him Before Whom are all things, even in that there stands no conversation of existence and creation that is not manifest before His Eye, but He sees all things and every conversation of event and manifestation is before Him, as 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;" and "Whiter shall I go from thy spirit? or whiter shall I flee from thy presence? if I ascend up into heaven, thou art there: of I make my bed in hell, behold, thou art there. if I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. if I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." God Almighty too stands Him beneath Whom are all things, even as He IS GOD THE SUPREME BEING ABOVE WHOM IS NOTHING, ANDEQUAL TO WHOM THERE IS NONE BUT ALL CREATION AND EXISTENCE STANDS INFINITELY FAR BENEATH THE GREATNESS OF YAHWEH'S ETERNAL GLORY, WISDOM, LIFE AND POWER. GOD Almighty too stands Him About Whom are all things, because whether the creature seeks to deny, acknowledge or ignore His reality, His Existence remains the consideration of the subject of all creation as witnessed by the erected cross that arrives in all ears throughout all generations about His Kingdom and righteousness. God Almighty too is Him from Whom are all things, even that all creation was manifest as that drawn out of God unto both Terrestrial and Celestial creation and existence, as by the divine supernatural workmanship of the Holy Ghost. God Almighty too bears the divine Authority unto absolute Sovereignty because that He Is Him with Whom are all things, even every the conversations are held in the Hand of God, even every the day past, present and future appertaining every manifestation even from everlasting to everlasting.

SECTION 05: EVERY THE MANIFESTATION PURPOSED UNTO THE FURTHERANCE OF DIVINE WILL'S MAJESTY:

Definitively, divine INDABA stands the conversation whereby before He instituted time unto creation, God Almighty in His Eternal existence of life, glory and power sat down and conducted a meeting of Divine Counsel with the Ancients, which meeting was attended by the Three Persons of the YAHWEH TRINITY and all their Sub-Expression Persons: the purpose of which meeting was unto the determination of Divine Will's definition appertaining the coming every conversation of creation, Thus Divine indaba's resolution stands the defined will of God Almighty about every conversation of creation, and too the definition of the divine purpose of God Almighty in wisdom about every the the standing creature granted existence as possible only by the Hand of God Almighty. It Thus stands that every conversation in creation stands manifest in perfect accordance with Divine Indaba's resolution, as evidenced saying "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. 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;" and "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me Thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another

unto dishonour? What of God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

Moreover even as Heavenly Court holds the power unto the definition of conversation both celestial and terrestrial, and even as Heavenly Throne bears final authority unto the rebuke or endorsement of Court's procession, it therefore stand that YAHWEH JEHOVAH ADONAI SABAOTH bears supreme authority unto the furtherance of His Divine will through the Sovereignty of control and determinative resolution of Heavenly Court's procession, which Heavenly determination is enforced both by Angelic deployment of the Hosts of JEHOVAH SABAOTH, and too by the divine act of the intervention of God Almighty. It too stands that God Almighty holds absolute Jealousy about Divine will's manifestation, even unto the practice and exercise of Divine Omnipotence through Sovereign Majesty.

ARTICLE 04: THE AUTHORITY AND POWER OF THE HEAVENLY KINGDOM:

SECTION 01: HEAVENLY KINGDOM'S CELESTIAL AND TERRESTRIAL MANIFESTATION:

The Heavenly Kingdom, even the Movement of the Sovereign Majesty of JEHOVAHSABAOTH, bears greatest Authority by Heavenly Court unto the dictation and determination of every the conversation of celestial manifestation, which determination and dictation is pronounced by God Almighty and enforced by His Angelic Hosts through the conversation of Celestial warfare, the conversation of which Celestial warfare stands unto the ruling of the planting of spiritual principalities and powers that then determine terrestrial manifestations throughout the nations of mankind, as preached of Gabriel saying "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;" and "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come:" Thus the ruling principality over the nations was that of Persia, but which spiritual principality was to be uprooted and defeated by Heavenly Court's determination, and by that removal was to arise the Prince of Greece unto spiritual principality, which was made manifest in terrestrial realm by the conquests of Alexander the Great.

It too stands that the Heavenly Court bears authority unto the determination of terrestrial manifestation, even as preached saying "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and then thousand times then thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 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 him. 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."

One conversation unto Angelic ministry purposed to control terrestrial manifestation stands that preached saying "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with

blindness according to the word of Elisha." An example of divine intervention unto the determination of terrestrial manifestation by supernatural virtue stands preached by how God Almighty transformed the greatest superpower nation in history into the weakest nation throughout human history, even a nation without military power, as preached saying "And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But loft thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."

Appertaining the Lordship of Yeshua HaMashiach D'Nzareth, it stands that HaMashiach holds full authority unto the determination of both Celestial and Terrestrial manifestation, even as He stands the Lord of Heaven and Earth as preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth:" which conversation He passed and empowered onto His Church, even by the granting of Messianic Authority unto the application of the Divine keys of Heaven, unto sealing and unsealing of matter, even resolving heavenly court's direction by Kingdom's binding unto conversation's terrestrial annulment, and the authority of loosening heavenly lock by determining heavenly conversation unto the manifestation of the desired event, even as preached saying "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;" and "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That of two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Thus by Word and By prayer of faith in the Name of Yeshua

HaMashiach D'Nzareth is manifest the authority of the Saint unto the determination of both the celestial and terrestrial manifestation.

SECTION 02: HEAVENLY KINGDOM M'S PROPRIETY OF ALL THE TREASURES IN EXISTENCE:

There stands no conversation of shortage, or lack or want in the Heavenly Kingdom, but it is Capitalled by a Celestial city made of the Divine glory of God Almighty, being a city made of gold so pure it holds properties of crystal gold- Thus the Heavenly Kingdom is fashioned of Divine glorious treasures, even celestial glorious treasures 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 larthe 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 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."

Appertaining control of terrestrial treasures, it stands that God Almighty did fashion all terrestrial existence and is therefore the Sole rightful Proprietor of all terrestrial treasure, even as He pronounced saying "the silver is mine, and the gold is mine, saith the LORD of hosts:" and it therefore follows that God Almighty Alone holds the divine authority unto the determination of the distribution of all terrestrial treasures and the Divine order as to their keeping and Progression in time. In the knowledge of the divine authority of God Almighty and His Divine Authority unto the distribution of Heavenly Treasure, it stands that Yeshua HaMashiach D'Nzareth, by Messianic Passion and Crucifixion, as the Son of Man pure and Holy and in all conversations perfect in righteousness, did stand worthy unto the inheritance of all terrestrial treasures 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."

In that accordance dies the church the Kingdom and Body of HaMashiach bear Divine control appertaining every the conversation of terrestrial treasure, which hold and authority shall be fully manifest in the Latter House generation granted witness before the coming of HaMashiach unto the funding of the Global Revival, as preached 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 Thus 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."

SECTION 05: HEAVENLY KINGDOM'S ETERNAL HOLD OF DIVINE WISDOM:

Appertaining the conversation of Divine wisdom, it stands that the Heavenly Kingdom is the Sole Centre of celestial and terrestrial absolute intelligence appertaining the knowledge of past, present and future, even as God Almighty Who sits upon the Throne stands Omniscient and is the Sole Proprietor of all conversations of every the manifestation of time past, present and future, even as all the days in their full number stand before Him, even the days gone, at hand and those yet to come already bear before the report of their manifestation and He therefore cannot be surprised. It too stands that appertaining Divine control of intelligence, under the directive of Gabriel the Archangel of the Manifestation, Truth, Revelation, Wisdom and Knowledge and Prophecy, even Gabriel the custodian of the Book of Truth, it stands that the Heavenly Kingdom solely holds the control of wisdom and knowledge both celestial and terrestrial, and there is therefore no other Kingdom that can match the wisdom of the Heavenly Kingdom. It too stands that only of the Heavenly Kingdom is sourced oracular mysteries and revelation unto their terrestrial utterance, even by the Divine directive of God Almighty and then administered by angelic order, as exemplified by Gabriel saying to Daniel that to him he was sent, and too to the Virgin Mary that He was so sent, as preached saying "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;" and "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

Thus Heavenly Kingdom prophetic order stands either administered by angelic order of Divine visitations unto wisdom, even as the Heavenly Kingdom alone, bears from God Almighty Revelations, even Divine visions unto prophetic spiritual knowledge and understanding of the coming future manifestations, as preached saying "The Revelation of Yeshua HaMashiach, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Yeshua HaMashiach, and of all things that he saw. Blessed is he that readeth, and they that hear the words of Thus prophecy, and keep those things which are written therein: for the time is at hand." Thus revelation stands the conversation Whose measure is determined by the Heavenly Court's resolution, even as there are many conversations in Heaven that are far beyond terrestrial understanding, even as HaMashiach Himself pronounced saying "Nicodemus answered and said unto him, How can these things be? Yeshua answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. if I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

ARTICLE 05: THE ORDER OF THE SEEKING AND FINDING OF THE KINGDOM OF GOD:

SECTION 01: HEAVENLY KINGDOM'S LOCATION:

God Almighty is the Eternal I Am, in Whose self is His hold of life glory and power, even the Eternal I AM that holds neither beginning nor end in that He is the creator of time and Source of all being and existence, which God is a Spirit and created both realms terrestrial and celestial, which celestial realm He purposed to be the place of His Rulership and Divine glory, and which terrestrial realm He placed to stand under man's Rulership and governance, where man was to reign in His Image and likeness, even as He rules and reigns in Heaven, as 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." It stands that even as God Almighty Is the Eternal Spiritual Being, His Heavenly Kingdom also bears a spiritual and celestial institution that is not visible to the terrestrial eyesight or in the terrestrial frequency unto sight and hearing, except by the vision and Divine openings unto sight and hearing, but it is a Kingdom concealed from terrestrial eye and ear, being invisible like the wind. However it stands that though the wind is invisible, its manifestation is visible, audible and tangible, so it is that every the manifestation of the Heavenly Kingdom is a reality that cannot be denied, even as the rain is manifest by the Heavenly Kingdom, too every the conversation of wisdom, knowledge, understanding, victory, blessing, prosperity, righteousness, love, joy, peace, goodness, grace, redemption, deliverance, healing, life and power.

It stands critical to note that there is no terrestrial manifestation that is not sourced of a spiritual event, but every terrestrial manifestation holds a spiritual source, including even the falling of a leaf and the growth of hair, Thus the spiritual conversation is the root, and the terrestrial manifestation the fruit of the spiritual conversation. Thus every conversation of goodness and blessing and prosperity and peace stands sourced of the Heavenly Kingdom of God Almighty, but every accursed conversation and that of wickedness and evil unto sin, affliction, oppression, poverty, sickness and disease, death, vexation of spirit and grief of soul stands sourced of the Kingdom of Darkness; but every the conversation of salvation, righteousness, deliverance and good testimony being of the Heavenly Kingdom. Definitively, in the spiritual realm, the Celestial Kingdom, even the Heavenly Kingdom of GOD Almighty, stands located in the spiritual realm and is the Union comprised of the three Heavens United by the Throne of God Almighty, first heaven being the dwelling and resting place of the saints of God and HaMashiach, second heaven being the dwelling place of the Hosts of HaMashiach, third heaven being the conference of the beings granted control over all existence, even the beings inclusive of Victory, Prophecy, Time, Wisdom, Faith, Prudence, Righteousness, Peace, Joy and others. It stands that the celestial realm is sealed beyond the capacity of terrestrial sight, Divine gates opened only by the frequency of faith unto the authority and exploitation of Heavenly Kingdom Virtue and standard of practice.

SECTION 02: YESHUA HAMASHIACH THE WAY INCARNATE UNTO HEAVENLY KINGDOM'S THRONE'S KNOWLEDGE:

Appertaining steadship before the Throne of God, it being a holy place demands perfect righteousness and purity unto knowledge of heavenly sight, as witnessed of Esaias saying that "In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, Thus hath touched thy lips; and thine iniquity is taken away, and thy sin purthed. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Therefore Even as God Almighty is the Eternal King that sits upon the Throne, it stands that the conversation unto steadship before the Throne is the hold of perfect righteousness and holiness in all conversations, else the creature daring to stand before God being impure shall be consumed, Thus because of His iniquity does every man stand unworthy to be found before the Throne of GOD Almighty, however by righteousness and redemptive cleansing in HaMashiach is manifest the conversation of right of passage and access in and through HaMashiach unto steadship before the Throne of God Almighty, even as by His blood was manifest the propitiation of iniquity, and the dispensation of Divine cleansing Virtue unto the knowledge of the Throne of God Almighty, as HaMashiach pronounced saying "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me;" which righteousness is established through receiving HaMashiach as Lord and Saviour unto the fulness of His redemptive virtue preached saying "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."

It Thus stands that perfect righteousness stands achievable only through Yeshua HaMashiach D'Nzareth, even as HaMashiach suffered the sins of all men by the burden of the cross of Calvary, that by Him suffering on sinner's behalf the sinner be pardoned, absolved and purged and purified from every conversation of iniquity unto eternal righteousness, by the reception of which righteousness is manifest right of access and claim of steadship unto standing before the Throne of God Almighty, the conversation of HaMashiach's suffering on sinner's behalf being that preached saying "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 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 Steadship before Heavenly Throne granted only to those standing in the definitive jurisdiction of the

Salvation and Lordship of Yeshua HaMashiach D'Nazareth, even as by the reception of HaMashiach is the manifestation of righteousness and salvation 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." It therefore stands that the Community of the New Testament of Yeshua HaMashiach D'Nazareth is the Church of the Eternal Throne of God Almighty, even the Congregation of the Throne at the Peak of the Mountain of the Assembly.

SECTION 03: ARRIVAL UNTO ZION'S COMING BY PROSPEROUS WAYFARING IN THE WAY OF HOLINESS:

Wayfaring definitively stands the conversation of continuous perpetual journeying and venturing in chartered pathways of traffic till the conversation of arriving at the defined destination, even the conversation of journeying in Highways unto arriving at the destination defined before the journey, the journeying of which motion is in accordance with defined maps and signs and direction unto arrival at desired destination: Thus the conversation of arrival at Zion's coming definitively stands the conversation of motion in righteousness throughout terrestrial pilgrimage until death in holiness or rapture unto arriving at the gates of Zion and unto being ushered through the gates of Jerusalem unto the Heavenly Kingdom. Thus at the moment of salvation, it stands that the new born Saint is not translated into heaven at the immediate moment, but must continue in righteousness until either death or until HaMashiach's coming, Thus salvation is not an instantaneous translation but a conversation of pilgrimage, even the conversation of continuous journeying unto the knowledge of the paradise of God in the righteousness and salvation of HaMashiach, as preached saying "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city;" and "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God."

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:" it therefore stands that all saints bear Divine calling unto journeying to the Heavenly Kingdom in the righteousness throughout pilgrimage, the conversation of which righteousness can be made manifest by the leadership of the Holy Ghost, as preached saying "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;" 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 arrival at Zion's coming is manifest by the Spirit's leadership, even the Paracletus ministry of the Holy Ghost being the conversation and order of the Spirit's help, leadership, dictation, chief and principle shepherding, counseling, advocacy, teaching, guidance and comforting.

SECTION 04: BENEFICIARY LINKING UNTO THE HEAVENLY KINGDOM BY FAITH AND DIVINE UNCTIONING:

As preached 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:" it therefore stands that faith is the conviction and persuasion of being appertaining the promise of God Almighty and the revelation of His Divine Nature unto the capacity and fulfillment of the Divine unctioning, faith definitively being the heavenly Kingdom's monetary economy unto the purchase of Divine treasures and blessings unto the migration and translation of the blessing and hope from the Heavenly Kingdom unto its terrestrial respective testimonial manifestation, faith too being the legal documentation of right of entitlement appertaining the desired hope and heavenly property and blessing, and too the authority unto the right of the determination of its translation and terrestrial manifestation, Thus faith the money equivalent to the price of hope's purchase, and faith the right of entitlement and propriety unto the dictation and ownership and exploitation of the heavenly item- Thus by faith the linking to heavenly Kingdom and to exploitative dealings with the heavenly treasure. Moreover faith stands the channel of frequency unto the interaction with the Heavenly Kingdom that leads to Heavenly Angelic Activity and unto the Divine intervention of the Hand of God Almighty. Faith therefore stands a fundamental necessity unto dealings with the Kingdom of GOD Almighty, without which there stands no Divine conversation, even as preached saying "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."

As was preached saying "But ye have an unction from the Holy One, and ye know all things:" There too stands the conversation of Divine UNCTIONING, which conversation of UNCTIONING stands the conversation of linking with the heavenly Kingdom in that it is actually the Divine linking of personal spirit in the Holy Ghost and linking with the very Heart of YAHWEH JEHOVAH ADONAI SABAOTH GOD ALMIGHTY the LORD GOD of HOSTS and KING of HEAVEN, in that at salvation's reception is manifest a Divine tethering and linking with the Heart of GOD that allows the motion of treasures and blessings from the heart of GOD unto their depositing in personal spirit and Thus their terrestrial manifestation, which conversation stands exemplified by Internet information systems that facilitate the linking of electronic devices with website servers, or computer Ethernet systems linked with the administrating computer and database servers, as well as cellular systems to interlinked together by satellite and cellular towers, Thus being linked together with GOD Almighty, Thus Divine unctuating the conversation of linking bond with Him that sits upon the throne, and too the channel of the passageway from within GOD Almighty out and into the unctuated Saint by the Holy Ghost, even unto Divine omniscience, omnipotence and omnipresence.

ARTICLE 06: THE RIGHTEOUSNESS OF THE KINGDOM OF GOD:

SECTION 01: RIGHT STANDING BEFORE THE EYE OF GOD ALMIGHTY:

It stands that God Almighty is JEHOVAH TSIDKENU the KING and JUDGE of HEAVEN, Jehovah TSIDKENU being the LORD GOD of RIGHTEOUSNESS, of Whom Alone is the conversation unto redemption from iniquity to perfect righteousness which can be manifest only through Yeshua HaMashiach D'Nzareth, God Almighty Being the Holy, Pure and Divine God that judges in perfect accordance with His defined Eternal Law, and at judgement day shall sit to judge all creation. Eternal Law therefore definitively stands the conversation of the statutes, precepts and ordinances of standard declared and defined at Ancient INDABA, which statutes stand enforced by the Angelic Hosts, even the standards of judgement according to Eternal Law, even unto the determination of condemnation or life everlasting. Moreover God Almighty stands the Creator to Whom all existence stands accountable, with accountability shall be demanded in judgement, even as was preached saying "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. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Righteousness therefore stands the conversation of perfect and pure standing without blemish in perfect accordance with eternal law that stands deemed acceptable and worthy unto claim of right and entitlement appertaining heavenly citizenship and all its accompanying benefits and inheritance: Thus the Eye of GOD Almighty stands in capacity as the Eye that sees all things and from which Eye nothing can be hidden, even the eye in Divine trial that thoroughly examines a soul unto the determination of righteousness, and by that accordance is righteousness the conversation of perfect standing before the Eye of God Almighty without the slightest impurity and conversation of blemish as defined in eternal law. Thus definitively is Righteousness the conversation of purity in heart before the Eye of God Almighty unto grant of Heavenly Kingdom's Citizenship, even unto hold of number among the worthy heirs and citizens of the Heavenly Kingdom granted of GOD Almighty eternal life in His Heavenly Celestial Paradise. It too stands the Divine order of determination of righteousness in The Heavenly Kingdom that the determination and signification of righteousness stands by trial of weight, even the weighing of soul and works upon the Heavenly Altar to see whether the soul and works hold the standard and measure of weight equivalent to that expected of the Heavenly Kingdom.

SECTION 02: COMPLIANCE WITH DIVINE THRONE'S PRECEPT AND STATUTE:

Definitively, legal compliance stands the conversation of standing in the standard and nature of weight that is in perfect accordance with the defined respective stipulations of law, even the conversation of estate of both person and possession in the corresponding standard defined in the legal ordinations and stipulations to the which one stands justly and rightly accountable by the

authority having defined the stipulations, precepts and ordinances unto authority of law over every the person and institution and possession in and of state. Divine precept and statute therefore stands the legal stipulations and ordinances defined in ancient Indaba, to the which all creation stands accountable as by the Divine authority of God Almighty, even the conversation of right standing without the slightest form and expression of breach appertaining every the statute and ordinance and precept defined in eternal law. It stands that by conversation of both Divinity and Sovereign Majesty is God Almighty able and alone worthy unto the determination of every the conversation of eternal law's statutes, precepts and ordinances to the which standards all creation stands accountable, Thus the authority of GOD Almighty founded upon Omniscience, Omnipresence and Omnipotence unto eternal law's full determination in the excellence of Divine wisdom and power infinitely excellent beyond every the conversation of creation. It too stands that Divine stature, precept and ordinance shall be the eternal definitive standard line of judgement even unto the measure and standard of the determination and order of the weight of works, and thus the standardline unto eternal judgement.

Even as the precept of eternal law and all its stipulations and ordinances and statutes stand the standard line of Divine eternal judgement unto the determination of perdition, condemnation and life everlasting as by Divine judgement unto eternal sentence, It stands that there is coming a day of judgement, which conversation stands preached of the Apostle Paul saying "The refore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou Thus, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Yeshua HaMashiach according to my gospel."

SECTION 03: CONVERSATION OF DIVINE PARDONING FROM INIQUITY:

Definitively sin stands the conversation of standing that is not in accordance with eternal law's precepts, statutes and ordinances, even the slightest blemish and impurity in state of being contrary to eternal law unto shortfall of standard of weight of righteousness as measured by the scale of standard before GOD Almighty. Divine pardon therefore stands the conversation of forgiveness from

sin unto perfect righteousness before God Almighty, even forgiveness and remission of every conversation being blotted out unto eternal righteousness, as preached saying "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 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." It therefore stands that Divine pardon can stand established only by God Almighty, even in that as God Almighty is The Eternal King of Heaven, only He can pardon from conversations of iniquity unto perfect righteousness before His Heavenly throne, even as by only His Command is the establishment of the blotting out of every conversation of iniquity and sin unto perfect righteousness before the Living GOD, where every record of sin is erased and expires and is forgotten of God Almighty, even out of His Omniscience because that it no longer exists. It stands that unto divine eternal pardon must be the conversation of priesthood, even the practice of intermediation and reconciliation upon the Heavenly Altar by priesthood, where priesthood stands by GOD Almighty the the conversation of Divine Calling, seperation, isolation, consecration, sanctification, ordination and commissioning unto the establishment of Divine sacrificial Atonement in the forgiveness of sins by the ministry of the Divine altar, where the first revealed Priest was MELCHIZEDECH the Preincarnate HaMashiach.

It therefore stands that through the conversation of priesthood is established sacrifice, whereby unto Divine pardon must be practiced the punishment of bloodshed and death of the sacrifice on the sinner's behalf that by the sacrifice suffering in the sinner's place is manifest the Divine pardon, even as the suffered sacrifice stands the conversation of Divine Atonements and propitiation sufficient unto the conversation of iniquity's full remission, even The Sacrifice the substitute that suffers affliction of the sins of the sinner that the sinner's be forgiven. It therefore stands in eternal law there is a doctrine named Sacrificial substitution unto Divine pardon, whereby one suffers, being pure and holy and perfect and upright in all conversations, that by This suffering of pain and affliction through Messianic Passion and open death does that Messiah revive and arise unto the standing exemption of Messianic Testament, where He suffers on the behalf of the sinner (Messianic Passion being the sufficient propitiation unto iniquity's remission through Divine atonement), Thus by the reception of the Lordship and salvation of the Messiah is manifest Divine pardon and reconciliation. Thus through Messianic Passion and Open Death is manifest the Divine communion of Messianic Testament unto life eternal as defined by eternal law.

SECTION 04: INIQUITY THE CONVERSATION OF EXPULSIVE ALIENATION FROM HEAVENLY GLORY UNTO ETERNAL CONDEMNATION:

Appertaining the conversation of alienation from the presence of God Almighty, it stands that God Almighty is the Eternal Creator of all things and the great King of Heaven, Who fashioned Adam unto the terrestrial dominion hold, which man was then positioned in the Garden Eden Paradise of God Almighty as a central means of operation unto the perpetual colonial dominion hold over all terrestrial creation in the behalf of God Almighty, as preached 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, if 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. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the

air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man:" it therefore stands that Eden stood the place of Adamic Covenant, where Adam was to learn and be mentored of God Almighty unto the conversation of Terrestrial dominion hold, even as by divine fellowship and communion was to be imparted Divine wisdom and capacitation unto Divine purpose through covenant of worship.

Even as covenant of worship must be evidenced by the offering of acceptable worship, where worship is evidenced by submission, and submission by obedience, so it stands that the commandment was given of God Almighty for the sake of the the standing of covenant of worship, where obedience facilitated the preservation of covenant unto perpetual communion, but disobedience would stand the breach of covenant and annulment of righteousness and shortfall of right unto knowledge of Divine glory and forfeiture of right appertaining fellowship with God Almighty. Thus by the sin of disobedience did man forfeit right of fellowship with God Almighty, even through the partaking of the fruit against the commandment with God Almighty. Moreover by the sin of Adam was he corrupted unto sinful nature, which nature and corruption was established unto manifestation throughout all the souls and generations of His copulative seed, which sinful nature leads to sinful work, sinful work unto judgement, and judgement unto eternal condemnation: which curse is upon all men, even the conversation of sinning naturally without needing education or enlightenment unto iniquity's manifestation: As preached saying "For all have sinned, and come short of the glory of God;" and "For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord." **THUS BY SIN DID MAN FORFEIT HIS RIGHTEOUSNESS UNTO THE KNOWLEDGE OF THE HEAVENLY KINGDOM, AND BY SIN WAS ALL MANKIND ALIENATED FROM THE KNOWLEDGE OF HEAVENLY CITIZENSHIP AND DIVINE GLORY, AND BY SIN WERE ALL MEN CORRUPTED TO STAND CREATURES DAMNED UNTO ETERNAL PERDITION.**

SECTION 05: YESHUA HAMASHIACH DIVINE RIGHTEOUSNESS INCARNATE:

As was preached saying "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. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach:" Thus Yeshua HaMashiach stands righteousness Incarnate of Whom is Sourced grace and truth unto the testimonial hold of righteousness and life everlasting as by the reception of His Lordship and salvation unto number in hold and Steadship of communion in Messianic Testament, as further preached saying "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;" and "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 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." Thus by the cross was purchased by HaMashiach the righteousness of GOD Almighty which stands granted unto all men willing to receive it without regard of nationality or ethnicity or physical condition or financial portfolio or social status, but the simplicity of utterance of word of faith.

Moreover it further stands that Yeshua HaMashiach D'Nzareth is righteousness because that His Blood alone bears the conversation of Divine virtue and capacity unto washing and cleansing from every the conversation of iniquity, even washing and cleansing virtue unto perfect purity, holiness and righteousness before God Almighty without spot and blemish. Moreover it is only by the cross of Yeshua HaMashiach that there is the conversation of Divine redemption from sin unto life eternal, as HaMashiach suffered Messianic Passion and Crucifixion unto life everlasting and unto righteousness to all standing in His Messianic communion as through the reception of His Lordship and Salvation. Moreover Yeshua HaMashiach D'Nzareth is the Sacrificial Lamb of God Almighty slain unto the dispensation of righteousness. HaMashiach too is the Testator of the New Testament unto righteousness and purity in all holiness before God Almighty as by the partaking of the flesh and blood of HaMashiach, even the hallowed communion unto life everlasting. It too is only by and through HaMashiach's Judaic Order of Priesthood that there is established the atonement and propitiation of life everlasting, which righteousness is manifest through the personal reception of Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour unto the righteousness of the Heavenly Kingdom, and unto claim of citizenship in the Heavenly Kingdom.

ARTICLE 07: THE ORDER OF ACCESS AND STEADSHIP GRANT UNTO THE HEAVENLY KINGDOM:

SECTION 01: DIVINE ORDER UNTO THE RECEPTION OF JEHOVAH TSIDKENU'S RIGHTEOUSNESS:

Again, 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 through 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 "if 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 into 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.

SECTION 02: THE HEAVENLY KINGDOM DIVINE POWER AND BENEFITS OF THE LORDSHIP OF YESHUA HAMASHIACH:

To all that stand in the Lordship of HaMashiach is granted the conversation of righteousness unto eternal salvation, even the conversation of the forgiveness of sins unto perfect and right standing before God Almighty unto deliverance from the coming condemnation, but rather redemption from perdition unto life everlasting in the coming eternal paradise of God Almighty, even 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." It too stands that through the Lordship of Yeshua HaMashiach D'Nazareth is manifest the Divine authority of the Heavenly Kingdom, even the conversation of deliverance from every the conversation of satanic affliction and demonic oppression and persecution unto the authority of casting out Devils and to the Divine authority unto the pulling down of demonic principalities and powers. Through the Lordship of HaMashiach is manifest the conversation of Heavenly health, even the conversation of Divine healing from every the conversation of sickness and physical affliction, even redemption from every the conversation of physical anomaly unto perfect health and original state of body as in perfect accordance with the design of God Almighty.

It too stands that to all that stand in the Lordship of HaMashiach is granted the conversation of Divine prosperity, even the conversation of redemption from poverty unto the hold of the Divine supernatural superabundant excessive providing and prospering capacity of JEHOVAH JIREH, even the standard of prosperity of the heavenly Kingdom order that can be established only by the Hand of God Almighty. By the Lordship of HaMashiach is too manifest life eternal, even the conversation of eternal perpetual communion and fellowship with God and HaMashiach in the Heavenly Kingdom.

it too stands that by the Lordship of HaMashiach is administered Divine Peace, even the liberation from perpetual grief and mourning unto heavenly standard wholeness and completion of being and resting of soul in divine glory. Too through the Lordship of HaMashiach is manifest Divine heavenly joy, even the conversation of merriness of soul and cheerfulness of spirit regardless the manifestation of pain and despite every the affliction at hand. Too through the Lordship of HaMashiach is manifest the perpetual dispensation of divine grace, even the conversation of unmerited Divine favour unto divine empowerment sufficient unto the prosperous hold of Divine conversations. By the Lordship of HaMashiach is too manifest the conversation of the knowledge and hold of all the divine blessings and treasures of the Heavenly Kingdom, 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:"

SECTION 03: THE DIVINE COMMUNION OF THE ISRAEL OF GOD IN HAMASHIACH:

Definitively the Israel of God Almighty stands the nation of every the soul redeemed through the saving power of Yeshua HaMashiach of Nazareth, even every the son of Abraham by faith- the Israel of God Almighty being the Nation of the Saints of GOD and the Kingdom of HaMashiach preached saying "For in HaMashiach Yeshua neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to Thus rule, peace be on them, and mercy, and upon the Israel of God;" and "For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. 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;" Thus even as divine communion stands the conversation of the bond of fellowship in the partaking of meat and drink unto the manifestation of oneness in family and brotherhood, so it is that the Israel of GOD Almighty stands the conversation of the community of the redeemed United by the partaking of the flesh and blood of HaMashiach unto the Divine oneness perpetuated throughout life everlasting.

It too stands that Yeshua HaMashiach D'Nazareth is Messiah the Prince of the Israel of GOD, even Him the promised Son of God Almighty that would stand unto the eternal glorification of the Israel of GOD through the Heavenly Kingdom of GOD Almighty, even as 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 him. 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 "But the judgment shall sit, and they shall take away his dominion, to consume and

to destroy it unto the end. And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him."

Thus definitively the communion of the Israel of GOD stands the nation established by the partaking of the flesh and blood of HaMashiach, even as HaMashiach preached saying "And Yeshua said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. 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 "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:" Thus the communion of the flesh and blood of HaMashiach is the Divine order unto Steadship in the Israel of GOD Almighty, even the partaking unto the hold of eternal redemption and unto life everlasting in the Kingdom of God Almighty, which communion was instituted in Abraham by the bread and wine of MELCHIZEDECH.

SECTION 04: HAMASHIACH YESHUA THE DIVINE ORDER UNTO STEADSHIP IN THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF THE COMING KINGDOM OF GOD ALMIGHTY:

Definitively, Divine order stands the conversation of Divine respective protocol necessary to be observed by the seeker unto the manifestation of the corresponding respective hope held by the seeker, Thus appertaining life eternal, the reception of the Lordship of Yeshua HaMashiach D'Nzareth stands the Divine order unto the inheritance of life eternal, even as preached saying "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 "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:) 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 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. For the scripture saith, Whosoever believeth on him shall not be ashamed."

Appertaining the coming Kingdom of GOD Almighty, even about the coming Divine Euphoric Paradisiac Eutopia of God Almighty it was preached saying "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 lighten 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;" and "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. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

ARTICLE 08: YESHUA HAMASHIACH THE KINGDOM OF GOD AT HAND:

SECTION 01: JOHN THE BAPTIST'S PREACHING OF HAMASHIACH YESHUA THE KINGDOM OF GOD AT HAND:

John the Baptist stood sent of GOD Almighty unto the preparation of the way unto the Messianic Visitation of the Eternal Word of God Incarnate as Yeshua HaMashiach D'Nazareth, which HaMashiach stands proven the Kingdom of GOD Incarnate in that Only in and through and by and from Him is righteousness unto eternal life, and in Him is the encapsulation of every the Heavenly conversation and Divine treasure, and in Him is the right of standing unto Heavenly Citizenship which shall endure further than eternity's furthest aeon. Thus John the Baptist preached of HaMashiach saying "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the Kingdom of heaven is at hand. For Thus is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purthe his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Yeshua from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Yeshua answering said unto him, Suffer it to be so now: for Thus it becometh us to fulfil all righteousness. Then he suffered him. And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, Thus is my beloved Son, in whom I am well pleased." Thus John the Baptist witnessed the HaMashiach of God that bears Divine authority unto the baptism of the Holy Spirit and with the wrathful Fire of GOD unto the manifestation of eternal condemnation, which HaMashiach was evidenced by the Noaic Baptism in that after the flood did the Dove return with the leaf of the tree of anointing, preaching the resting of the Spirit upon the Anointed HaMashiach of God, further evidenced by the Voice of the Father.

John did too preach HaMashiach saying "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. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 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. 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!"

John did too preach of HaMashiach saying " And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the HaMashiach, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: Thus my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. the Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

SECTION 02: HAMASHIACH'S PREACHING OF YESHUA D'NZARETH THE KINGDOM OF GOD AT HAND:

HaMashiach Yeshua D'Nzareth stood a preacher of the Heavenly Kingdom at Hand, even the preaching of the Kingdom of God manifest through the Incarnation of GOD Almighty among men as Him Named Yeshua HaMashiach D'Nzareth, even as was witnessed of His preaching saying "And Yeshua returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them

that were in the synagogue were fastened on him. And he began to say unto them, This day is Thus scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not Thus Joseph's son?" Thus HaMashiach did preach the conversation of the Messianic Visitation, by the exploitation of which visitation is manifest the hold of righteousness unto the restoration of Heavenly citizenship in the Kingdom of GOD Almighty, even as by reception of Yeshua of Nazareth as the Son of GOD as Personal Lord and Saviour unto the communion of life everlasting through the administration of Divine citizenship through the communion and fellowship of the Heavenly Kingdom.

HaMashiach Yeshua D'Nazareth did to preach of the erected cross that would stand unto the dispensation of Divine virtue, which redeeming virtue stands strong unto Divine reconciliation, even the restoration of Heavenly Citizenship administered only by Him that HaMashiach preached as Yeshua D'Nazareth, which Yeshua HaMashiach professed to eternally redeem by His cross, even as was preached saying "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. Then charged he his disciples that they should tell no man that he was Yeshua the HaMashiach. From that time forth began Yeshua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Thus HaMashiach preached Heavenly Kingdom salvation 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 hateth 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."

SECTION 03: THE TIME WINDOW APPERTAINING THE GRASPING OF HAMASHIACH YESHUA THE KINGDOM OF GOD:

Definitively, time-window stands the conversation of the chance to exploit an opportunity valid according to its time, even the opportunity of grasping a conversation of benefit before its expiration and before its deadline cut off: Thus the time window appertaining the reception of HaMashiach the Heavenly Kingdom is manifest only through the days of terrestrial pilgrimage, after which lies death unto eternal condemnation without further chance unto the hold of redemption. Definitively the conversation of grasping HaMashiach stands the conversation of receiving HaMashiach as personal Lord and Saviour unto the hold of eternal redemption, but there stands no chance other than during the moment of terrestrial pilgrimage, even as was preached saying "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." It therefore stands that the Divine order unto the grasping of HaMashiach is by the utterance of the word of faith UNTO Salvation, even the conversation of submission of to His Lordship by calling upon His Lordship, as preached saying "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and "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. 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." Grasping HaMashiach therefore stands a fundamental necessity because that it is the only means unto salvation and deliverance from the coming eternal condemnation by the judgement of God Almighty.

It strongly needs be pronounced that the Pentecostal witness stands the conversation of preaching and witnessing HaMashiach throughout all nations under the Directive and leadership of the Holy Ghost, which conversation was instituted in the Early Church. There therefore stand three time Windows unto the reception of the Lordship of HaMashiach, the first being the early window instituted by the Apostles of HaMashiach unto the dispensation of grace and salvation, as was commanded of HaMashiach 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." the second window stands the latter House revival and evangelical sweeping which shall in a short time stand unto the harvesting of souls from all nations through great divinely miraculous conversations, even as 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." the third window shall stand during the seven year tribulation after the second coming of HaMashiach, even as was preached saying "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

SECTION 04: HAMASHIACH J ESUS THE INSTITUTION OF HEAVENLY MAJESTY- HAMASHIACH YESHUA THE DIVINE KINGDOM INCARNATE:

It stands that the eternal purpose of God Almighty appertaining creation stood that every the conversation and benefit of Heavenly Majesty be administered through HaMashiach, where life eternal was to be administered through the death of HaMashiach upon His erected cross, in that even as God Almighty called light out of darkness, so was eternal life called out of the death of the

Cross: Thus HaMashiach suffered unto the dispensation of eternal life in the Kingdom of God, but also HaMashiach too stands unto eternal judgement and condemnation because that every soul which dies but receive His Lordship shall not be found recorded in the Book of Life, and Thus shall every soul that does not receive HaMashiach be damned unto eternal perdition and everlasting condemnation in the lake of fire, as preached saying that "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. 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 hateth 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:" Thus HaMashiach Yeshua D'Nazareth is the Divine eternal standard line of judgement unto both the life and condemnation enforced by the Heavenly Kingdom on the full behalf of the throne and power of GOD Almighty.

It too stands that HaMashiach Yeshua D'Nazareth is Heavenly Kingdom Incarnate in that in His Name is manifest the conversation of Divine authority unto the enforcement of every the conversation of heavenly order and strength of virtue, including that of Him Who sits upon the Throne, which power and authority over all creation by His Name 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." HaMashiach too is the Heavenly Kingdom Incarnate in that He holds the authority of Messianic determination of every the conversation of creation enforced by the Kingdom of GOD, even eternal divine authority, being the Lord and Author and King of Heaven at the right Hand of God unto the directive and command of Heavenly virtue, order, intervention and enforcement preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth." It too stands that HaMashiach is Heaven Incarnate in that by Divine virtue does His cross stand the only door unto the terrestrial testimonial manifestation of the Divine celestial hope and glory, even as it is the only passage of translation between Heaven and Earth, where HaMashiach Yeshua D'Nazareth is the Door of the Heavenly Kingdom. Moreover, being the only Majestic Authority of JEHOVAH SABBAOTH unto the dominion and directive of Heaven and Earth, so it stands that Yeshua HaMashiach of Nazareth Thus stands both the Divine encapsulation and dispensation of every the Heavenly Blessing and treasure administered by the word of faith in His Name, 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:"

ARTICLE 09: YESHUA HAMASHIACH THE DISPENSATION OF EVERY HEAVENLY CONVERSATION:

SECTION 01: HAMASHIACH YESHUA THE LORD OF HEAVEN AND EARTH:

By the conversation of Messianic Passion and Crucifixion, it stands that Yeshua HaMashiach D'Nzareth was ordained of God Almighty to stand Lord of Heaven and Earth, even as He declared to His Disciples, after His resurrection and just before His Ascension unto Majesty at the right Hand of God Almighty saying "Then the eleven disciples went away into Galilee, into a mountain where Yeshua had appointed them. And when they saw him, they worshipped him: but some doubted. And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth:" Thus HaMashiach Yeshua D'Nzareth bears Divine authority unto the determination of every the manifestation both Terrestrial and Celestial, and in that accordance stands all creation accountable to HaMashiach Yeshua D'Nzareth, which conversation of Lordship too stood preached by Paul 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."

Moreover it too stood witnessed in the Vision and Prophecy of HaMashiach by both the Prophet Daniel and the Apostle John, that HaMashiach was seen to receive of GOD Almighty by Heavenly ceremonial procession the title deeds of Lordship unto control over all creation both terrestrial and celestial, as preached of the Apostle John 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;" and as witnessed of the Prophet Daniel 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 him. 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."

SECTION 02: YESHUA HAMASHIACH THE ADMINISTRATION AND ADMINISTRATOR OF HEAVENLY VIRTUE:

There is A Divine Being that Is the Word and Voice of God Almighty that operates unto the manifestation of the Divine instruction of God Almighty, even in that the Word and Voice of YAHWEH ADONAI JEHOVAH ELOHIM Is not just a sound or written collection of titles and letters, but He is a Divine Living Being, which Divine Being stands unto the manifestation of the Will of God Almighty, and The Word of God stood Incarnate in human form in number among the sons of man, 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 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;" and "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."

Thus the Word of God Incarnate, even Yeshua HaMashiach D'Nzareth, stands the administrator and order of the administration of Divine heavenly Virtue unto the healing of every sickness and disease as by the purchasing and restoring power He established through the conversation of His beating and flagging in Messianic Passion unto the dispensation of healing virtue and unto deliverance from every the conversation of sickness and disease, even the restoration of perfect health in accordance with the original human design established by God Almighty, even the liberation from every sickness and disease, and every the conversation of physical anomaly unto Divine anatomy too unto the opening of blind eyes, cleansing of lepers, opening deaf ears, loosening dumb tongues and the redemptive healing of the lame and crippled, which manifestation stands administered through His Name, 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." HaMashiach Yeshua D'Nzareth stands Divine authority even unto the administration of Divine virtue unto the casting out of Devils and unto the resurrection of the dead.

SECTION 03: YESHUA HAMASHIACH THE EXECUTION OF DIVINE JUDGEMENT:

It stands that Yeshua HaMashiach D'Nzareth is Judgement Incarnate, even in that definitively He stands the standard line of judgement unto both life eternal and unto eternal condemnation, because that to every person that gives Him the honour of personal Lord and Saviour shall be granted the baptism of the Spirit unto life eternal, but to all that do not give Him that honour shall be manifest eternal condemnation unto perpetual affliction and the perdition and suffering of the wrath of God Almighty by fire, as was preached saying "And as the people were in expectation, and all men mused in their hearts of John, whether he were the HaMashiach, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." HaMashiach also stands Divine judgement incarnate in that His coming stands the intersection point of choice unto life eternal or unto condemnation eternal, even in that only by the application and practice of His gospel and doctrine is the inheritance of life everlasting, but ignoring the gospel and doctrine of life stands the passage unto eternal damnation, even as HaMashiach pronounced saying "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 hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "if I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. if I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

It too stands that HaMashiach Yeshua D'Nzareth stands judgement Incarnate even in that He stands the Authority unto eternal life and eternal condemnation through the Book of Life, even that about which names written therein, and every person recorded therein stands worthy to the inheritance of life everlasting, and every person without name recorded therein shall stand unto eternal condemnation (even as the Divine order unto name's recording therein is proven only by the reception of the Lordship and salvation of Yeshua HaMashiach), as preached saying "And whosoever was not found written in the book of life was cast into the lake of fire;" and "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten 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."

SECTION 04: YESHUA HAMASHIACH THE DIVINE COMMISSIONER OF HEAVENLY ANGELS:

Yeshua HaMashiach D'Nazareth, before His human Incarnation, stood the Captain of the LORD'S HOSTS, even the Divine Authority unto the conversation of the commandeering, directive and championing of the Heavenly Hosts of YAHWEH JEHOVAH ADONAI SABAOTH, even as was preached saying "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Moreover as the ordained Lord of Heaven does HaMashiach bear Divine authoritative entitlement unto the commandeering of Heavenly Angelic Hosts at an Office higher than that of all angels including that of Michael the Archangel, which conversation is strengthened in that HaMashiach bears Divine Heavenly Majesty of the Throne of God Almighty JEHOVAHADONAI SABAOTH, even as Yeshua HaMashiach D'Nazareth was enthroned and seated upon the Heavenly Messianic Throne at the right hand of GOD unto Heavenly Rulership and commission through Divine Majesty as the True Son of GOD Almighty the Only Living Heir of all glory throughout creation.

It too stands that HaMashiach is the commander of the armies and hosts of the saints of GOD Almighty, 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 10: YESHUA HAMASHIACH THE DIVINE ENCAPSULATION OF EVERY HEAVENLY BLESSING:

SECTION 01: THE HAMASHIACH IN WHOM IS EVERY THE HEAVENLY BLESSING- HAMASHIACH YESHUA THE COMMUNION OF THE BLESSING OF GOD:

Definitively, blessing stands the conversation of the pledge and gift of Kingdom's treasure and good benefit, which gift and benefit stands in the empowerment of the throne's assurance, Thus the Heavenly Blessing stands the conversation of the utterance and gift of God Almighty unto personal benefit in a good unique conversation, which gift and good thing of God stands founded and backed upon the authority of His Throne and Omnipotent virtue administered through Sovereign Majesty. It stands an obvious conversation that God Almighty is the Divine Source, Creator and Guarantuer and Operator of every the conversation of Heavenly Blessing, and there stands no other possible good blessing in the spiritual world than that of the Heavenly Kingdom, because that all the blessings of Satan stand at a great cost and their conclusion is always the conversation of eternal perdition and damnation of soul as condemned and condoned by Heavenly judgement. Moreover, HaMashiach Yeshua stands the Divine Incarnation as unto the administration of every the conversation of Heavenly benefit, even every the conversation of Heavenly Treasure, God having encapsulated in HaMashiach Yeshua D'Nazareth every the conversation of Heavenly treasure and gift and good conversation manifest in blessing, as was 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," Thus Yeshua D'Nazareth is the HaMashiach's the Divine Incarnation and encapsulation of every the Heavenly Blessing. HaMashiach too, as the Son of God Almighty, stands the Lord and Heir of every the conversation of Heavenly Treasure, being the Son of GOD enthroned at the Right Hand of God Almighty unto the inheritance and authority of every the good conversation of Heavenly benefit and treasure of blessing. It too stands that only through the cross of Yeshua HaMashiach D'Nazareth is manifest the administration of every the Heavenly blessing, even the translation of goodness from Heavenly throne unto terrestrial testimonial manifestation. It too stands that only by the gospel and wisdom of HaMashiach is manifest every the conversation unto the Divine testimonial blessing, even every the conversation unto righteousness, health, prosperity, life, joy, peace and divine supernatural authority. It too stands important to note that only HaMashiach Yeshua is the Administrator of Heavenly Virtue unto Blessing, which conversation of virtue's operation, institution, administration and testimonial manifestation stands triggered by faith in God Almighty unto blessing's reality, which faith functions as the divine conversation of order of economic and financial currency, even the Heavenly monetary order unto the purchase of the hope and desired blessing, Thus faith the receiver's economy unto the purchase and translation of the blessing.

It too stands that Yeshua HaMashiach D'Nazareth is the communion of the Heavenly blessing: definitively the communion of heavenly blessing stands the conversation of the nation and register granted right of God unto the benefit of every the conversation of heavenly goodness by righteousness, which conversation stands manifest only in HaMashiach, as He Alone bears the capacity of virtue and strength by Messianic Passion and crucifixion unto the dispensation of the righteousness granted the nation and register of the Israel of GOD unto each man his respective hold of the Heavenly Blessing, and Thus the communion of the heavenly blessing that is HaMashiach Incarnate. Thus by the reception of the Lordship and salvation of Yeshua HaMashiach D'Nazareth is manifest righteousness unto worthiness of claim of Heavenly Blessing, even the conversation of Heavenly Citizenship purchased by the cross of Yeshua HaMashiach D'Nazareth unto the hold and

access of the Heavenly Blessing of God Almighty. It too stands necessary to note that the communion of the Heavenly Blessing in HaMashiach stands the collective of saints granted right unto the constitution of every the heavenly treasure and blessing especially in pilgrimage, even unto the furtherance of the gospel of Yeshua HaMashiach D'Nzareth, the greatest blessing being the conversation of grant unto perpetual eternal divine communion and fellowship with God Almighty, which conversation bears strength unto endurance beyond eternity's furthest aeon.

SECTION 02: THE IMPARTATION OF THE BLESSING BY MESSIANIC UNCTIONING:

Definitively, the conversation of blessing's impartation stands the conversation of blessing's translative motion from out of God Almighty into the Saint as by divine bond, Thus Messianic Unctioning stands the conversation by which there is a bond and connection established between GOD and Saint at the instant that the sinner receives HaMashiach as Lord and Saviour, even a divine bond of union that acts as a spiritual tethering and connecting system between God and Saint strong to permit the withdrawal by the Holy Ghost out of the heart of God and into the Saint, even as preached saying "But ye have an unction from the Holy One, and ye know all things:" Thus by Divine Unctioning is the translation of both the Heavenly blessing and too many the blessings of God from within Him into the Saint by the Spirit of Yeshua HaMashiach the Holy Ghost, as too preached saying "Bring ye all the tithes 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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts:" where the storehouse signifies the spirit of man able to receive the blessings. It too stands that for each Saint there are many warehouses in Heaven filled with treasures that the Saint can hold during the days of pilgrimage, even the conversations of the riches and treasures of the Divine supernatural superabundant excessively overflowing prosperity in accordance with the providing standards of JEHOVAH JIREH, even the provision unto prosperity far beyond every the conversation of personal imagination as unto wealth that can be established by the Hand of God Almighty greater than that preached through Abraham, But Isaac and Solomon, even unto the lending of money to nations.

It therefore stands that Impartation of Blessing by Messianic Unctioning stands the conversation of the motion of hope by revelation, even that as by revelation is the knowledge of the existence of the blessing that then becomes the desire of heart and hope that man then diligently labours unto its manifestation, as by the aggressive pursuit of the hope unto its terrestrial testimonial reality. Moreover Impartation of Blessing by Messianic Unctioning stands the only order of the conversation of blessing's motion drawn out of HaMashiach and planted in the saint's spirit by the Spirit of Yeshua unto the respective hope's terrestrial manifestation, as through the respective recipient of the blessing and hope. But necessary in all conversations is Faith, the determining standard of the greatness of the Heavenly blessing administered by Messianic Unctioning in the Holy Ghost, because that faith is the economic currency of standard unto the capacity of purchase and unto order of hope' translation unto its respective terrestrial testimonial manifestation, even the motion of the hope and blessing from the spiritual realm to the physical realm, and from heaven unto tangible and visible earth.

SECTION 03: HAMASHIACH YESHUA THE DETERMINER OF EVERY THE HEAVENLY ORDER OF GRANT- HAMASHIACH YESHUA THE DIVINE ACCESS UNTO THE BLESSING:

Definitively, the determination of Heavenly blessing stands the conversation collective of every the state of protocol and order unto the grant, dispensation and testimonial manifestation of each the respective Heavenly blessing, Thus Yeshua HaMashiach D'Nzareth, being the Determiner of the Heavenly Blessing, stands in the Authority of the Throne of God Almighty unto the grant and approval and Authorization and supervision appertaining every the conversation of Heavenly blessing. Appertaining the order of authority unto Title of Divine determiner, that conversation stands real only by seating upon throne, even as God Almighty is that JEHOVAH ADONAI SABAOTH that sits upon the Heavenly Throne Being the Sole Creator of all things unto enthronement of Sovereign Majesty over all existence, but Yeshua HaMashiach D'Nzareth received Authority of determiner as by purchase of Title through Messianic Passion, Crucifixion, Triumph and Resurrection unto the Atonement of the New Testament, by which ordination He was granted Heavenly Majesty of seating upon Throne at the right Hand of God Almighty, even unto the authority of Heavenly Blessing's determination and Thus HaMashiach Yeshua the Determiner. Definitively, heavenly order of grant unto divine blessing stands either by Divine utterance then enforced and approved of Heavenly Court unto blessing's manifestation by angelic dispatching, or it can stand by pilgrim's engaging of God and HaMashiach by perfect sufficient faith then leading unto Heavenly Court's ministry unto the blessing, or it can stand by the word of faith agreed in the Name of HaMashiach by two or more saints that then stand the Authority of Heavenly Court's determination in HaMashiach, even as by the exercise of the keys of the Heavenly Kingdom in HaMashiach unto the determination of divine court's procession. It therefore stands that HaMashiach Yeshua D'Nzareth is Lord of Heaven and earth even unto Heavenly blessing determination by Lordship, He too is the Divine encapsulation of Heavenly blessing and Thus the determining channel of the dispensation of every the conversation of Heavenly Blessing, being too the only passage between Heaven and earth unto blessing's determining translation, and HaMashiach is too the Proprietor of all Heaven unto the conversation of authority appertaining each the respective blessing's grant and gifting.

Appertaining the conversation of divine access to Heavenly blessing, it stands definitive that divine access to blessing is the conversation of right unto the procurement, translation and testimonial hold of the blessing by the citizenship of the Throne unto favour and right of blessing, therefore it stands that HaMashiach Yeshua D'Nzareth is Divine Blessing Access Incarnate in that through Him Alone is manifest the conversation of order unto righteousness that then grants heavenly citizenship unto the right of the possession of every the conversation of Heavenly Blessing. Thus qualification unto the right of Heavenly Blessing's procurement stands the reception of the Lordship and Salvation of Yeshua HaMashiach D'Nzareth, and too the washing by His Blood from all sin unto the righteousness and worthiness of Heavenly citizenship, even the context unto the facilitation of Heavenly blessing. Moreover it is only by the revelation sourced of the Spirit of Yeshua HaMashiach D'Nzareth that one obtains sight and hope unto heavenly blessing, even as by aggressive pursuit, Thus through HaMashiach Alone is manifest the Divine order of Heavenly Blessing, even as was 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;"

SECTION 04: HAMASHIACH YESHUA THE FULFILLMENT OF THE BLESSING OF ABRAHAM:

Definitively, fulfilment stands the conversation of manifestation that is in accordance with a defined past prediction that bears perfect descriptive detailed accuracy by utterance before the manifestation, and definitively the blessing of Abraham stands the conversation of the Infilling of Person and Spirit being The Holy Ghost, even the conversation of Divine baptism in 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, be fore 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." Yeshua HaMashiach of Nazareth therefore stands the fulfillment and Incarnation of the blessing of Abraham in that the Spirit of Yeshua is the promised Spirit that is to be outpoured, moreover HaMashiach is the Source and Baptizer with the Holy Ghost, even as John the Baptist witnessed of Him saying "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:" which order unto the baptism of the Spirit is by the prayer of faith and thanksgiving, even the praying of receiving from GOD Almighty the Holy Spirit and His gifts, even like unto the receiving of the Lordship of HaMashiach by faith, as preached saying "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? if 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?"

It too stands marvellous that the Blessing of Abraham stands granted to the Israel of GOD Almighty, not just the Israel of the physical circumcision but that of the spiritual circumcision, being the seed of Abraham by faith, even as preached saying that "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith;" which conversation was further demonstrated in the early church saying "Then Peter opened his mouth, and said, "if a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. the word which God sent unto the children of Israel, preaching peace by Yeshua HaMashiach: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Yeshua

D'Nzareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. 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? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days;" and "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Yeshua HaMashiach; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

ARTICLE 11: YESHUA HAMASHIACH THE ADMINISTRATIVE INCARNATION OF THE FULL GOODNESS OF GOD ALMIGHTY:

SECTION 01: HAMASHIACH YESHUA GOD UNTO MAN:

YESHUA HaMashiach D'Nzareth stands God Eternal and Incarnate among men, being not a creature but the Living Person of the Eternal Word of God Almighty that stood with God Almighty before the beginning and did with God Almighty create all things, even as He Is One with GOD Almighty, being One of the Three Chief Persons of God, yet YAHWEH is one Being expressed through many Persons yet there is neither partition nor division unto the separation of His Being, even as was preached of HaMashiach 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:" Thus Yeshua HaMashiach stands the Source of all life, both life terrestrial and life everlasting, which HaMashiach came but was not honoured among men, but by the reception of HaMashiach as Lord and Saviour is the institution of Divine sonship unto eternal communion and fellowship with God Almighty.

Thus HaMashiach stands the Eternal Son of GOD, even that He was born not corrupt as by man's copulative seed, but He is the Son of God born of the Divine supernatural workmanship of the Holy Ghost, even the conversation of Divine human parthenogenesis through the womb of the virgin of the House of David, and born by these Divine merits does HaMashiach stand the Son of God Almighty, as preached of Gabriel 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:" Yeshua HaMashiach D'Nzareth Being that prophesied HaMashiach and Messiah preached of Esaias saying "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good;" and "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. if 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 Thus."

The divinity of HaMashiach too stands evident in that He stood the Incarnation of Divine supernatural power unto the working of miracles unknown since the foundation of the world, even unto the opening of the eyes of the blind, the ears of the deaf and unto the loosing of the tongues of the dumb, too unto the cleansing of lepers, healing of the crippled and healing from every infirmity without failure, as well as the casting out of the Devils no matter how strong, too raising the dead, calming sea storms, walking on raging waves, transfiguring in the mount. The divinity of HaMashiach too stands evident in His Divine wisdom, even that as a child He stood unto the confounding of doctors of the law, and during His ministry never once did any challenge, even the chief doctors of the law, standing able to expound the law, yet to them he uttered parables and proverbs and Doctrine in divine revelation excellent beyond their comprehensive ability, even unto their failure to answer. HaMashiach too evidenced His Divinity by the conversation of victory over hell, death and the grave, even singlehandedly triumphing over all Satan and his Kingdom of Darkness. HaMashiach too evidenced His Divinity by living absolutely free from iniquity from His birth unto This day and going forward.

SECTION 02: HAMASHIACH YESHUA THE CHANNEL OF FULL DIVINE BLESSING:

In evidence and administrative ministry and exhortation of blessing virtue, even in the practice of the blessing incarnate and the full encapsulation of the goodness of God Almighty, it stands that HaMashiach Yeshua of Nazareth is the Divine channel of blessing unto salvation, even the conversation of deliverance from the coming eternal condemnation and perdition that shall be established upon every soul sinful, even deliverance from the lake of fire by the conversation of redemption and the Atonement and propitiation by the blood of HaMashiach shed upon the cross and sprinkled upon the heavenly altar. HaMashiach too stands the channel unto the blessing of righteousness, even the conversation of Divine cleansing by the blood of the lamb and the blotting out of recorded sins unto perfect right standing before the full examination of the Eye of God Almighty in perfect accordance with all stipulations necessary unto the righteousness defined by eternal law, even too the grant of weight in HaMashiach on heavenly scale unto qualification of perfect righteousness. HaMashiach Yeshua D'Nazareth too stands the channel unto the blessing of prosperity, even in that He bore a crown of thorns in Messianic Passion and Crucifixion, taking upon Himself the curse of poverty unto the dispensation of Divine prosperity, even as 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." HaMashiach Yeshua D'Nazareth too stands the channel of every single heavenly blessing unto health, even deliverance from every sickness and condition that is not in accordance with the body originally defined and defined of GOD Almighty, even in that during Messianic Passion the stripes He endured stood strong unto the purchase of Divine healing virtue that GOD Almighty granted in His Name.

HaMashiach Yeshua too stands the channel of Divine blessing unto every the conversation of deliverance from demonic activity, even deliverance from demonic and satanic affliction, oppression, persecution and possession of soul, even unto the divine authority granted the name of HaMashiach over all hell, 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;" and

"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." HaMashiach too stands the divine conversation of the Chanel of blessing unto peace, even the conversation of blessing unto perfect wholeness of being and completion of soul unto perfect resting of soul in the glory of God despite the conversation of pain, adversity, and persecution of body, even as was pronounced that 'the chastisement of our peace was upon Him.' HaMashiach too stands the channel of Divine blessing unto joy Divine, even cheerfulness and merriness of soul regardless the sufferings of body at hand, even as HaMashiach preached saying "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."

SECTION 03: THE INFINITE MEASURE OF DIVINE BLESSINGS IN HAMASHIACH:

Even as Yeshua HaMashiach D'Nzareth stands every heavenly blessing Incarnate, it therefore stands that He is the Divine encapsulation of infinite blessing virtue, even as the heavenly blessings and treasures of GOD Almighty are infinite, even as they shall be continuously revealed from glory to glory perpetually beyond the time held unto eternity's furthest aeon; which conversation of infinity stands evident in the nature of HaMashiach the Word of God Almighty, being One with the infinite God unto infinity in nature without measure or limitation of size unto the determination of beginning and end, but the eternal HaMashiach that is infinite goodness Incarnate. Moreover This infinite nature of HaMashiach too stands evident in that HaMashiach stands both the container able to hold the full infinite nature of the goodness of GOD Almighty, and He too is the vessel strong and able unto the perpetual dispensation of Divine goodness, even the conversation of continuously outpouring blessing without end of pouring but miraculous in the perpetuation of outpouring unto excessive overflow, even 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."

It too stands a grave mystery that the creative virtue of God Almighty has not ceased, but in the infinite standard of great power, it stands that by word of faith can be triggered creative power unto the manifestation of the blessing from Inexistence, even Divine virtue unto blessing's creation, which is then channelled and imparted out of HaMashiach unto terrestrial manifestation. In the exemplification of infinite heavenly blessing's, it stood preached that "Bring ye all the tithes 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 too stands that HaMashiach is every terrestrial treasure Incarnate, even as He Is The Eden of God Almighty out of and into Whom is the flowing and Propriety of all

treasures and their control, as preached saying "And a river went out of Eden to water the garden; and from thence it was parted, 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 04: THE FULL TOTAL RESIDENCE OF DIVINE FATHER, SPIRIT AND WORD IN HAMASHIACH: UNTO ALL DIVINE GOODNESS IN AND THROUGH HIM:

As was preached saying "For in him dwelleth all the fulness of the God head bodily. And ye are complete in him, which is the head of all principality and power:" it Thus stands that Yeshua HaMashiach D'Nzareth was the full incarnation of God Almighty, even the Body of the TRIUNE YAHWEH I AM JEHOVAH TRINITY, where in HaMashiach was the dwelling of The Eternal FATHER, the Holy Ghost and the Word of GOD Almighty, as was evidenced in the conversations of the Power and Wisdom of HaMashiach. Thus HaMashiach was the Eternal FATHER Incarnate, even the sight and revelation of God Almighty YAHWEH the CHIEF DIRECTOR of the GODHEAD, even Him The Chief Person of the I AM JEHOVAH TRINITY, which Person in HaMashiach was preached saying "And whiter I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whiter thou goest; and how can we know the way? Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

HaMashiach Yeshua D'Nzareth too stands the full Divine incarnation of the Holy Ghost, even the Spirit of God Almighty that is the Spirit of Power and Wisdom, even the Spirit that rested on HaMashiach at His Baptism, and entered Him and filled Him and led Him into the wilderness and after His Victory over temptation the same Spirit led Him back in divine supernatural power unto miraculous activity, as was preached saying "John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the HaMashiach, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: Thus my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." **THUS YESHUA HAMASHIACH D'NZARETH IS THE FULL DIVINE OF NCARNATION OF THE ETERNAL FATHER, SPIRIT AND WORD OF YAHWEH JEHOVAH ADONAI THE I AM, AND BEING THE FULL INCARNATION OF GOD ALMIGHTY IT FOLLOWS THAT HE IS TOO THE INCARNATION OF THE AUTHORITY AND OMNIPOTENCE AND NATURE OF GOD ALMIGHTY, AND THUS HAMASHIACH YESHUA THE FULL**

INCARNATION OF THE GOODNESS OF GOD ALMIGHTY, HAMASHIACH BEING GOD IN THAT THERE IS NO SEPARATION NOR PARTITION IN THE PERSON OF YAHWEH.

SECTION 05: THE DIVINE ORDER UNTO THE RECEPTION OF THE GOODNESS OF GOD IN HAMASHIACH:

The prime foundational economy unto the purchase and reception of Divine goodness is faith, even the conversation of the standard of knowledge born of the total conviction and full persuasion of being about the Divine ability of God Almighty and His faithfulness unto the fulfillment of His Word and Divine promise, even the conversation of financial Divine currency and spiritual economy unto hope's fulfillment by faith the purchasing power and title deeds unto the authority of hope's translation and terrestrial manifestation preached 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;" and "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." The second critical aspect unto the reception of Divine goodness and the blessing is the conversation of the Grace of God Almighty, even the conversation of unmerited divine favor unto the grant of the goodness, blessing and virtue of God Almighty, where the respective recipient is neither worthy nor approvable unto qualification, but the conversation of grace, as well preached about salvation and righteousness in HaMashiach in that it stands granted to men the undeserving, where the just portion of man is perdition, yet by grace in HaMashiach is the Divine favour unto life everlasting. Another foundational pillar unto the hold of Divine goodness is humility, even as God greatly admires the humble heart contrite before Him unto its promotion in the knowledge of His Divine goodness and blessing.

A foundational condition unto the reception of divine goodness is worship, even the conversation of offering's presentation born of pure heart strong in the revelation of the greatness of GOD Almighty unto worthiness of worship, and by that revelation perfected through righteousness in HaMashiach unto worship's presentation is established the manifestation of the blessing and the order of promotion in Divine goodness. Critical too unto the hold and reception of Divine goodness is perfect righteousness, even Divine right in citizenship and sundry unto claim of Divine blessing, which righteousness can be made manifest only by way of redemption through the Messianic Testament of Yeshua HaMashiach D'Nazareth, even through the reception and well heeding of the preaching of the cross unto the pardon of every sin before God Almighty and unto perfect righteousness in HaMashiach. Revelation too stands foundational unto divine blessing's reception because that for a man to hold a hope, he first needs be conscious of the existence of the hope unto its desire, even as no man can hope for a blessing he does not know, Thus revelation is the knowledge of Heavenly treasury available. The final pillar unto the reception of the blessing in HaMashiach is the conversation of unquenchable aggressive zeal, even the Divine engaging of God Almighty till the manifestation of the hope by HaMashiach, as well exemplified of Jacob who wrestled with HaMashiach all night until the blessing, even as preached saying "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said,

Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

ARTICLE 12: THE DIVINE TREASURY OF THE KINGDOM OF GOD:

SECTION 01: DIVINE TREASURY UNTO HOLD OF DIVINE ARMORY:

Definitively, Divine armour stands the conversation of Heavenly gear unto the engaging of warfare, even the conversation of equipment, weaponry and instrument of warfare unto Divine victory in pilgrimage, even the conversation of armor unto perpetual victory from salvation's reception till life everlasting, regardless the devices and ambushments of Satan: which conversation of Divine armory was purchased by the victory achieved of Yeshua HaMashiach D'Nzareth upon the cross, even as was preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Thus by the blood of HaMashiach was purchased the helmet of salvation, even the spiritual helmet Whose manifestation is the conversations of thought that are in perfect submission and correspondance with the salvation and redemption in HaMashiach, even thoughts that defy not the Lordship of HaMashiach, nor thoughts contrary to righteousness in HaMashiach.

By the blood of HaMashiach was manifest the purchase of the breastplate of righteousness, even the covering of heart and soul by the perpetual pursuit of conversations of Divine purpose in righteousness, heart being not corrupted by any the conversation of iniquity or vanity or lasciviousness, but the conduction of perfect purity in all conversations before the Eye of God Almighty without hold of blemish nor the slightest compromise. By the blood of HaMashiach was manifest the purchase of the Loin Girdle of Truth, even the conversation of holding self desires of flesh and their bringing unto the truth of HaMashiach, even Divine revelation unto victory over fleshly lust, but the progeniation of flesh in Divine revelation, controlling every the conversation of both flesh and that given to fleshly desire, even in perfect righteousness and purity. By the blood of HaMashiach shed during Messianic Passion and Crucifixion was granted the conversation of feet's shodding with the gospel of peace, even the conversation of the witnessing and testifying of HaMashiach in all goings, the evidence of the saint's footprint being his preaching of HaMashiach in all goings. By the blood of HaMashiach was too purchased the conversation of the exploitation of the shield of faith, even protection of soul, spirit and mind from all satanic devices, even the conversation of faith in GOD and of total conviction and persuasion appertaining the Divine ability of GOD Almighty to fulfil His word and promise no matter the device used of Satan as a means of doubt, but the hold of unwavering faith in God. Too by the blood of HaMashiach was manifest the Divine grant of Sword of Spirit, even the Instrument that is the Word of GOD Almighty unto offense and attack of all the hordes and gates of hell that seek to resist the manifestation and testimonial translation of the promise of God, but the conversation of hope's realization by faith, faith by hearing and comprehensive understanding, and hearing by the word and utterances sourced of the mouth of God Almighty.

SECTION 02: TREASURY UNTO DIVINE PURPOSE'S ACCOMPLISHMENT:

Definitively, Divine purpose stands the conversation of reason of existence, even as God Almighty did at Ancient Indaba define the reason and respective assignment of every creature unto its operation and function unto the manifestation of His Divine Will, Thus Divine purpose is the creature's respective contribution by unique being and assignment unto the pleasure of the will of God Almighty, it then follows that definitively, accomplishment of divine purpose stands the conversation of the fulfillment of respective Divine assignment and reason of existence, even the full Manifestation of Divine purpose as defined in Ancient INDABA. Thus the granting of the conversations of treasury unto the accomplishment of Divine purpose, one unique purpose stands the conversation of Divine gifting, even the conversation of personal unique respective talent and ability necessary unto fulfillment of Divine purpose, even through maturity in gifting unto exploitation and perfection born of perpetual practice till the standard necessary for the respective accomplishment of Divine purpose, without which standard of gifting there can be no fulfillment of Divine purpose, remembering that even as Divine purpose is unique, so too is Divine gifting a one of a kind spiritual genetic DNA coding. Too unto the conversation of Divine purpose is the conversation of anointing, even the treasure of the empowerment by the impartation of Divine virtue by oil the medium, that the anointed vessel be consecrated and sanctified in all holiness unto the fulfillment of Divine will, which conversation too stands the conversation of grace, even the conversation of unmerited Divine supernatural empowerment unto the accomplishment of Divine purpose.

It too stands that the other conversation of treasure unto Divine purpose is the conversation of Divine wisdom, even the conversation of skillful reasoning and comprehensive interpretation unto the full exploitation of opportunities strong and sufficient in pathway unto the fulfillment of Divine purpose. A necessary treasure too unto the accomplishment of Divine purpose stands the conversation of Revelatory Truth, even the communion and fellowship with GOD Almighty perfected by Divine unctioning unto the standard of omniscience strong to ensure the accomplishment of Divine purpose even as by the Divine shepherding and guidance of the Holy Ghost by Paracletus ministry. Another conversation of Virtue as treasure unto Divine purpose is the conversation of love, even the conversational practices of Sacrificial action and giving unto the benefit of another without the expectation of anything in return, even the conversation of ministry not for reward but simply the interest unto the benefit of the person ministered to, 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. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

SECTION 03: TREASURY STABLISHED AS BY SPOILS OF WARFARE:

Even as Heavenly treasure stands the conversation of celestial blessing unto the manifestation of terrestrial testimonial treasure, it stands that a major route of God Almighty unto the manifestation of the treasures and riches of blessing is by the spoils of war, even as God Almighty raises up enemies against His people unto warfare, the conclusion of which warfare stands that the enemies are defeated and their treasures transferred to the people of GOD, as exemplified here in This narrative by two cases, the first between ng in the day of Mises saying "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians;" the second being in the day and Kingdom of Jehoshaphat, as preache d saying "And when he had consulted with the people, he appointed sinters 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. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, the valley of Berachah, unto This day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies."

Thus by the spoils of warfare is manifest both national peace and provision, even peace by the fear of the surrounding through the great defeat of the enemy, as too preached of Jehoshaphat saying "And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. And the fear of God was on all the Kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about." To by the conversation of spoils of warfare is manifest Divine armoury, as well preached through David that gained the sword of Goliath by defeating him in battle and acquiring the sword unto his personal possession, with which sword he then beheaded the dead giant, decapitating him with his own sword, where the sword of Goliath became the Sword of GOD Almighty unto the execution of Divine judgement and vengeance, even as by the spoils of warfare.

ARTICLE 13: THE THRONE OF GOD THE EPICENTRICAL FOCAL POINT OF ALL BEING:

SECTION 01: THE DIVERSITIES OF THE THRONES OF GOD ALMIGHTY:

In the conversation of the diversities of the Thrones of God Almighty, the first stands the Throne seen of Esaias saying "In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." the second stands the witness of Ezekiel preached saying "Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out. And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone. And as for their appearances, they four had one likeness, as of a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. Thus is the living creature that I saw by the river of Chebar. And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above. Thus is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward."

The third witness stands that of the Prophet Daniel preached saying "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and then thousand times then thousand stood before him: the judgment was set, and the books were opened." The fourth witness and type of THRONE stands that seen of the Apostle John saying "After Thus I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." The fifth type of Divine throne stands that preached of the Apostle John saying "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

SECTION 02: THE THRONE OF THE MOUNT OF THE ASSEMBLY- THE THRONE OF GOD ALMIGHTY THE UNION OF THE THREE HEAVENS:

It stands that God Almighty bears Divine glory too great to be fully contained in the Heavens, Thus He dwells in His light and life glory beyond all creation: it Thus stands that when God Almighty would descend unto addressing His Heavenly Kingdom, His glory would descend into Heaven, during which conversation Lucifer stood to worship and bear the glory of God upon His wings, and then once the glory of God was seated, Lucifer would then cover the throne with his wings, which conversation was then taken of the Archangels Gabriel and Michael after Lucifer's rebellion. Moreover, in the City of GOD Almighty, Heavenly Jerusalem, is the Temple of GOD Almighty, in which Temple is the Mount of the assembly, at the Peak of which Mount is the Throne of God Almighty that stands unto the unification of the Three Heavens, even the Throne of the Mount of the Assembly, which throne Lucifer sought to ambush and possess saying "How art thou fallen from heaven, O Lucifer, son of the

morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." It therefore stands that there are three Heavens, even three heights of Divine being pertaining to celestial being, the highest heaven, the Third Heaven, being the realm of the dwelling and seating in conference of the beings that are the Incarnation of all creation, even the persons of existence, the conference of the manifestation of the conversations of creation including Wisdom, Time, Faith, Prophecy, Victory, Worship, Praise, Prudence, Power, Virtue, Grace, Revelation: even the persons under the directive of GOD Almighty unto the control of all creation and existence.

The second Heaven stands the height and realm of the dwelling place of the Angelic Ministers of God Almighty, even the Angelic Hosts deployed unto the manifestation and enforcement of the Will of Him the Sovereign King, even ministry by both way of warfare under the principality and command of Michael the Arcgangel, and then the Angels of Divine Revelatory ministry under the principality and command of Gabriel the Archangel of Truth. Thus second Heaven is the base and headquarters of all angelic activity. First Heaven stands the dwelling place and resting place of the saints of HaMashiach having slept, their spirits being translated into the first Heaven paradise of God Almighty, even unto the rest of God while they await the coming resurrection and Divine translation of being unto the Messianic Glory of Yeshua HaMashiach D'Nzareth. Thus the first Heaven the celestial paradise realms of the tabernacles of the heavenly nations of God and HaMashiach. It stands that the unifying point of the three Heavens, as by Divine architecture, is the Throne of GOD Almighty, even the Throne of the Mount of the Assembly unto the directive and determination of third Heaven's conference, the Throne too unto the commandeering and deployment of second Heaven's angelic hosts, then too the Throne of first Heaven unto the dispensation of Divine glory and fellowship and majesty throughout all the national tabernacles of first Heaven, first heaven alone being much greater than the earth, and second heaven's Angelic population being more than six times greater than all men ever having lived. Thus this the ground of God Almighty the preaching of Divine Chieftainship and Authority over the three Heavens.

SECTION 03: THE DIVINE JUDGEMENT AND VENGEANCE OF THE THRONE OF GOD ALMIGHTY:

Definitively, Divine Vengeance stands the conversation of the restoration and recompensive recompense of punishment pertaining to actions of cruelty upon the door at a later time through the conversation of judgement the fruit of the punishment pertaining to the sin, Thus vengeance stands the conversation of the execution of judgement in standard of eye for an eye, and tooth for a tooth: Thus the Divine vengeance of God Almighty stands the conversation of judgement and suffering of affliction in accordance with every the conversation of work and action as recorded in the heavenly books pertaining to each man his every conversation and act throughout his life from birth to death respectively. Thus GOD Almighty stands the Divine proprietor of all vengeance in that He Alone is God and judge over all creation, as He pronounced saying "To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be

your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."

Thus God Almighty stands the divine Proprietor of every the conversation of Vengeance, executed and enforced by His Heavenly Kingdom, even as by the ministry of His Angelic enforcers, which enforcers bear Divine authority unto killing men upon the earth, and unto casting souls in the lake of fire according to the judgement sentence of God Almighty, the killing of which men stands exemplified saying "Therefore Thus saith the LORD concerning the king of Assyria, He shall not come into Thus city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into Thus city, saith the LORD. For I will defend Thus city, to save it, for mine own sake, and for my servant David's sake. And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead." Thus each man shall encounter Divine vengeance and vindicated by judgement, each man according to his respective works, even as preached saying "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

ARTICLE 14: THE DIVINE COMMISSIONING OF HEAVEN'S HOSTS:

SECTION 01: HEAVENLY HOSTS COMMISSIONED OF THE THRONE OF JEHOVAH SABAOTH AND YESHUA HAMASHIACH D'NZARETH:

Appertaining the commandeering of the Angelic Hosts of the Heavenly Kingdom, it stands that God - Almighty, Being the Eternal Creator and Proprietor of heaven and Earth, even the Sole Source and Owner of the celestial and terrestrial realms and all things, stands the Sole Worthy by Divine virtue unto Title of Supreme Commander in Chief of the Heavenly Kingdom's Angelic Hosts. Moreover by Creation of Heavenly Throne unto Self Appointment of Sovereign Majesty does God Almighty the ETERNAL YAHWEH I AM sit enthroned in Title of JEHOVAHADONAI SABAOTH, even God Almighty the Sovereign Lord God of Hosts in Whose Self is His hold of Life, Glory and Power, Being the Highest Officer and bear of Divine celestial title unto the entitlement of the Lordship, Dictatorship and Monarchy Directive by Authority of Throne unto the dispatching, summoning, commissioning, commandeering and deployment of the Angelic Hosts unto the enforcement of His pleasure in Purpose Sovereign of Divine Will, as by the Authority of Divine seating upon Throne. Thus God Almighty is that Eternal King that created the Heavenly Kingdom and all its Angels, knowing each and everyone of them by Name, the heavenly Kingdom and military order of Hosts Being created of GOD Almighty unto both the enforcement and defence of His will determined in Ancient Indaba and manifest by Divine order of summoning and angelic dispatchment. It too stands that accountable to Throne of GOD Almighty is every the angelic spirit both clean and unclean, even every the conversation of angelic principality and power planted over the nations, even as God Almighty stands the rightful determiner of all the conversations manifest in the nations, where demonic principalities that govern the world shall all be judged and destroyed by God Almighty in the Lake of fire.

It too stands that Yeshua HaMashiach D'Nzareth is God Almighty and the Co-Creator of all existence with GOD Almighty, being the creator too of both celestial and terrestrial realm and Thus the Proprietor and Divine commander of all the Angelic Hosts, being in Preincarnation once seen and named 'Captain of the LORD's Host;' HaMashiach being the King and Prince of Heaven enthroned at the right Hand of God Almighty unto the Divine heavenly authority of the commandeering and commissioning of Angelic activity executed by His heavenly host, even by HaMashiach's full authority of Majesty unto issue of divine command in the authority of the eternal glory of Him YAHWEH. Moreover it too stands that as the Testator of Messianic Testament, HaMashiach bears Divine authority unto angelic commissioning, being appointed of God Almighty Lord of Heaven and Earth, unto the commandeering of all angels by His Name above all names, as preached saying "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

**SECTION 02: THE DIVINE COMMISSIONING OF HEAVENLY HOSTS: HEAVENLY HOSTS
COMMISSIONED OF THE ARCHANGELS OF GOD ALMIGHTY AND OF THE CHURCH OF YESHUA
HAMASHIACH D'NZARETH:**

Even as the Angels of God Almighty are Celestial Beings, spirits created of God Almighty unto the ministry, service and enforcement of His Divine Heavenly Majesty, being holy, consecrated and sanctified unto Heavenly order and unto the manifestation of the will of God Almighty and in perfect accordance with the Divine will of God Almighty, it Thus stands that these beings, both Cherubim and Seraphim, bear Divine purpose unto the execution of Divine will in the holiness and Sacred Divine glory of God Almighty, even some serving in the Warrior Hosts of God Almighty, and others unto revelation and others unto heavenly business manifest by blessing, grace and power of Heavenly order not only throughout the Heavenly Kingdom but more especially into the lives of the pilgrims of God Almighty. And among these beings there stand Chief, even Michael and Gabriel the remaining two Archangels of God Almighty, an Archangel being a bearer of the chief authority above all other Angelic beings and unto the burden of the Ark of Divine Eternal law of covenant of service between God Almighty and all celestial beings and ministering spirits and angelic hosts. Thus by Title of Archangel, even by authority of burden of the Ark of Angelic covenant do these two the Archangels of God Almighty and the Anointed Ones the Olive Trees bear Divine authority unto the commissioning, commandeering and dispatching of Heavenly Hosts, especially Michael who is the Archangel of warfare, and too Gabriel the Archangel of revelation who sometimes bears Divine calling unto the expulsion of demonic principalities and powers, as by the force and power of the Heavenly Hosts necessary unto Divine will's manifestation.

Appertaining the authority of the Church, it stands that the Church of Yeshua HaMashiach D'Nzareth, even the gathering of all redeemed by His Blood, stands in pilgrimage and terrestrial realm the divine authority of the Person and Power of HaMashiach, being the body of HaMashiach, as was preached saying "But unto every one of us is given grace according to the measure of the gift of HaMashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 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." Thus the Church of Yeshua HaMashiach D'Nzareth bears Divine authority of His Messianic Lordship unto Angelic commissioning as Lord of Heaven and earth, which conversation stands established by the application and exploitative execution of the keys of the Heavenly Kingdom unto the determination of Heavenly court's resolution and the enforcement of said resolution by the enforcement of Heavenly Angelic Hosts. Moreover the New Testament is a Mahanaimic Testament, even that prophesied of Jacob to be the meeting of two bands, the

terrestrial band and the celestial and, even the pilgrims the church, and the Angels the institution of the Heavenly Hosts of God Almighty.

SECTION 03: THE CAPACITY OF HEAVEN'S HOSTS AND THE ORDER OF SPIRITUAL WARFARE:

It stands that appertaining the number of the Angels of God Almighty, they stand far beyond determination, even more than six and seven times all the souls of men having ever lived, and in that conversation it stands that there are many Angels of God Almighty that can singlehandedly triumph over all hell and bind Satan as was exemplified in the prophetic witness of the Apostle John 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." Moreover the Heavenly host stands the greatest army in existence, even unto the triumphing over the Kingdom of darkness unto the expulsion of Satan and his angels that are demons and Devils, even as preached saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." It too stands that the Heavenly Army has never known defeat and is more than twice greater than the army of hell, being backed up too by the omnipotence of GOD Almighty, even too by the HaMashiach of GOD that did singlehandedly triumph over all hell in Divine virtue unto His ascension thereof and unto His resurrection out of the grave and victory over both death and the grave, even more too the glorified saints of HaMashiach empowered unto omnipotence by the communion of the Divine nature.

Appertaining the conversation of order of spiritual warfare, it stands that warfare in the spirit realm is established unto the determination of principality and power, even unto the enforcement of spiritual will in the nations of man, Thus Satan stood fast to establish demonic order of principalities above all nations, which principalities can be uprooted only by Angelic warfare unto heavenly advantage, and too by the engaging of the Church in spiritual warfare, the conversation of angelic virtue being witnessed saying "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince;" then the conversation of the church being preached saying "For though we walk in the flesh, we do not war after the flesh: (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 This world, against spiritual wickedness in high places." The greatest arsenal of Word of faith and the prayer of faith.

ARTICLE 15: YESHUA HAMASHIACH THE CAPTAIN OF THE LORD'S HOST:

SECTION 01: THE COMING OF THE CAPTAIN OF THE LORD'S HOSTS UNTO HIS MESSIANIC MILLENNIUM- THE DIVINE ORDER OF THE WARRIORSHIP OF THE CAPTAIN OF THE LORD'S HOSTS:

Definitively there Was One titled Captain of the Lord's Host, even Him revealed as the Preincarnate Son of the Living God Yeshua HaMashiach D'Nzareth, even as was preached of His Appearance and Visitation about thirty five generations before His Birth saying "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Thus is HaMashiach the Word of GOD Who shall soon come unto the possession of the earth together with His Saints and rule over all terrestrial being, having taken the hold of all nations by the defeating of the beast, 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."

After taking the dominion, it stands that HaMashiach shall possess the earth and reign over it for a thousand years together with His Glorified Saints, even the Kings, Priests and hosts of His Messianic Kingdom, as 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."

SECTION 02: STEADSHIP IN THE ARMY OF THE CAPTAIN OF THE LORD'S HOSTS:

Appertaining the Divine order of steadship in the armies of HaMashiach, it stands that there are many foundational qualifications necessary unto Divine steadship, the first being the conversation of righteousness, even perfect standing in purity before God d Almighty unto the hold of citizenship in the Heavenly Kingdom, which citizenship in the day of HaMashiach shall stand the full manifestation of Divine glory, even resurrection and translation unto the Divine glory of Heavenly majesty beautiful and marvelous greatly unto Divine wisdom and virtue that shall be expressed by warfare unto the possession of the earth, and then by the thousand year governance of the earth by HaMashiach and His Kingdom and Lords and Priests, where every saint shall stand a King, Priest and Lord, as preached about HaMashiach by His saints 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." Too unto conversation of number among the saints and armies of HaMashiach is the conversation of revelation, even the Divine opening of eyes unto the Person and Power of HaMashiach, that the sinner then receive Him as Lord and Saviour, which revelation can stand manifest only by the ministry of God Almighty, even as 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."

Too unto the conversation of steadship in the Host of HaMashiach is faith, even the word of faith that stands the conversation of vocal utterance combined with conviction, belief, persuasion and knowledge in heart appertaining the reality of the Lordship of HaMashiach unto the reception of His lordship and salvation, and in that instant the conversation of name record and register among the saints of the army of HaMashiach- which conversation stands by grace, even the unmerited and undeserved favor and empowerment unto righteousness by the reality of HaMashiach having suffered in the place of all sinners, no sinner or Saint being worthy unto the reception of His Lordship and Salvation. Thus fundamentally the conversation of number in the saints of HaMashiach stands by the reception of His Person as personal respective Lord and Saviour by the word of faith, as was preached saying "That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of

promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

ARTICLE 16: YESHUA HAMASHIACH THE GATE AND DOOR OF THE KINGDOM OF GOD:

SECTION 01: YESHUA HAMASHIACH THE DOOR UNTO EVERY HEAVENLY DIVINE TRANSLATION:

Definitively, the door unto the celestial translation of the terrestrial conversation stands the Divine order unto the motion of a desired hope from the heavenly realm unto the earthly tangible testimony, even the terrestrial manifestation of a celestial blessing and treasure, Thus the door stands the only order of passage of the blessing hope and treasure from the celestial realm through to the terrestrial realm, even the earthly manifestation of what was a Heavenly hope and an heavenly conversation: the door alone being Yeshua HaMashiach D'Nzareth, even the cross the door of the conversation of the translation of heavenly blessing and treasure unto its terrestrial testimonial reality, Thus HaMashiach the door unto every the conversation of translation both from and to between both celestial and terrestrial realm, even the only passage of traffic between both Heaven and Earth. Thus Yeshua HaMashiach D'Nzareth stands the door unto the translation of sacrifice all offering of worship, where He stands the Eternal sacrifice unto righteousness; but too HaMashiach the passage of Sacrificial offering established by the presentation of monetary offering, that the money laid at the feet of the stewards of HaMashiach be translated to stand in Heaven a sweet smelling Savor into the nostrils of Him The Eternal God, which conversation was well exemplified in Manoah and his wife saying "And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and of thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why askest thou Thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wonderously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD:" Thus the conversation of offering's translation from earth to Heaven.

HaMashiach too stands the Divine authority unto worship and prayer's translation, even the translation of spiritual song and utterance of lips of prayer unto their presentation before God Almighty, even directly from utterance of lips and dance of feet in praise and jubilation unto sacrifice on heavenly altar unto the offering and sweet smelling Saviour by angelic ministry unto God Almighty, as preached saying "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." HaMashiach too stands the door unto soul's translation from earthly realm to heavenly realm, even the door unto the moving of spirit out of body during death, and into the paradise of the first Heaven the resting place of the saints sleeping in GOD Almighty, even till the day of HaMashiach where there shall be instituted the first resurrection. HaMashiach too stands the door unto the translation of Word of faith, even the translation of the utterance of faith from terrestrial realm into he heavenly celestial realm where by the Hand of God is triggered the utterance unto the manifestation of the pronounced hope in the Name of Yeshua HaMashiach D'Nzareth, the manifestation of word of

Faith's translation unto fulfillment in HaMashiach being manifest at a speed faster than that of light.

SECTION 02: YESHUA HAMASHIACH THE PASSATHE IN AND OUT OF THE KINGDOM OF GOD ALMIGHTY:

Even as Yeshua HaMashiach D'Nzareth stands the only passage of celestial conversations unto each its respective terrestrial manifestation, it stands that HaMashiach Yeshua is the passage of revelation, even the conversation of Divine enlightenment by the Spirit of Yeshua unto the understanding, knowledge and perfect comprehension of Divine mysteries and oracles of the heavenly Kingdom that once stood hid and unknown from the foundation of the world, yet are now revealed in HaMashiach, even the conversation of all the revelations of the time and seasons that God Almighty has set under His own power. HaMashiach Yeshua too stands the Passage unto the dispensation of Divine grace, even the conversation of unmerited and unwarranted Divine supernatural empowerment in the Spirit of Yeshua and in the anointing of HaMashiach D'Nzareth unto the accomplishment of Divine purposes, callings and assignments, even as by the Name of Yeshua HaMashiach D'Nzareth. HaMashiach Yeshua too stands the divine passage of love, even as His Cross stood the dispensation of love in that it stood the greatest love, as love is determined and measured by the greatness of the sacrifice, which sacrifice stood great as God Almighty gave the greatest sacrifice possible, the sacrifice of Himself in the form of His Only begotten Son by the Divine supernatural working of the Holy Ghost, unto the death of the Cross, HaMashiach Who then offered His Own life unto death for the redeemed, and by that accordance is the cross the greatest act unto the dispensation of love, even 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;" and "This 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:" Thus the Cross of Yeshua HaMashiach D'Nzareth stands the divine encapsulation of Agape Love.

Yeshua HaMashiach D'Nzareth stands the divine passage unto the dispensation of Divine supernatural virtue, even as all power was encapsulated in His Name and stands trighted by calling upon his Name in Messianic Testament, even as He pronounced 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." Yeshua HaMashiach D'Nzareth too stands the passage of Divine be anointing, even the conversation of the impartation of Divine virtue, HaMashiach being the Anointed Source of Heavenly Oil unto the impartation of Divine virtue unto every the good conversation of God Almighty. Yeshua HaMashiach too stands the Passage of Divine prosperity, even the conversation of the translation of heavenly treasure unto the manifestation of great wealth purchased by the crown of thorns during Messianic Passion. HaMashiach oo stands the Divine passage unto wisdom, even the intellitence and reasoning ability of GOD Almighty unto the exploitation of every the good opportunity bearing conversation of benefit encapsulated therein.

Him HaMashiach too stands the Passage unto healing virtue, even the passage of Divine supernatural power unto the manifestation of healing and deliverance from every the affliction by sickness, disease and illness, as purchased by the Stripes of His beating during Messianic Passion. HaMashiach too stands the passage unto Divine spiritual authority, even unto the deliverance from, and the casting out of Devils and unto the pulling down of demonic principalities and powers, and unto the annulment of all the activities and operations of satanic affliction and oppression and persecution, even as by the practice of the power of His Name. HaMashiach too stands the passage of Divine peace, even the conversation of perfect wholeness of being and completion of soul unto resting of total being in Divine glory regardless of the pains and affliction of the flesh, as purchased by the chastisement of HaMashiach in Messianic Passion. Too does HaMashiach stand the passage unto the dispensation of Divine joy, even the passageway unto cheerfulness and unconditional merriness of soul regardless the adversity, pain, jeopardy and affliction at hand. HaMashiach too stands the passageway unto Angelic Commissioning and Ministry, where all angels stand deployed in the Name of HaMashiach unto the glory of the FATHER. HaMashiach too stands the passageway unto righteousness, even unto cleansing virtue by His Blood unto the forgiveness of sins and unto perfect purity and Holiness before God Almighty.

SECTION 03: YESHUA HAMASHIACH THE PASSAGE OF DIVINE ACTIVITY:

Definitively, passageway unto Divine activity stands the conversation of Divine order of motion of activity unto the manifestation of terrestrial works and testimonies beyond angelic Virtue that can be made manifest only by the Hand of God, it is the passageway of the miraculous activity that only GOD Alone can perform as by His Divine Omnipotence. Thus HaMashiach Yeshua stands the Divine passageway unto the personal wisdom of God Almighty, even the knowledge of the coming opportunity and the Order unto its full exploitation, as exemplified in Joseph by His answer to Pharaoh as to the prosperity of the coming fourteen years that established Egypt as the greatest superpower as preached saying "Then Pharaoh sent and called Joseph, and they brought him hastily out of the duntheon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace;" and too as was exemplified by Daniel to Nebuchadnezzar saying "the king answered and said to Daniel, whose name was Beltheshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, the secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, Thui secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." HaMashiach too stands the passageway unto Divine communion and fellowship with the Holy, even the conversation of perpetual fellowship both by Divine unctioing in Spirit, and by the knowledge of His agape love in life everlasting.

It too stands that HaMashiach is the passageway of Divine revelation, even the mysteries known only of GOD Almighty, being withheld from all creation until it is revealed unto the Saint of God at its respective time of revelation, as preached saying "For Thus cause I Paul, the prisoner of Yeshua HaMashiach for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of HaMashiach) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." HaMashiach too stands the passageway unto Divine intervention, even the stepping in of GOD Almighty that completely transforms a situation of death unto a situation of great benefit and prosperity to His Saint. HaMashiach too stands the passageway unto the manifestation of Divine authority, even the Divine act of God through the Saint by the utterance of faith unto the miracle of God size, even unto creative virtue or unto the resurrection of the dead. HaMashiach too is the passageway unto Divine open redemption, even the conversation of Divine promotion established before the sight of the enemy, where he stands unable to resist the promotion, as exemplified through Mordecai that was promoted before the powerless Haman, which Haman was killed using the same devices he had erected unto Mordecai's death. HaMashiach too stands the only passageway unto Divine glorification, which shall be fully manifest in the day of HaMashiach at first resurrection where all the saints of God Almighty shall be translated and transformed unto the hold of Divine glory and Divine nature as the sons of God Almighty. HaMashiach too stands the passageway unto baptism in Spirit, even the conversation of being filled with the Holy Ghost unto the perpetuation of manifestation of spiritual gifts in the leadership and tutilige of the Holy Ghost unto life everlasting.

SECTION 04: HAMASHIACH YESHUA THE DIVINE PURPOSE OF HEAVENLY PASSATHE:

YESHUA HAMASHIACH D'NZARETH STANDS THE DIVINE PURPOSE OF EVERY THE CONVERSATION OF HEAVENLY PASSAGEWAY, EVEN ALL CONVERSATIONS BOTH IN AND OUT OF THE HEAVENLY KINGDOM, even as all heavenly conversations are passages through the Name of HaMashiach, that it be made manifest that the name be glorified, through which manifestation was packaged and Realized by utterance of faith, 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." Thus by the practice of the power of the Name of HaMashiach is God Almighty glorified as He empowered the Name unto highest standard of virtue. Heavenly passageway was purposed to stand through HaMashiach unto gospel's furtherance, that by the Miracle during Messianic Witness and Testament, it stand that the HaMashiach being preached is real, powerful and alive unto miraculous working that evidences His reality, Thus the Miracle translated from heaven to earth stands to preach the living reality of the Son of GOD Almighty enthroned at the rRight Hand of GOD, even as it is This HaMashiach that commands the miracle's manifestation, and being there by His Spirit us He the worker of the Miracle in gospel witness.

HaMashiach too stands unto gospel's furtherance, even the manifestation of heavenly activity that grants platforms unto gospel ministry and preaching, as exemplified in Peter and John who be healing the cripple at the gate beautiful stood unto the platform of preaching HaMashiach unto the Salvation of five thousand men, even as preached saying "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. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at Thus? or why look ye so earnestly on us, as though by our own power or holiness we had made Thus man to walk? the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Yeshua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you." The heavenly manifestation among men too stands unto the conversation of Divine Reconciliation through HaMashiach, even as every heavenly translation unto terrestrial manifestation stands unto the promotion and conviction of faith in HaMashiach unto soul's salvation and unto righteousness of the blood of HaMashiach, for which sake HaMashiach came, spoke, worked, suffered, died and rose from the dead, that all men from all nations be saved.

ARTICLE 17: THE CROSS THE DIVINE SIGNATORY EMBLEM OF THE HEAVENLY KINGDOM:

SECTION 01: THE CROSS OF YESHUA HAMASHIACH THE DIVINE ORDER OF ACCESS UNTO EVERY THE CONVERSATION OF HEAVENLY COMMUNION:

Definitively, heavenly Communion stands the conversation of Divine unification of partaking of flesh and blood unto one nature, even the conversation of spiritual partaking unto covenant of testament, where in HaMashiach it stands that by the partaking of the bread and wine, even the flesh and blood the sacrifice shed upon the cross, the partaking of which stands the Divine induction unto the Messianic Communion of the Passover Communion of GOD Almighty, even by the partaking of the flesh and blood of HaMashiach, which conversation The Son of God Almighty 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;" and "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 Thus 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, This cup is the new testament in my blood, which is shed for you:" Thus the New Testament stands the conversation of the partaking of flesh and blood of HaMashiach unto life everlasting.

Thus the Cross of Yeshua HaMashiach D'Nzareth stands the conversation of access unto the communion of the Israel of GOD, even the brotherly Union and collective church and nation of all men drawn and gathered by the cross unto the righteousness and eternal life of the Kingdom of God Almighty, where HaMashiach Himself shall stand their King in the paradise of God Almighty for a time without end. By the cross of Yeshua HaMashiach D'Nzareth is manifest the conversation of Divine access unto the communion of the marriage supper of the lamb, even the Heavenly meal that shall be partaken during the Divine unification of HaMashiach and His Church in Heavenly places unto the divine glorious translation and manifestation of the saints in the glory and power and Name and Divine nature of the HaMashiach the WORD of GOD ALMIGHTY. By the cross of HaMashiach shall be manifest Divine access unto the communion of the kings of HaMashiach, even the saints that shall all be granted the conversation of majesty each in rank according to his respective portion of Kingdom purchased and achieved through the conversations of pilgrimage. Too by the cross of Yeshua HaMashiach D'Nzareth is manifest divine access unto the communion of the Priests of HaMashiach, even the saints of God Almighty that shall stand the Priestts of Mashaich, each Saint

labouring in New Heaven and Earth and unto the presentation of the offering of worship unto God Almighty.

SECTION 02: THE CROSS THE DIVINE ENSIGN AND ENCAPSULATION OF EVERY HEAVENLY VIRTUE:

Definitively, Divine ensign stands the conversation of a flag sign used unto the Royal crest and signifying picture in reference to the respective Kingdom or Nation, even as the flag ensign of a nation stands the authority of its representation as the encapsulation of everything the nation stands for in witness before other nations. Definitively Heavenly virtue stands the conversation of the power and authority of the Heavenly Kingdom in comparison to all nations and Kingdoms, where the Heavenly Kingdom stands supreme above all other nations, even in all conversations of virtue and economy and finance. Definitively divine encapsulation stands the conversation of the placing and hold of all things chosen to be contained in the vessel. Thus the Divine ensign of the Heavenly Kingdom stands the signature flag and purpose of the Heavenly Kingdom, which ensign of the Heavenly Kingdom stands the Cross of Yeshua HaMashiach D'Nzareth, even as the Heavenly Kingdom stands purposed unto the salvation of souls from all nations, as the divine agenda of the Heavenly Kingdom is the labour unto the righteousness of all souls by HaMashiach. Moreover appertaining encapsulation of Heavenly virtue, even in that by the cross is the dispensation of all power that was Divinely encapsulated in the Name of Yeshua HaMashiach D'Nzareth, even the Omnipotence of God Almighty, Thus the Divine virtue purchased of Messianic Passion and Crucifixion unto righteousness, salvation, healing, prosperity, deliverance, authority, grace, Zoe life, peace and joy Divine. Moreover the cross of HaMashiach also stands the seal and emblem of the Divine Passover, even in that only those houses with the mark of the shape of the cross by lamb's blood, were passed over by death and destruction, even as the Passover was the Mark unto right of Divine immunity in the day of Moses, it Thus stands that by the blood of the Yeshua HaMashiach D'Nzareth shed upon the cross is the conversation of divine immunity from the coming second death: Thus the Cross of Yeshua HaMashiach the Passover Ensign unto the Immunity from Second death, even the eternal perdition and never ending condemnation of the lake of fire.

It stands that the cross is both the ensign and encapsulation of the Heavenly Virtue granted the Pentecostal progression, even as the Pentecostal revival stands the divine order of harvest unto life everlasting in the Kingdom of GOD Almighty, even the directive of the Holy Ghost unto the harvest from all nations, that being pointed to the cross by Gospel utterance evidenced by the ministrations of Divine supernatural virtue, it stand that all nations be made conscious of the salvation and righteousness and redeeming power purchased and achieved by the cross of Yeshua HaMashiach D'Nzareth, even the full preaching of the cross. The cross of Yeshua HaMashiach too stands the Divine ensign of the redeeming virtue of the Heavenly Kingdom in HaMashiach, even redemption unto perfect righteousness in divine Atonement, redemption unto the restoration of the Divine nature, and redemption unto the coming glory that shall be established in the Day of HaMashiach, even the hold of bodies of celestial glory. The cross of Yeshua HaMashiach D'Nzareth too stands the Heavenly Ensign and encapsulation of Heavenly virtue appertaining the expression of the Omnipotence of God Almighty through the open demonstration of miracles that can only be achieved by the Hand of God Almighty, even unto the resurrection of the dead in the Name of Yeshua HaMashiach D'Nzareth. The cross of Yeshua HaMashiach D'Nzareth too stands the Heavenly Ensign and encapsulation of Heavenly virtue appertaining the expression of the Omniscience of God Almighty, even the open demonstration of the word of wisdom, word of knowledge and prophecy

unto the persuasion and conviction of sinners in awe and marvel unto righteousness and unto the reception of the saving power of Yeshua HaMashiach D'Nzareth. The cross of Yeshua HaMashiach D'Nzareth too stands the Heavenly Ensign and encapsulation of Heavenly virtue appertaining the expression of the Omnipresence of God Almighty, even the conversation of redemption and cover no matter the place of personal location, as HaMashiach was redeemed even from hell, being united with the power of God by Divine and unctioing unto victory over all the Kingdom of darkness.

ARTICLE 18: THE COMING ORDER OF THE MAJESTY AND PRIESTHOOD OF THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY:

SECTION 01: THE KING OF KINGS:

Definitively in accordance with Eternal law, Messianic Majesty stands the conversation of authority as Testator of Messianic Testament unto Divine enthronement, in which covenant of Messianic Testament is every the soul of man granted authority each unto a respective expression of Majesty subject to the Throne of Him the Messiah and Testator of the respective covenant, by that conversation alone does HaMashiach stand the King of Israel, where all His saints the redeemed shall be granted conversation of majesty during the day of HaMashiach, each Saint being ordained unto the hold of Kingdom and Enthronement subject to the Throne of HaMashiach in all conversations, Thus HaMashiach titled KING of KINGS, where each of His saints shall stand a king and reign together with Him. Moreover definitively, Messianic Lordship stands the conversation of Divine authority unto the determination subject to the Testament as by Divine ordination of Messiah in accordance with eternal law, where all human souls subject to the Messianic Lordship shall be granted the divine conversation and order of hold of Lordship together with the Messiah, even the Divine be authority unto the determination of all the conversations of the dominion over which the Messiah presides, the Saints being subject to the Messiah's directive, Thus the Messianic Lordship of Yeshua HaMashiach D'Nazareth stands the conversation of Divine authority over all creation, even the rank and Divine entitlement of GOD Almighty unto the directive and determination of every the manifestation throughout creation by Name positioned of God Almighty above all names, where His saints shall hold authority of Lordship and entitlement unto the determination and directive throughout all creation, being subject to the Eternal Name of HaMashiach, Thus Yeshua HaMashiach D'Nazareth is Him LORD of LORDS, about Whom 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."

Appertaining journey both unto Messianic Lordship and Enthronement of Majesty at the right Hand of GOD Almighty, Thus stands the conversation manifest through the journey of Messianic Passion and Crucifixion, even as preached saying "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 too stands that HaMashiach is the Messianic High Priest, where Messianic Priesthood stands the conversation of Divine consecration, sanctification, ordination and anointing unto the establishment of divine Atonement and propitiation of iniquity for every the soul in His Messianic Testament, where the saints of Messianic testament shall too bear authority unto the redemptive atonement and offering of worship of priesthood over all their respective dominions of Majesty and lordship and priestdom, Thus the Messianic Priesthood of Yeshua HaMashiach D'Nazareth stands the conversation of the Atonement unto salvation of all men as by the blood shed during Messianic

Passion and Crucifixion and sprinkled upon the Heavenly Altar, Thus was HaMashiach manifest the High a Priest of Judaic order, where all His saints shall stand Priedts during both the coming Messianic Millenium and throughout eternal paradise, even far beyond the aeons of life everlasting in new Heaven and earth: Thus about all This conversation of Messianic Kingdom, Lordship and Priesthood granted the saints of God and HaMashiach it was preached saying "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."

SECTION 02: DIVINE MAJESTY'S ETERNAL PERPETUATION:

Definitively, Divine Majesty's perpetuation stands the conversation of the conditions that ensure the continuation of Divine enthronement unto its endurance yonder eternity's furthest aeon, even the conditions of being that stand to ensure the continuation and furtherance of covenant of majesty, where the first reality unto Divine majesty's eternal perpetuation is the grant of celestial bodies of Divine glory free of the corrupt nature unto sin, but perfect, pure and holy like unto HaMashiach, even the bodies of Divine eternal glory that shall granted by the translation of the day of HaMashiach where during the first resurrection the bodies of the saints shall be transformed unto Divine glory, even as preached saying "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 "Yeshua answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriathe, but are as the angels of God in heaven;" and "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." It too stands that unto perpetuation of divine Majesty, the saints of God shall hold eternal righteousness from divine translation even throughout new heaven and earth, even being perfect and holy continuously without the slightest din, but as the Kings of GOD and HaMashiach they shall never again sin but be perfect in nature and work without impurity.

Unto perpetuation of Divine Majesty, it stands that the saints of GOD Almighty shall hold eternal obedience in perfect compliance with eternal law, and with the ordinances of the covenant of Divine Majesty and the hallowed communion of the Israel of God granted the Kingdom of the Kings and Priests of the new heaven and earth of God Almighty, even perfect compliance in all things including work and utterance in perfect accordance with every the Divine standard and expectation of eternal majesty in HaMashiach. It too stands that unto the perpetuation of eternal Majesty shall the saints the Kings of God and HaMashiach stand perpetually faithful in Divine Excellence about the presentation of offering of worship throughout the eternity of New Heaven and Earth, even the presentation of the offerings of worship drawn by each king from his respective Kingdom in offering unto God Almighty. It too stands that Divine Majesty shall be perpetuated by the conversation of Divine communion, even each Saint his unique respective conversation of fellowship and communion with the Holy and Divine God YAHWEH the I AM, even at a personal level, by which fellowship is the eternal perpetual strengthening and impartation of the divine nature that endures in glory pure and holy in all perfection unto endurance of consecration and sanctification beyond

eternity's furthest aeon. It too stands that Divine Majesty shall be perpetuated by both eternal wisdom and revelation, even the mind, understanding, knowledge, comprehensive ability and standard of sight of the mind of God Almighty unto the order of being, word, utterance and action that stands in perpetual compliance with that ordained unto eternal life. It too stands that divine Majesty shall be perpetuated by the knowledge of the Face of God Almighty unto the transformation of being pure and Divine in all wisdom about the order of holiness born of the communion of the Face of the Living God YAHWEH the I AM.

SECTION 03: DIVINE EUPHORIC PARADISIAC EUTOPIA'S GRANT OF STEADSHIP AND ENTHRONEMENT OF DIVINE MAJESTY TOGETHER WITH GOD AND HAMASHIACH:

Definitively, the divine euphoric Paradisiac Eutopia of God Almighty stands the conversation of the coming eternal new heaven and earth of God Almighty, even the coming paradise of the Living God that shall stand to endure beyond eternity, which paradise shall be the place of the eternal communion of God Almighty and His saints in perfect and pure Divine joy, peace, glory, holiness and power being sanctified and consecrated unto the eternal service and ministry of worship by the operations, administration and manifestations of worship by majesty and Priesthood in the Face to Face communion with God Almighty granted all the saints standing eternally sealed therein by the Name of God and too by the New Name of HaMashiach and by the seal of the Name of the City of God, these being written upon the foreheads of the saints in divine consecration. Moreover divine enthronement stands the conversation of majesty that shall be granted to each Saint, even the Majesty and order of thrones and Kingdoms of the saints of HaMashiach, the crowns and dominions being granted those faithful and proven to stand overcomers and victorious over every the conversation of iniquity, even victorious over the condemnation as by word of utterance in Messianic Witness and Testimony, being cleansed, redeemed and restored by the virtue of the same blood of HaMashiach sprinkled to stand the propitiation and atonement of iniquity unto heavenly altar's Divine amendment, where the saints of HaMashiach shall stand lovers of God Almighty even more than they love their own lives, about which majesty and Divine enthronement HaMashiach promised saying that "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Thus definitively the conversation of Majesty together with God and HaMashiach stands the conversation of grant of throne unto the ministry of Kingdom and dominion hold, which throne stands in subjection to the throne of HaMashiach and in submission unto the throne of God Almighty, Thus the conversation of majesty in the Kingdom and authority of Him the Eternal Living God.

Fundamentally appertaining place in divine Euphoric Paradisiac Eutopia, it stands that the saint must hold conversation of perfect righteousness before God Almighty, even the standard of purity and perfection achievable only by the cleansing of the blood of HaMashiach and sustained only by mind's renewal in the leadership of the Holy Ghost unto wayfaring till personal arrival at Zion's gates and walking there through; secondly is the conversation of the offering and presentation of acceptable worship, even the sacrifice unto Divine atonement that is the body of HaMashiach upon the cross, and too the Saint offering self to stand eternal living sacrifice till life eternal, which conversations of mind's renewal and offering of body were 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 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 by the reception of the Lordship and Salvation of HaMashiach is granted righteousness unto translation in the Day of HaMashiach and too the conversation of steadfastness at first resurrection unto life eternal, the standards of which qualification of steadfastness in Divine Euphoric Paradisiac Eutopia of God Almighty did the Living God JEHOVAH Himself preach 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. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

ARTICLE 19: THE MAJESTY ROOTED IN THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY:

SECTION 01: THE PRIVILEGE OF THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY- THE POWER OF THE FACE OF GOD ALMIGHTY:

It stands that God Almighty is the Eternal I AM, even the Eternal Self Existent One Who stands not subject to time but forever is the Divine Eternal Omnipotent and Omnipresent and Omniscient God that stands the Only Creator and Source of Power unto the manifestation of all creation, even the great God and King of Heaven. Moreover God Almighty stands for the only Divine Being in existence, even in that Before Him there was never any close like unto Him, nor was there the conversation of another before Him, nor is there any like unto Him now, nor shall there ever be another like unto Him, but He Alone stands God Almighty the Divine Eternal God, the greatness of Whose power is far beyond creature's comprehension and determination. It too stands that God Almighty is Infinite in light and is perfect and pure, without the slightest form of iniquity, impurity and blemish, but He stands Holy and Divine in all conversations, Being the Eternal God Whose glory stands eternally glorious and powerful excellently far beyond creature's determination and comprehensive ability, Whose Names stand unknown by creation, even all His Names Divine and Eternal, creation does not know one of His Names, even in that Only the Titles are used in reference of His Divinity, even the titles of GOD, LORD, YAHWEH, ADONAI, JEHOVAH, the ETERNAL I AM, the ETERNAL FATHER, the SPIRIT, the WORD of GOD. Moreover it stands that the Face of God Almighty is concealed from all terrestrial creation, even in that no man has ever seen the Face of God Almighty during the days of Pilgrimage else by the divine glory's condemnation of corruption and sin the man die, but He dwells in Heaven, as was preached saying "And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live."

Thus the Face of God Almighty stands known only of Beings holding Celestial glory unto the sight of the Face of God Almighty, moreover the Face of God Almighty stands the expression of the divine eternal glory of the Living God, even the sight of the fulness of the Godhead of JEHOVAH ADONAI ELOHIM. The Face of God Almighty too stands the conversation the virtue of God Almighty, even the sight of the fulness of His Divine Omnipotence that stands far excellent beyond all conversations of power. The Face of God Almighty too stands the sight of The Eternal Beauty of God Almighty, even the infinite glorious beauty of His Holiness and excellent divine glory. The Face of GOD Almighty too stands the sight of the eternal omniscient wisdom of YAHWEH, even the full wisdom of His Divinity, even the full knowledge of God Almighty. The Face of GOD Almighty too stands the revelation of the full divinity of God Almighty, too does the Face of God Almighty stand the nature of the glory of YAHWEH, EVEN AS THE FACE OF GOD ALMIGHTY STANDS THE FULL KNOWLEDGE OF THE PERSON AND GLORY OF THE LIVING GOD- THUS THE FACE OF GOD ALMIGHTY THE FULL KNOWLEDGE OF THE DIVINITY OF YAHWEH, EVEN THE SIGHT UNTO THE FULL KNOWLEDGE OF ALL THAT IS GOD, BY THE SIGHT OF HIS FACE.

SECTION 02: THE LABOUR FORCE OF THE FACE OF GOD ALMIGHTY:

Definitively, Divine labour Force stands the institution of those purposed, designed, called, separated, isolated, processed, consecrated, sanctified, commissioned, ordained and deployed by Divine Sovereign Dispatch unto the conversations of ministry and service to the Throne of God Almighty on the behalf and authority of Him Who sits upon the Throne, even the ministry of heavenly service unto the benefit of the Heavenly Kingdom by the manifestation of the will of Him Who sits enthroned therein- the conversation of which purpose of ministry stands stablished by predestination, 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; Wherein he hath abounded toward us in all wisdom and prudence;" and "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. 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 definitively, the institution of the labour force of YAHWEH the I AM stands the collective of the saints both in Heaven and on earth, those on earth bearing Divine calling and authority unto the colonial expansion of the heavenly Kingdom by the heavenly economical function and financial service institution of soul winning, even the practice of Kingdom expansion through evangelical ministry and colonization through the preaching of the cross of Yeshua HaMashiach D'Nzareth, by which assembly of the cross shall be manifest the full redemption of all terrestrial being and order during the Messianic Millenium.

It stands that the knowledge of the Face of God Almighty shall not be granted to all men, but only to those chosen unto the gathering of Shiloh, even the community of the cross of Yeshua HaMashiach D'Nzareth, even the saints that shall stand them the chosen and redeemed by the cross of Yeshua HaMashiach D'Nzareth. Thus saintship, even life everlasting, stands the conversation of the Eternal communion of the Kingdom and paradise of God Almighty, these being United in the divine accordance and transformation and hallowed consecration, even the most holy sanctification achievable only by the knowledge of the Face of God Almighty, where the saints stand those called unto eternal perpetual habitation in the Presence of God Almighty, and the saints being those separated unto the Eternal service of the Throne of the living God and unto the manifestation of His Divine Directorate.

SECTION 03: QUALIFICATION CRITERIA UNTO THE SIGHT OF THE FACE OF GOD ALMIGHTY:

It stands that the fundamental foundation of unto the knowledge of the Face of GOD Almighty is Perfect righteousness in all conversations, even the standing before God in perfect purity and holiness unto the saint being acceptable and enabled divinely unto the capacity of the burden of the sight of the Face of GOD without being consumed, Thus by righteousness is the conversation of lifehold in perfect purity without chance of being consumed, but by Divine holiness and purity the

ability to gaze of the infinite Divine Omnipotent, Onnipresent and Omniscient and frightening God without conversation of consequence. Thus the foundational pillar unto the knowledge of the Face of God is the knowledge of Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour, even as it stands that only through Him is the conversation of salvation and righteousness in divine redemption unto perfect purity and standard of Holiness sufficient for eye to behold the face of God that consumes every the creature bearing corruption, but by HaMashiach and the divine cleansing by blood unto perfect holiness in the community of the divine nature together with God Almighty unto the eternal knowledge of His Face, even the eternal calling and communion of perpetual habitation in His Presence. Moreover by the conversation of acceptable worship is manifest the knowledge of God Almighty, even the conversation of the presentation of standard worship granted the conversation of the knowledge of GOD Almighty, as exemplified by the 24 Elders and the four cherubs that perpetually worship God Almighty, the Elders offering that most important in their possession, even their crowns in worship, as by the great marvel and by the awe of the greatness and worthiness of GOD Almighty unto worship, even as preached saying "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Too unto the knowledge of the Face of God Almighty stands the conversation of endurance in the Way of Holiness by the leadership and directive of the Holy Ghost, even the divine directive of the Holy Spirit unto eternal righteousness and prosperity in both divine purpose and Messianic Witness and Testimony till life everlasting, Thus by divine communion and fellowship is manifest shepherding and counsel and doctrine and instruction strong in preserving virtue till life eternal, even till and beyond the Face of God Almighty, even as was preached saying of the Spirit that "For as many as are led by the Spirit of God, they are the sons of God;" 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." Too unto the knowledge of the Face of God is the affirmation of faithfulness beyond divine judgement and ordination appertaining perfect obedience throughout pilgrimage, even as by perfect discipline and obedience by a the directive of the Voice of God Almighty, even the pursuit of the instruction of Divine unctioning, and by which order of life in HaMashiach shall be manifest translation to Celestial glory with eyes strong unto the sight of the brightness of the Face of GOD and the sight of every the conversation of His Facial Features of divine glory.

ARTICLE 20: HEAVENLY KINGDOM'S ORDER UNTO EARTH'S COLONIZATION:

SECTION 01: THE CONVERSATION UNTO DIVINE WILL'S STANDING ON EARTH AS IN HEAVEN:

It stands that God Almighty, the Sole Creator of all things, even the God that made both terrestrial and celestial realms and all things therein, This same God stands the Divine Creator of all things, by Whose Word was manifest all creation, even all things, where God Almighty sits as the Heavenly King that made the three Heavens unto the glory of His Divine majesty as JEHOVAH SABAOTH. This is He that fashioned and created man unto dominion hold over all terrestrial creation, even as He Himself sits to preside over all celestial creation by His Throne, so it was preached saying of God Almighty that "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 man was fashioned to stand the governor of God Almighty over all terrestrial creation, where in itself the earth was created of GOD Almighty unto the terrestrial dispensation and representation of His Divine order and glory, where man was purposed to dispense Divine glory throughout terrestrial creation, then to present terrestrial creation's offering of acceptable worship. Moreover man was created unto the colonization of all terrestrial creation on the behalf of GOD Almighty, ensuring that all terrestrial creation stood governed on the behalf of the Throne of God Almighty, Thus man the governor of terrestrial creation representing the Throne of GOD as in accordance with divine purpose.

Thus man was forever divinely purposed unto the conversation of Heavenly Kingdom's terrestrial manifestation, man being the conversation of spirit and flesh, spirit in that man was fashioned of the breath of God unto the hold of divine communion through the Spirit of God Almighty, man was too fashioned with mind, that mind then interpreting the Divine conversation held by spirit, and mind then instructing body unto the divine manifestation desired of God Almighty throughout terrestrial creation by the leadership of God Almighty, even as was preached saying "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. 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. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed." Thus man the only terrestrial creature that is also spiritual, and man the only spiritual creature that is also terrestrial.

SECTION 02: MAN THE NEW CREATURE CALLED TO COLONIZE THE EARTH- MAN CALLED AND SENT UNTO HEAVEN'S CULTURAL MANIFESTATION ON EARTH AS IN HEAVEN:

Definitively, colonization stands the conversation of the taking and acquisition of land unto the expansion of Kingdom by the order of authority established upon the new land unto the imposition of the Colonizer's every conversation of culture and society communal order by government, even the imposition of law, economy, heritage and order of society upon new land unto colonizer's benefit, Thus the demand and subjection of new territory by force and government to stand the land of the colonizing Kingdom. Thus Heavenly Kingdom colonization stands the conversation of the subjection of terrestrial creation unto the law and order and full compliance of the full subjection and submission of the Throne of God Almighty as by the government of man the colonizer, even the Divine order and subjection of terrestrial creation unto the manifestation of heavenly culture and order of being exemplified of Heaven, even unto the offering of perfect worship unto GOD Almighty, where all such the colonized creation shall be made subject to Divine judgement, even as terrestrial acquisition shall be fully manifest in the day of HaMashiach. It too stands that man the new creature in HaMashiach stands unto the representative of the throne of God Almighty, even as was preached saying "Therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God:" by which order is man purposed to labour for nto terrestrial creation's colonization, even the expanse and increase of Heavenly Kingdom in earth, as pronounced of HaMashiach saying "After Thus manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven."

It too stands that the Divine order unto terrestrial colonization is the preaching of the Cross of Yeshua HaMashiach D'Nazareth, even the gospel to all creation, the conclusion of which ministry shall be the manifestation of the sons of God in HaMashiach unto terrestrial redemption by Messianic Majesty, : the preaching of which cross was instructed saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature;" and about which terrestrial redemption it was 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 pilgrimage stands purposed unto the conversation of terrestrial colonization, even the Divine subjection of all terrestrial creation unto the Throne of GOD Almighty through the preaching of the cross of Yeshua HaMashiach D'Nazareth, even the terrestrial acquisition by the publishing to all creatures the Messianic Authority of HaMashiach that shall be made fully manifest in His Day, even at the third coming of HaMashiach unto the conclusion of the seven year tribulations. Thus each man bears a unique. Divine calling of gift and contribution unto terrestrial creation, where the Church is the Body of HaMashiach bears Divine calling unto the global terrestrial colonization, even the conversation of unique divine gifting in

ecclesiastical synergistic harmony, where the body of HaMashiach perfectly functions together unto the dominion hold as by the acquisition of Divine wisdom and Virtue in Messianic Witness.

Definitively Kingdom culture stands the conversation of an Imperial state's order of sociocommunal interaction, even every the conversation including language, and social and historical heritage, even too conversation of practice esteemed by Kingdom both pleasing and abominable, Thus Heavenly Kingdom culture stands the order of worship in Spirit and Truth, even in HaMashiach and the Holy Ghost being perfectly compliant with eternal law and with the will of GOD Almighty unto steadship in life everlasting, the preaching of the cross being the language and tongue of the Heavenly Kingdom, even the eternal gospel. Thus the purpose and calling of new man in HaMashiach, even the Church, stands the conversation of the dispensation and enforcement of Heavenly Culture throughout creation terrestrial.

ARTICLE 21: MAN'S PURPOSE IN DIVINE MAJESTY:

SECTION 01: MAN CALLED TO THE MANIFESTATION OF DIVINE MESSIANIC TESTAMENT DOMINION HOLD:

Definitively, dominion stands the conversation of area that one holds and bears governing authority over, even a defined constitution where one stands the Chief authority unto its government, even an arena where one holds the ability to dominate. Thus the Messianic Dominion hold stands the conversation of the defined area of authority that He resides over as Messiah the Prince unto the government, Thus the Messianic Dominion hold of Yeshua HaMashiach D'Nzareth stands the area subject to the Lordship and Principality of HaMashiach, even all creation that He governs over as by the appointment unto Majesty at the right Hand of GOD Almighty, over which dominion hold HaMashiach presides together with the Israel of GOD Almighty, even the Church, Body and Nation of the redeemed by the blood of HaMashiach, Thus the Messianic Dominion hold of HaMashiach and His redeemed being the restored unto presidency over all terrestrial creation that shall be instituted during the Messianic Millenium, even as 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;" 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."

Even as man was fashioned in the Image of God Almighty, yet in HaMashiach man stands redeemed unto the hold of the divine nature of God Almighty, even unto terrestrial government during pilgrimage as by the preaching of the cross. Thus in HaMashiach is man revived unto Divine Unctioning in the Holy Ghost, even where the spirit of man holds direct personal fellowship and communion with the Voice of God Almighty, and by This conversation is the mind of man renewed unto Divine wisdom (being renewed by the word of God Almighty, and by revelation in the Holy Ghost), then by the renewed mind is manifest interpretation to the body by renewed mind, even the instruction to be enforced and implemented by body, even the instruction of God and HaMashiach unto the Divine labour of terrestrial dominion hold in the witness and testimony of Yeshua HaMashiach D'Nzareth. **THUS MAN'S DOMINION HOLD BEING DIVINELY PURPOSED UNTO WILL OF GOD'S MANIFESTATION THROUGH THE REDEMPTION MANIFEST AND ACCOMPLISHED IN YESHUA HAMASHIACH D'NZARETH.**

SECTION 02: MAN'S PURPOSE IN DIVINE MESSIANIC MAJESTY:

Even as Divine purpose stands the will and reason of God Almighty appertaining both creature and event in time, Thus by the hold of Majesty in HaMashiach is manifest the conversation of the eternal will of God Almighty, even the conversation of divine election and ordination unto the fulfillment of every the conversation of Divine Indaba's resolution and determination appertaining each the respective conversation of both the before creation of creature and the event of time., Thus the exploitation of Messianic Authority in divine majesty unto the control and directive throughout all terrestrial creation according to the divine leadership of the Holy Ghidt and all things being established in the wisdom, Doctrine, revelation and power of HaMashiach Yeshua of Nazareth, even in His Name. It too stands that Man in HaMashiach stands the representation of both the ambassadorship and authority of the throne of God Almighty, Thus the Saint in HaMashiach stands the sight not only of the Heavenly Kingdom, but too of the Throne of God Almighty JEHOVAH SABAOTH, where man the new creature in HaMashiach bears Divine calling to ensure that his every conversation stands unto heavenly Kingdom's advantage, and unto the glorification and worship of Him Who sits upon the Throne, and unto the Lamb. Moreover, it stands that even as the Church stands the representation of HaMashiach and His Throne, man holds divine calling unto the dispensation of the glory of God Almighty throughout all creation, and to the calling and authority and consecration by the blood of HaMashiach and Anointing and sanctification to the collection and presentation of worship from all Terrestrial being, even unto the glorification of God Almighty by labour unto gospel's furtherance.

It too stands that by Majesty in HaMashiach is man purposed and called of God Almighty unto the revelation of the Divine nature, even through the conversation of Divine sonship 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 "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;" and "He that overcometh shall inherit all things; and I will be his God, and he shall be my son;" and "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."

ARTICLE 22: THE CONVERSATIONS OF DIVINE MAJESTY GRANTED PILGRIMAGE:

SECTION 01: THE GRANT OF THE DIVINE MAJESTIC COMMUNION BY SPIRIT'S UNCTIONING:

Definitively divine unctioing stands the conversation of the tethering and linking together with God Almighty through the Holy Ghost, even the Divine tethering similar to the operational systems of cellular phones, how they stand interlinked using cellular network systems that facilitate cellular mobile interaction, or computer information systems, even internet systems whereby servers are interlinked together unto the facilitation of the uploading and downloading of information online, allowing persons to access data contained in a server located on the other side of the earth in relation to the location of the online browser, Thus the conversation of the translation and sharing of information between people far and located with a great distance between them, preaching the conversation of Divine Unctioing, even the interlinking by the Spirit between the heart of a man upon the earth, and the Heart of YAHWEH JEHOVAH ADONAI SABAOTH GOD ALMIGHTY the ETERNAL FATHER Who sits enthroned in Heavenly Places. Thus by Divine unctioing is facilitated the conversation of the communion of majestic wisdom, (remembering that even in pilgrimage is manifest the conversation of Messianic Majesty and divine royalty), even the conversation of intellectual maturity in knowledge and understanding unto the full exploitation of greatness in personal gifting applied unto the full labour of respective personal calling, purpose and Divine assignment in pilgrimage unto the standard of Name pronounced among the historic legends and patriachs of respective craft in Divine purpose, even as the conversation of Divine purpose stands the conversation of personal Kingdom. Too granted pilgrimage is the conversation of Divine Majestic power, even the conversation of the authority and capacity of the Throne of God Almighty unto the testimonial manifestation of the divine virtue encapsulated in the throne and power of the Heavenly Kingdom.

Too unto pilgrimage is manifest Divine unctioing unto the testimonial hold of Majestic Grace, even the conversation of divine supernatural empowerment unto the accomplishment of divine purpose in all holiness and purity, the order of which virtue stands granted yet both stands unmerited and undeserved to the persons bearing that same grace. Too in pilgrimage is manifest divine unctioing unto the conversation of the impartation of majestic faith, even the conversation of conviction and persuasion and Divine revelatory knowledge in the Holy Ghost appertaining the Divine nature and faithfulness of God Almighty unto the manifestation of the hope, even mountain moving faith that stands unto God sized miracles, even works that can be erected eternally only by the Hand of God Almighty unto eternal testimonial hallmark perpetuation in history and record of great achievement. Too to pilgrimage is granted the conversation of divine unctioing unto divine ambassadorship, even the conversation of the terrestrial representation of the majestic throne of God Almighty in all conversations, even the conversation of perfect righteousness and conduction of being that stands the full preaching of the cross without the necessity of vocal utterance. Too by Divine unctioing is manifest majestic prosperity, even the conversation of wealth and richness and treasury that can be used and manifest only in and by the leadership and anointing of unction in Divine communion unto perpetual financial prosperity in the exploitation of Divine omniscience unto the prosperity granted for the sake of Gospel's furtherance. Too by Divine unctioing is established the institution and impartation of burden of standard in Messianic Witness, even the standards of heavenly accordance appertaining the preaching of the cross in the demonstration of divine supernatural power unto evangelical revival throughout all nations, 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."

SECTION 02: THE GRANT OF THE DIVINE MAJESTIC PRIVILEGE UNTO WORSHIP IN ALL RIGHTEOUSNESS AND PERFECT HOLINESS:

Definitively, all righteousness stands the conversation of the conduct in all conversations and contexts of livelihood where there stands not a single manifestation of evil, wickedness, impurity and blemish, but true conduct in all things in a manner that stands the preaching of the divine supernatural redeeming power of the Cross of Yeshua HaMashiach D'Nzareth unto the strong representation of the Person, Power, Nature and Face of the HaMashiach of GOD Almighty in all contexts of livelihood. Definitively, perfect holiness stands the conversation of both every the act and utterance being born of the consecration and sanctification in HaMashiach unto the perpetual hold and dispensation of the glory of God Almighty, even the order of livelihood and being that does not defy or corrupt the conversation of consecration and sanctification in HaMashiach: Thus all righteousness and perfect Holiness being preached saying "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 "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 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."

It too stands that the conversation of worship in HaMashiach is not an obligation, but a great privilege, even in that redemption and saintship in HaMashiach unto the eternal communion of worship is a conversation of predestination, where very few were chosen in ancient INDABA unto the covenant of eternal saintship and worship granted the heirs of life everlasting, even the very few chosen, helped, called and guided of God Almighty unto life everlasting in covenant of worship, even as most men shall stand damned creatures condemned in the lake of fire, Thus worship in HaMashiach the conversation of great witness. It too stands that God Almighty inhabits the praises of His People, Thus worship is a Throne that stands unto the seating of God Almighty unto the conversation of judgement and enforcement of favour and advantage in the life of each the respective pilgrim there standing, having created Throne in ecclesiastical offering of worship, and too in secret place and perpetual communion unto the perpetual burden of the Throne of GOD Almighty. Worship too stands the Divine order unto the prophetic dispensation of the Divine prophetic anointing and virtue of the Throne of God Almighty unto the divine advantage of the same, even as was preached through Elisha saying "And Elisha said, As the LORD of hosts liveth,

before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him;" and too through Jehoshaphst saying "And when he had consulted with the people, he appointed sinters 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." THUS TO PILGRIMAGE WAS GRANTED THE POWER OF MESSIANIC MAJESTIC WORSHIP, EVEN THE CONVERSATION OF WORSHIP THE TRANSFORMATION OF TERRESTRIAL ENVIRONMENT UNTO DIVINE HEAVENLY GLORIOUS ENVIRONMENT THAT STANDS UNTO THE MAJESTIC MANIFESTATION OF THE PERSON, POWER AND PRESENCE OF GOD ALMIGHTY.

SECTION 03: THE GRANT OF THE DIVINE MAJESTIC FULL AUTHORITY KINGDOM OF HAMASHIACH EXCERCISED AND PRACTICED IN HIS NAME:

Being the Name positioned of God Almighty above all names, the Name of HaMashiach stands the divine authority of the Heavenly Kingdom, even the authority of the Throne of God Almighty unto the manifestation of the hope as the determination of the Heavenly Court. It Thus stands that the name of HaMashiach is the Divine authority unto the healing of the sick, even the conversation of casting out sickness, disease and infirmity unto the restoration and redemptive hold of testimony of Divine healing, even the hold of body free from every affliction of flesh by illness, unto the hold of body designed by God Almighty, too in freedom from crippling disability and blindness and deafness and dumbness. It too stands that the Name of Yeshua HaMashiach D'Nzareth stands the divine authority and Heavenly standard unto the conversation of salvation, even the Divine order of deliverance from first death by the first resurrection unto life eternal, and too the deliverance from the eternal condemnation that is second death in the lake of fire, even divine immunity from second death simply by calling upon the Name of HaMashiach unto salvation and unto life eternal, where through His Name is the Saint recorded in the Book of life. It too stands that the Name of Yeshua HaMashiach D'Nzareth stands the divine authority and Heavenly standard unto the conversation of the casting out of Devils, even annulling every satanic activity and too the pulling down of demonic principalities and powers, and rebuking all forms of satanic affliction and demonic oppression and possession of soul, achieving This virtue by the practices of the authority of the Name of Yeshua HaMashiach D'Nzareth. It too stands that the Name of Yeshua HaMashiach D'Nzareth stands the divine authority and Heavenly standard unto the conversation of righteousness, even the forgiveness of sins unto perfect standing before the Eye of God Almighty.

Moreover It too stands that the Name of Yeshua HaMashiach D'Nzareth stands the divine authority and Heavenly standard unto the dispensation of eternal grace, even the conversation of undeserved and unmerited order of Divine favour unto supernatural empowerment sufficient unto the hold and testimonial manifestation of the respective grace's respective hope, even as there are diversities of Divine graces, even in the Name of Yeshua HaMashiach D'Nzareth. It too stands that the Name of Yeshua HaMashiach D'Nzareth stands the divine authority and Heavenly standard unto the Divine Heavenly Communion and fellowship with GOD Almighty, even the conversation of divine Messianic Reconciliation unto the full restoration with GOD Almighty established by Divine unctioing in the Holy Ghost, even resultant of calling upon the Name of Yeshua HaMashiach D'Nzareth. It too stands that the Name of Yeshua HaMashiach D'Nzareth stands the divine authority and Heavenly standard

unto divine supernatural superabundant prosperity, even the hold of the Divine abundance of wealth and blessings that can be established only by the Hand of God Almighty. It too stands that the Name of Yeshua HaMashiach D'Nzareth stands the divine authority and Heavenly standard unto the conversation of the answering of prayer, even the manifestation of the Divine hope born of the presentation of petition directly unto God Almighty in the Name of Yeshua HaMashiach D'Nzareth, as preached saying "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you."

Too by the Name of HaMashiach is manifest Zoe, even the dispensation of divine supernatural life giving power of God Almighty demonstrated by the conversation of calling upon the Name of Yeshua HaMashiach D'Nzareth, the full manifestation of which power shall be granted at first resurrection, even the translation and transformation of terrestrial body unto celestial glory. Moreover it too stands that by the Name of HaMashiach is established the dispensation of Divine peace, even perfect wholeness of being in divine glory manifest by receiving the peace of God by utterance of faith in the Name of Yeshua HaMashiach D'Nzareth. Too by the Name of HaMashiach is manifest Divine joy, even the conversation of perpetual praise, thanksgiving and worship born of calling upon the Name of Yeshua HaMashiach D'Nzareth.

ARTICLE 23: THE WISDOM UNTO THE EXPLOITATION OF DIVINE MAJESTY:

SECTION 01: THE KING MOVED FOR THE SAKE OF HIS NAME:

Definitively the moving of God Almighty stands the conversation of a possible event that must stand interrupted by the divine intervention of God Almighty unto the manifestation warranted in accordance with the true nature, wisdom, power and Glory of GOD. The strongest conversation unto Moving the Eternal King of Heavenly Sovereignty is the conversation of the God Moved for the Sake of His Name: it stands eternal and true that God Almighty is Jealous of His Name, which conversation stands the order unto the exploitation of divine virtue prompted by the prayer of faith unto the provocation of the jealousy and power of God Almighty too manifest the testimony that corresponds to the respective nature presented in perdition according to that respective Name. God Almighty stands moved unto the conversation of Divine supernatural exceedingly abundantly overflowing provision as unto the testimonial witness of His Name as JEHOVAH JIREH, even the Faithful God that provides and prospers His people according to the greatness and abundance of the blessings and treasures of His Heavenly Kingdom. God Almighty stands faithful and moved unto the conversation of His Name JEHOVAH NISSI, even the Great Omnipotent God that wars on the behalf of His redeemed, even unto the perpetuation of victory and spoils of warfare by His Divine Ministry, ensuring that all conversations stand unto the advantage of His redeemed, God Almighty Being JEHOVAH ADONAI SABAOTH Incapable of draw or defeat. God Almighty too stands JEHOVAH RA, even the Living God faithful to guide and shepherd His redeemed throughout every the conversation of pilgrimage till the hold of life everlasting by prosperous wayfaring in the Way of Holiness, even as by the Divine guidance 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."

God Almighty stands moved unto the dispensation of divine peace, even Being JEHOVAH SHALOM the GOD by Whom Is manifest the conversation of perfect peace, even perfect completion and wholeness of soul unto rest in Divine glory regardless the situation of pain, affliction and jeopardy at hand, even peace that far surpasses all understanding in that it stands unconditional regardless the situation at hand. God Almighty too stands JEHOVAH SHAMMAH, even the God faithful to stand with His people, being faithful to be present spiritually with His saints in all their places of going, dwelling, labour and witness, even the conversation of His presence unto Divine comfort no matter the place, including the very shadow of death. It too stands that God Almighty stands provoked to evidence Himself JEHOVAH RAPHAH, even the God faithful to heal as by the conversation of Divine supernatural power unto the restoration of perfect health and full transformation of terrestrial body as originally designed of God Almighty. It too stands that God Almighty is Moved unto proving Himself as JEHOVAH TSIDKENU, even the God through Whom is manifest perfect righteousness unto life eternal, as through the cross of Yeshua HaMashiach D'Nzareth, and as by the reception of the Lordship and Salvation of HaMashiach Yeshua D'Nzareth the Son of the Living God.

SECTION 02: THE KING MOVED FOR THE SAKE OF HIS WILL:

Definitively Divine will stands the conversation of the resolution of ancient INDABA, even the determination of the respective purpose of every the creature and moment, even as determined in Ancient Divine Indaba, where God Almighty met unto the creation of Divine resolution and determination about every the conversation of creation, that the creature stand unto the manifestation of the Progression of His Divine desire throughout time unto eternity, Thus the conversation of Divine be will defined. Moreover Divine INDABA stands the conversation of the ancient counsel seating of the Persons of God Almighty before the creation of time and wisdom, even before the creation of terrestrial and Celestial realm, it stands that God Almighty held a meeting attended of the Triune Deity and Trinity of YAHWEH the I AM, and all their Divine SubPersons, even unto the determination of divine will and purpose of God Almighty, the meeting being defined and Chaired and resolved by the Eternal FATHER unto its conclusion. Thus the resolution of Divine Indaba stands the determination of Ancient Counsel, even the will of God Almighty appertaining creation, which will stands perpetually enforced by the Throne of God Almighty, by the Heavenly Kingdom, by the Angelic Hosts and by the Church of Yeshua HaMashiach D'Nazareth unto its full manifestation, even the goodness and acceptability and perfection of His Divine will, even every the creature and moment, even as the will of God stands divinely absolute and shall be manifest in perfect accordance with divine indaba's determination, even the conversation of life to the chosen vessels of Divine glory, and perdition to the vessels fashioned unto destruction, as preached saying "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for Thus same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me Thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What of God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,"

It therefore stands that GOD Almighty is greatly Jealous and Moved unto the conversation of the manifestation of His Divine will, even by the conversation of prayer in accordance with the Will of GOD, even unto the birth of divine intervention and trigger of Divine supernatural power purposed to enforce the divine will of GOD as by the prayer of faith in accordance with the Divine will of God. It stands that the divine order unto the knowledge of Divine Will is the conversation of renewal of mind by the Word of God Almighty and by the conversation of fellowship born of divine unctioing and uniting by link of communion with God Almighty, even as preached saying "And be not conformed to Thus 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 by the prayer of faith in Divine revelation and in the Name of Yeshua HaMashiach of Nazareth, as pronounced in accordance with divine eternal will, that God Almighty stands provoked unto the answering of the prayer of His Saint, where the will of God Almighty stands good, pure and perfect, even as was preached 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, saith the LORD."

SECTION 03: THE KING MOVED FOR THE SAKE OF HIS WORD:

Definitively the Word of God Almighty stands the Divine utterance that proceeds out from the mouth of God Almighty, which utterance stands the institution of Divine virtue unto the manifestation of the will of God, where by which word is manifest the conversation of power beyond all other power, even creative power unto the manifestation of light out of darkness, and unto all creation both celestial and terrestrial, moreover the Word of God Almighty stands not just sound, but a Living Divine person that Is One with God Almighty and Is God Almighty, even 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." It further stands that the Word of God was made divine nelly incarnate among men through the divine supernatural conversation, being known as Yeshua HaMashiach D'Nzareth, even as preached saying "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. 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. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach."

It stands definitively that the Divine promise is the utterance of God Almighty that He grants by strong assurance of certainty binding unto its manifestation, even every the Divine utterance pronounced of GOD Almighty, being recorded and witnessed by Holy Scripture, which utterance GOD Almighty stands obligated and faithful to perform, as by Divine binding obligation unto the perpetual testimonial confirmation of His Faithfulness. Moreover it stands that by His Omniscience, Omnipotence and Omnipresence is God Almighty more than able unto the fulfillment of His every divine promise, even every the utterance pronounced in the Word of God Almighty. Also, God Almighty, Being Divinity, Goodness and Purity and Perfection Personified, stands more than faithful unto the manifestation of His every Divine Promise. Thus by prayer using and claiming the promise is GOD Almighty faithful unto promise's fulfilment, even that BY THE PRAYER OF REVELATION AND FAITH IN REMINDER OF DIVINE PROMISE IS TRIGGERED THE MOVING OF THE OMNIPOTENT HAND OF HIM JEALOUS AND AGGRESSIVELY ZEALOUS ABOUT THE MANIFESTATION OF HIS WORD AND ABOUT THE TESTIMONIAL FULFILLMENT AND REALIZATION OF HIS EVERY DIVINE PROMISE.

SECTION 04: THE KING MOVED FOR THE SAKE OF HIS PEOPLE:

By eternal divine nature, God Almighty is JEHOVAHRA, and Yeshua HaMashiach D'Nzareth is that Good Shepherd, Who Himself it 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 This fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd:" Thus the Divine sheepfold of God and HaMashiach stands the body of the redeemed, even the collective of all saints having received the Lordship of HaMashiach, that they be shepherded into and beyond life everlasting. Thus there is a sheepfold of God and HaMashiach, about which was prophesied of Jacob saying "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:" Thus Shiloh is the HaMashiach of God that gathered all men to Himself by the sign of His Cross, even by mount Calvary, as He preached saying "Now is the judgment of This world: now shall the prince of This world be cast out. And I, of I be lifted up from the earth, will draw all men unto me:" **THUS THE GATHERING OF THE CONGREGATION OF SHILOH AND THE ASSEMBLY OF MOUNT CALVARY STANDS THE ETERNAL SHEEPFOLD OF GOD AND HAMASHIACH.**

Moreover HaMashiach Yeshua D'Nzareth is that Good Shepherd that laid down His Life unto the redemption of the sheepfold His Church, HaMashiach being preached of Petdr saying "the Bishop and Shepherd of Souls," by which HaMashiach was manifest eternal redemption through the death of the Cross, even the passage of sheepfold and door unto life everlasting, as by the divine shepherding directive of God and HaMashiach by the Holy Ghost. It too stands that GOD and HaMashiach the Shepherds hold good will about their every lamb and flock, desiring by the ministry the offering of shepherding in the Holy Ghost, even by the service of the Stewards of HaMashiach unto life eternal, the purpose of Divine shepherding being the Divine order unto sustaining and empowering the sheep and flock of HaMashiach. Thus God Almighty stands Jealous about the every lamb of His flock and can be moved by the prayer of faith in revelation unto the betterment, benefit and protection of His sheep, which conversation God Almighty will manifest through the full expressions of His Omnipotence, because that He holds His sheep dearest, and the Nature of the Eternal Shepherd stands the prime nature of God Almighty, **THUS THE MOVING OF GOD ALMIGHTY FOR THE SAKE OF HIS SHEEP.**

SECTION 05: THE KING MOVED FOR THE SAKE OF HIS HONOUR:

Definitively, divine honour stands the conversation of the Standard of the Divine Credibility of the Character of God Almighty, even the conversation that grants trust about the Divine Omnipotent capacity of the Living God unto the evidential record of the Divine nature about the testimonial interactive hallmarks of His Goodness and Faithfulness, even the fidelity of His Divine Nature and record about the upholding of His goodness in all things, unto the Standard of Divine reputation of faithfulness. Thus God Almighty stands perfect, Holy and Divine, even unto the conversations of eternal glory and divinity by light, even the conversation of goodness and Divine perfection without the slightest form of impurity and blemish, but perfect holiness and Divine righteousness incapable of failure and sin, but His every conversation being resoundingly perfect in all holiness, where there is no conversation of failure or unrighteousness or wickedness that He can stand affiliated with, but the conversation of faithfulness through grace and mercy, appertaining the conversation of manifesting and dispensing His Divine goodness. Thus God Almighty holds Divine eternal perpetual obligation unto the evidence and manifestation of His Divine glory, even the divine character of His Holiness and Faithfulness. Thus God Almighty stands honourable in evidence by Divine supernatural working, even the conversations of miraculous workmanship in the testimonial display of His Divine Virtue and Power, the preaching of Divine intervention in the proof of His goodness by testimonial reality of divine redemption and blessing, even miracles divine unto righteousness, healing, deliverance, prosperity, life everlasting, peace eternal and joy.

It too stands that God Almighty stands Jealous to evidence divine goodness in all excellence, even by the display of power and virtue that is above and beyond all possible conversations of a diverse power, as displayed by the powers that He plagued Egypt with unto the deliverance of Israel, or in the day of Jehoshaphat He established confusion in the enemy, even in Moab, Ammon and Edom, that they destroyed each other and to Jehoshaphat and Judah was established the greatest spoil in the nation's history, as God Almighty defended His honour as the God of David and Judah. IT THUS STANDS THAT BY PRAYER OF FAITH IS MANIFEST THE PROVOCATION AND MOVING OF THE HAND OF GOD ALMIGHTY UNTO THE EVIDENCE AND DEFENSE OF HIS DIVINE HONOUR, EVEN THE EVIDENCE AND PROOF OF THE FAITHFULNESS AND GOODNESS OF GOD ALMIGHTY UNTO REDEMPTION FROM ALL CONVERSATIONS, AND UNTO THE EXALTATION AND GLORIFICATION THAT CAN BE MANIFEST ONLY BY THE HAND OF GOD, as proven in Joseph, who by the Hand of God was translated from standing prisoner to standing governor of the greatest superpower nation in history, which translation was manifest in less than twelve hours.

SECTION 06: THE KING MOVED FOR THE SAKE OF HIS SERVANTS:

Definitively the servant of God Almighty and the Steward of HaMashiach stands the person made and called, separated, isolated, processed, consecrated, sanctified, ordained and commissioned of God Almighty unto the conversation of full time ministry, even the conversation of predestination by the giving and total surrendering of self unto the full time devotion of ministry both to the saints but too to the conversation of evangelical ministry and witness and testimony, even as was preached saying "But unto every one of us is given grace according to the measure of the gift of HaMashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all

things.) 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:" Thus by the conversation of Apostleship, Prophecy, Evangelism, Pastoring and Teaching is manifest the conversation of the stablishment of the saints, even by the preaching of the cross and doctrine unto life Eternal.

Thus definitively Divine calling unto ministry is the utterance of God Almighty to His respective servant unto the conversation of devoting life to serve and labour in the House of God Almighty unto the equipping of the saints, and unto the furtherance of the Gospel of Yeshua HaMashiach D'Nzareth, where Yeshua HaMashiach D'Nzareth and God Almighty stand the masters of the minister, even as the greeting of ministry stands the conversation of reference of the throne of God Almighty, where HaMashiach is the giver of the steward, even the caller and giver of the steward and minister that, by which stewards and gifts of HaMashiach is manifest the establishment and perfection of the Church the Body of HaMashiach, thus the gift of HaMashiach to the saints. Moreover God Almighty stands greatly Jealous appertaining every the conversation of the treatment and respect ward His servants, even as He pronounced saying "Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts." **THUS THE MOVING OF GOD ALMIGHTY BY THE THE PRAYER OF FAITH EVEN UNTO THE MOVING OF THE HAND OF GOD FOR THE SAKE OF HIS DIVINE HEAVENLY WELFARE AND SAFEGUARDING OF HIS STEWARDS AND MINISTERS AND SERVANTS TILL EACH STEWARD RESPECTIVELY STANDS IN THE ACCOMPLISHMENT OF HIS DIVINE CALLING. AND PURPOSE RESPECTIVE.**

ARTICLE 24: THE CONSTITUTION OF EXISTENCE SUBJECT AND ACCOUNTABLE TO THE THRONE OF GOD ALMIGHTY:

SECTION 01: THE SUBJECTION OF ALL CREATION UNTO THE STANDARD LINE OF THE THRONE OF GOD ALMIGHTY:

Definitively, Majestic throne's law of standard line stands the conversation of the meeting of the Divine expectations of defined qualifications stipulated by eternal law unto the continuation of existence in Divine favour, even the criteria of eternal law's doctrinal principle, doctrines, ordinances and stipulations unto the standing of creature in perfect Divine compliance, about which all creatures not bearing acceptable standard shall stand judged and condemned of GOD Almighty unto the eternal suffering and affliction of the full wrath of God contained in the lake of fire. By right of Him standing the creator and proprietor of all existence, and by right of Him being the Supreme Authority and King in the most powerful Kingdom, To which all other Kingdoms and nations stand beneath in terms of virtue, glory and military capacity, it stands that all creation stands subject to God Almighty, even the Divine calling of all creation unto subjection before the throne of God Almighty, even the Divine subjection unto immunity from second death and unto life everlasting in freedom from the judgement and wrath of God Almighty. Subjection therefore stands manifest by the offering of acceptable worship, even the offering in perfect accordance with eternal law's stipulations, that is the conversation of obedience in the following of defined protocol appertaining the offering of worship, and too subjection the conversation of acceptable worship, even the conversation of perfect submission of self by the forfeiture of personal will and plan unto the adoption of the will and plan of God Almighty, even the forfeiture of personal interest unto the perfect obedience of Divine instruction. Thus eternal standard line of worship and subjection stands the conversation of full devotion unto the will of God Almighty, even in perfect accordance with defined standard of sacrifice, which conversation stands established and fulfilled in HaMashiach Yeshua D'Nzareth the Only Pure and Worthy Lamb of God, the sacrifice unto the propitiation and atonement unto the Divine appeasement granted Messianic Testament that shall birth the Divine eternal communion of the Divine nature in life everlasting.

It therefore stands that every the conversation of Divine commandment pronounced unto covenant of testament, the same commandment stands unto the perpetuation of communion by perfect obedience, even as by obedience to the commandment is evidenced worship, even the conversation of honour by act of obedience pronouncing unto God Almighty that He stands higher and so the surrender of burden and obligation unto His will and agenda as higher priority than that of personal agenda, as preached through HaMashiach saying "And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, of it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away This cup from me: nevertheless not what I will, but what thou wilt." It Thus stands that the conversation of Divine subjection holds no im position but it stands a choice, but which choice stands strong in that whomever the soul subjects himself to (whether unto God or unto self or unto Satan), the same that the soul subjects to stands the soul's god, even the person worshipped of the soul, and Thus the choice that provokes God Almighty unto Divine jealousy, and by jealousy the eternal condemnation born of the sin of sacrilege and idolatry. **THUS THE CONVERSATION OF THE COMING JUDGEMENT IN ACCORDANCE WITH ETERNAL LAW'S DIVINE STANDARDS OF SUBJECTION UNTO THE SOVEREIGN ETERNAL LAW OF THE THRONE OF GOD**

ALMIGHTY, EVEN THE DAY OF JUDGEMENT IN PERFECT ACCORDANCE AND CORRESPONDENCE WITH ETERNAL LAW.

SECTION 02: THE POWER OF THE THRONE OF GOD:

It stands that the power of the throne of God Almighty stands primarily the Divine authority unto the commandeering of the Heavenly Angelic Hosts, even the power of directive and Highest General in rank and Commander in chief unto the deployment of Angelic Hosts, that they by warfare labour unto the victory as instructed of God Almighty, even unto the ministry enforcement of every the conversation of the Divine will and expectation of the living God to the which will of service and manifestation the hosts are deployed, Thus whomsoever sits thereon holds all authority appertaining Angelic deployment, which conversation stands eternally held of GOD ALMIGHTY JEHOVAH ADONAI SABAOTH ENTHRONED UNTO WORSHIP. It too stands that the power of GOD Almighty is the determination of every the conversation of manifestation, even every the conversation of progressive event of time in realms both celestial and terrestrial, ensuring the manifestation and enforcement of every the conversation resolved in Ancient Indaba, even Ancient counsel's determination of the purpose of every the creature and moment of time too unto the furtherance and advantage of the Short-work of God Almighty, even the conversation of the subjection of all creation unto the Throne of God Almighty, all things being reconciled unto God Almighty through the conversation of divine encapsulation, even the hold of all things being hid in the cross, as preached saying "And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God." It too stands that the Throne of God Almighty stands the Divine supernatural power unto the conversation of Sovereign Majesty, even the control and determination of all conversations without answering to equal or higher in rank, but by Majesty God Almighty the Sovereign Ruler that reigns above all without answer to any, no matter what the conversation of His Kingdom.

The Throne of God Almighty too stands the conversation of Divine authority unto the determination of Divine eternal judgement, even the conversation of the recompense to each man the order and sentence of judgement according to respective works, which conversation of Divine eternal judgement shall be concluded by each man His respective place of eternal dwelling, either in divine paradise through HaMashiach, or eternal condemnation born of denying or ignoring HaMashiach, where those that believe in HaMashiach shall hold names recorded in book of life unto eternal habitation in the Divine euphoric Paradisiac Eutopia of God Almighty, but those that ignore HaMashiach shall not be counted in the registry of the book of life and shall therefore be cast into the lake of fire, even as was 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. 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;" and "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

It too stands that Him Who sits upon the Throne bears the rank and power unto the reception of worship, even as JEHOVAH ADONAI SABAOTH bears the Divine authority of worship and honour, being Holy and Pure unto worship's reception, even the Only Worthy God Alone The Eternal and Divine unto the Worthiness of Worship, as preached saying "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." It too stands that the Throne of God Almighty stands the power unto the dispensation of glory, even the dispensation of the Divine beauty and holy presence of GOD Almighty throughout creation both celestial and terrestrial. Moreover, the Throne of GOD Almighty stands the conversation unto the authoritative determination of the Divine grant of the standard of wisdom and revelation to each creature respectively, even 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."

It too stands that the Throne of God Almighty stands the place and power of dive eternal protection and cover, even as was 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."