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HAMASHIACH YESHUA THE  
LIGHT

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CALEB T MATETA

# SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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## **ARTICLE 01: THE DIVINE COMMANDMENT UNTO LIGHT'S STANDING:**

### **SECTION 01: LIGHT MANIFEST BY YESHUA HAMASHIACH THE VOICE AND WORD OF GOD ALMIGHTY:**

THERE IS HIM NAMED YAHWEH, EVEN HIM IN WHOSE SELF IS HIS HOLD OF LIFE, GLORY AND POWER, EVEN HIM THE ETERNAL I AM THE CREATOR OF ALL EXISTENCE, EVEN HIM WHO BY HIS OMNIPRESENCE YESTERDAY IS, TODAY IS AND TOMMOROW IS AND ALREADY UNTO ETERNITY'S COMING FURTHEST AEON ALREADY IS, EVEN HIM WITHOUT BEGINNING NOR END THAT HIM NOT SUBJECT TO TIME, BUT STANDS GOD ALMIGHTY THE CREATOR OF TIME, EVEN GOD ALMIGHTY WHO IN ETERNITY INSTITUTED TIME UNTO BOTH ITS CONCEPTUALIZATION IN DIVINE INDABA, AND UNTO ITS MANIFESTATIONS BY CREATIVE VIRTUE, EVEN THE ONLY LIVING GOD WORSHIPPED OF TIME; HE THEREFORE IS JEHOVAH ADONAI ELOHIM THE ETERNAL CREATOR OF ALL THINGS BOTH CELESTIAL AND TERRESTRIAL, BEING GOD ALMIGHTY FROM WHEBCE IS SOURCED EVERY THE MANIFESTATION OF EXISTENCE, BEING YAHWEH THE ETERNAL TRIUNE LIVING GOD, THAT IS ONE BEING WITHOUT PARTITION EXPRESSED THROUGH HIS THREE MAIN DIVINE PERSONS BEING THE ETERNAL FATHER, THE SON OF GOD ALMIGHTY THE WORD OF GOD, AND THE SPIRIT OF GOD ALMIGHTY THE BREATH, POWER, ANGEL AND NAME OF GOD. THUS HIM YAHWEH THE ETERNAL FATHER WHO SITS ENTHRONED IN THE HEAVENLY KINGDOM AS JEHOVAH ADONAI SABAOth, AND HIM TOO BEING THE SON OF GOD ALMIGHTY WHO WAS MANIFEST AMONG MEN BEING CALLED YESHUA HAMASHIACH D'NZARETH, WHO CURRENTLY SITS ENTHRONED AT THE RIGHT HAND OF GOD ALMIGHTY THE ETERNAL FATHER, AND THEN THE PERSON OF THE HOLY GHOST WHI CURRENTLY HOLDS THE DIRECTIVE OF THE MINISTRY AND CHURCH OF YESHUA HAMASHIACH D'NZARETH UPON THE EARTH UNTO THE HARVESTING OF SOULS FROM ALL NATIONS, EVEN AS BY PENTECOST.

Thus At Creation there was the conversation of Divine Being, even the Eternal Father, Who would then speak unto Divine Directive and instruction, where the Voice and Word of GOD Almighty stands the Eternal Being that is HaMashiach unto the manifestation by Divine Virtue, and then By The Spirit the Hand and Power of GOD Almighty unto the desired manifestation, even as was preached saying "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said,

Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

Which conversation was continued saying "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Thus at Creation the manifestation was by GOD Almighty the Eternal Father, and then by HaMashiach unto Utterance, and then by Spirit unto utterance's manifestation: IT STANDS THEREFORE THAT THE FIRST CREATION WAS LIGHT, WHICH WAS FASHIONED OF MASHAICH THE VOICE OF GOD ALMIGHTY, 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."

## **SECTION 02: LIGHT STRONGER THAN DARKNESS:**

Moreover Even as was preached saying "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day:" and "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 God Almighty Who by faith created existence out of inexistence, even by the conversation of the Word of Faith, it stands that God Almighty did call fourth and demand the manifestation of light out of Darkness, and so was the impossible event manifest rapidly according to the divine instruction of GOD Almighty, even in that light was called out of Darkness and light did come out of Darkness, where GOD Almighty did then separate light and darkness, and GOD Almighty did then establish and manifest light to be the stronger than darkness: Thus Divine Light bears conversation of virtue exceedingly far beyond every the conversation of darkness, even the Light of GOD manifest in HaMashiach unto excellence beyond all the Kingdom of Darkness the Kingdom of Satan, as was preached saying "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." Thus Light stands stronger and brighter where there is greater darkness, even that the greater the Darkness, the greater and stronger and brighter the light, even the more powerful and the more reaching the light, even as light was purposed unto sight, and sight in light being purposed of GOD Almighty to establish in the Saint victory over every the satanic device, trap and snare planted during the hour of darkness.

## **SECTION 03: DARKNESS THE CONVERSATION OF LIGHT'S ABSENCE:**

Definitively, darkness stands the conversation of the absence of light, even the conversation of goodness resultant of the absence of the void of photons, which natural darkness stands the conversation of the spiritual mirroring of spiritual darkness, even the absence and void of the light and power of God Almighty, which conversation stands resultant of iniquity and practices and customs considered abominable to God Almighty; darkness therefore too stands the conversation of intellectual confusion, where light is the conversation of knowledge resultant of revelation and Divine enlightenment, even the unveiling of mysteries by the Hand of God Almighty - Thus darkness stands the order of deception, even the context of satanic craft in that by the manipulation of the ignorance of man does Satan orchestrate the lie that men be withheld from the knowledge of truth, even the lie purposed to blind men about the conversation of sin, of righteousness by the cross, and of the coming judgement unto Eternal condemnation, that by This darkness and wickedness the souls of men be shackled in ignorance unto satanic Culture purposed to establish the accusations unto eternal condemnation, even as was preached saying "Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until This day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in HaMashiach. But even unto This day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that

Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD;" and "Therefore seeing we have Thus ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But of our gospel be hid, it is hid to them that are lost: In whom the god of Thus world hath blinded the minds of them which believe not, lest the light of the glorious gospel of HaMashiach, who is the image of God, should shine unto them. For we preach not ourselves, but HaMashiach Yeshua the Lord; and ourselves your servants for Yeshua's sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Yeshua HaMashiach."

Thus darkness stands the place of all wickedness, even the Centre of every the conversation of the satanic Kingdom, which is literally called the Kingdom of darkness, where HaMashiach is the Kingdom of the light, but Satan the ruler of the Kingdom of Darkness, even as was pronounced saying "Thus I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned HaMashiach; Of so be that ye have heard him, and have been taught by him, as the truth is in Yeshua: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness;" and "And Yeshua said, For judgment I am come into Thus world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Yeshua said unto them, Of ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth;" and "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And This 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."

Thus HaMashiach the Light preached saying "Then spake Yeshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life;" and "Then Yeshua said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Yeshua, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been

revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Yeshua cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness;" and "As long as I am in the world, I am the light of the world."

#### **SECTION 04: GOD ALMIGHTY THE DISPENSARY SOURCE OF DAY: THE STAR THE EVIDEND WITNESS OF THE DIVINE SUPERNATURAL WORKMANSHIP OF FATHER, SON AND SPIRIT:**

Definitively, Day is the conversation of the collection and gathering of light, and Night the Gathering of darkness, even as was preached saying "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day;" Thus day stands the conversation of the gathering of light, which light of day was born not of the stars or any other source unto scientific explanation, but was actually manifest solely by the Word of God, Thus during the first day until the fourth, there was no explanation of solar flair unto the manifestation of light, even no sun nor moon, yet there was day and night unto the daily bar measure of time, where as was resolved in ancient INDABA, the sun and stars were made manifest from the collection of Daylight, even the collection preached saying "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." Thus the stars and sun are actually the division of daylight, and day was made of GOD Almighty unto the progressive marking of time, even unto the conversation of the twenty four hour day, the seven day week, the 365 day year: Thus the nature of Divine Light unto the marking, measure and reference of seasons, even like unto the Virtue and nature of the light of GOD Almighty to Mark Prophetic seasons.

Even as every the star was made by God Almighty and was sourced of Him, it Thus stands that the star stands the testimonial witness of the reality of GOD Almighty, being there out and established of God Almighty, where the star was there put to stand the witness of Yeshua HaMashiach D'Nzareth the Bright and Morning Star, which star led the conversation about the journey of the wisemen to see Him HaMashiach the star preached saying "Now when Yeshua was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where HaMashiach should be born. And they said unto him, In Bethlehem of Judaea: for Thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the

least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The star thus stands the preaching of GOD Almighty the Divine Light in Whom is no darkness, even the Star which Thus preaches the divine calling unto the purity manifest of GOD and HaMashiach, even Divine Life light purity manifest by habitation in GOD and HaMashiach. **THUS THE STAR THE PREACHING OF DIVINE EXCELLENCE OF DIVINE NATURE FAR BEYOND EVERY THE CONVERSATION OF THE KINGDOM OF DARKNESS.**

#### **SECTION 05: LIGHT'S PROPHETIC AUTHORITY APPERTAINING SEASON'S REVELATION:**

The purpose of light is the conversation of sight, even the conversation of the ability to see spiritual things and esteem and receive them in each conversation its respective weight accurately established by Divine enlightenment unto the ability to interpret and therefore labour in the knowledge of accurate computation in the respective understanding: Thus the purpose of sight is the establishment of motion and relativity by order of enlightenment unto discovery, even oratorical wisdom and enlightenment of sight by light unto Prophetic discovery, even the conversation of Divine spiritual seasons and chapters revealed in accordance with Divine enlightenment through prophetic unveiling unto sight of wisdom by Divine light. Definitely, prophetic season stands the conversation of the respective manifestations of events and opportunities encapsulated in the respective time, Thus the season stands the collection of events United unto the accomplishment of a finitely marked and determined purpose decreed in Ancient Counsel, Thus Heavenly Prophetic Progression stands the conversation of the collective of prophetic seasons Established unto the work purposed of GOD Almighty about the Chapter, even about the calling of the generation respective, even as each generation bears a unique calling unto the undertaking of its respective chapters and seasons prophetic in Divine calling and purpose and assignment appertaining the witness of God Almighty given to it. Thus the Prophet of God Almighty, even him called unto the declaration and dispensation of the Prophetic word, even the releasing of prophetic season by Divine Utterance born of occupation in Prophetic office and born of the Prophetic anointing.

Thus by the conversation of the anointing of light is manifest the conversation of the preaching of the Prophetic word and the releasing and declaration of the prophetic season at hand, even as sourced of the Heavenly Kingdom unto the Divine granted and manifestation of the Prophetic WORD. Too by the anointing of light is manifest by Prophetic ministry the declaration of the Words of wisdom of the respective season, even the Divine utterances purposed and pronounced unto the conversation of the grant of wisdom to the Saints the hearers of the word that they stand fully capacitated unto the manifestation of the exploitation of every the opportunity contained in the season, Thus the WORD of wisdom the Utterance of instruction unto the advantage and exploitation of the opportunity encapsulated in the future Prophetic event. Too by the Anointing of Light is manifest the conversation of the release of the respective Prophetic Anointing of the season, even

the conversation of the grant of Virtue and strength and power and of grace respective unto the full capacitation of Virtue and power unto Prophetic season's full exploitation, as by the facilitation of strength sourced of the Hand of God Almighty.

## **ARTICLE 02: YESHUA D'NZARETH DIVINE LIGHT INCARNATE:**

### **SECTION 01: 'IN HIM WAS LIFE, AND THAT LIFE WAS THE LIGHT OF MEN:'**

Even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lightheth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. 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:" it Thus stands that Yeshua HaMashiach D'Nzareth stands the Sole Source and Giver of life to every the conversation of terrestrial creature, even HaMashiach Yeshua of Nazareth the WORD OF GOD ALMIGHTY the Source of Light Life the breath of Man, as every man stands a creature manifest by the life of God Almighty, where what happens is that at the point that an egg is fertilized by the sperm of the copulative seed of a man in a woman unto the instance of the formation of an embryo, at that time of encounter is manifest a Spiritual conversation whereby life light moves out of God the HaMashiach into that womb and a human soul is formed unto Union of soul, Spirit and body, even by the Divine supernatural workmanship of God Almighty: Thus HaMashiach the Source of all human life, in that Hunan life is sourced neither of man's copulative seed, nor of the egg of a woman, but of HaMashiach Yeshua the WORD OF GOD ALMIGHTY, at tte instant of fertilization unto the formation of the human embryo (thus abortion is indeed murder).

### **SECTION 02: YESHUA D'NZARETH THE LIFE SOURCE OF THE NEW TESTAMENT:**

Definitively, Testament stands the conversation of the Defined contract of the appointment of benefit and Inheritance of will, trust and Estate to the Defined respective beneficiaries upon the death of the proprietor of the estate, being the Proprietor of all assets listed in the Defined estate, even the conversation of the declaration of will unto the Inheritance of the possessions and Prosperity Defined in the will of the Estate of the deceased person: Thus testament the conversation of the transfer of the right unto the benefit of the ownership and proprietary hold of the use and enjoyment of the granted item as through the conversation of death, where the Testator of the Testament stands the deceased person the writer and bearer of the will and testament unto estate of trust, even as was preached saying "But HaMashiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of Thus building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For of the blood of bulls and of goats, and the ashes of an heofer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God,

purthe your conscience from dead works to serve the living God? And for Thus cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the Testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the Testator liveth."

Thus New Testament stands the Covenant of Spiritual life, even the conversation of the grant of Divine light Life Zoe virtue unto the reviving of spirits that once were dead, corrupted and killed by iniquity, Thus New Testament the conversation of the inheritance of the Spiritual Life Virtue of HaMashiach unto life everlasting in the Kingdom of God Almighty, even as by the Inheritance of right unto the communion of the Flesh and blood of the Sacrificed HaMashiach of GOD, and the hold of the Life in His Virtue transferred by His death upon the HaMashiach unto the right of Proprietary ownership by His Death upon the Cross. It too stands that HaMashiach Yeshua D'Nazareth being the Testator of the New Testament, by the New Testament is manifest the conversation of the Inheritance and transferred ownership of Celestial Eternal Life, which conversation shall be made fully manifest at first resurrection, where the saints shall stand translated from terrestrial body out of the graves, unto the hold of Celestial bodies in HaMashiach, even as was preached saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." **THUS THE NEW TESTAMENT PURCHASED BY THE MESSIANIC PASSION AND CRUCIFIXION OF YESHUA HAMASHIACH D'NAZARETH UNTO THE DISPENSATION OF LIFE.**

**AS CAME FIRST LIGHT OUT OF DARKNESS, THUS ETERNAL LIFE LIGHT OUT OF DEATH, EVEN THE INHERITANCE OF LIFE EVERLASTING BY THE DEATH OF THE CROSS, WHERE YESHUA HAMASHIACH OF NAZARETH ENTERED INTO DEATH, THAT THE MIGHT PULL AND DRAW OUT ALL WILLING DEAD UNTO THE HOLD OF EVERLASTING LIFE IN HIM AS BY THE RECEPTION OF HIS LORSHIP AND SALVATION THROUGH THE WORD OF FAITH, THUS THE PREACHING OF THE ZOE LIFE LIGHT RIVERS THAT CAME OUT OF THE PIERCED SIDE OF HAMASHIACH.**

### **ARTICLE 03: LIGHT THE DIVINE NATURE OF GOD ALMIGHTY:**

#### **SECTION 01: THE LIVING GOD THAT IS LIGHT PURE, PERFECT, HOLY AND TERRIBLE FRIGHTENING: THE GOD IN WHOM THERE IS NEITHER BLEMISH NOR DARKNESS NOR IMPURITY:**

God Almighty stands the Only Eternal Living GOD, even Him Whose Divine Nature stands greater than every the conversation of time that He be limited to beginning and end, but He Is the Eternal GOD that conceptualized all creation in Ancient INDABA, and by His Divine Virtue stood by His Omnipotent power unto the creative institution of time and all existence, Being the Only Eternal GOD where there is no other Eternal God save Him Alone, being YAHWEH ADONAI ELSHADDAI the Only Holy God, even the Only Divine, Pure and Perfect God Glorious in Holiness and fearful in praise, even the Eternal GOD Who knows no conversation of blemish or corruption or impurity in His Being, but stands Pure, Perfect and Holy throughout the Infinite Divinity of the Holiness of His Being, Life, Power and Glory, Thus the Perfection of GOD Almighty, Being the God that is Light without Darkness preached saying "Thus then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. Of we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But of we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua HaMashiach his Son cleanseth us from all sin. Of we say that we have no sin, we deceive ourselves, and the truth is not in us. Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" Thus GOD Almighty is Light without the slightest form or conversation of Darkness, even the Divine Pure Living GOD without spot or blemish or corruption throughout all the Infinitude of YAHWEH, HIM JEHOVAH ADOBAI SABAOTH the ETERNAL I AM. Thus Light stands the Nature of GOD Almighty, even the Essence of His Divinity expressed best through Light the Conversation of His Divine Glory and virtue the fullness of His Power unapproachable, as man holds greater chance of living in the sun heated to a thousand times in all its strength than to exist in the blinding consuming Light and Glory of God Almighty. Light too stands the conversation of the Divine Power of God Almighty, even the expression of the Infinitude of His Awesome, Terrible and consuming Divinity, even the conversation of light manifest and purposed to preach the purity of GOD Almighty, being the standard purposed to institutionalize and convey the wisdom of the Divine Nature about the Purity of YAHWEH.

Definitively, darkness in being stands the conversation of corruption in nature unto the work of wickedness, even the conversation of blemish, spot and impurity in genetic essence and natural composition and constitution of being unto the practice of action wicked and evil, even action harmful to another without justifiable cause or requittance and remission worthy unto the action, Thus impurity of being stands the conversation of the hold of Darkness in personal nature unto the committing of action considered evil, even the conversation of impure nature unto impure work, that is dark nature unto the work of Darkness in subjection to the Kingdom of Darkness. GOD Almighty Thus stands incapable of wickedness, even as He holds no nature of Darkness or corruption unto committing wickedness, but is Holy, Perfect and Pure throughout all the conversations of His Divinity, which conversation was manifest and preached through Yeshua HaMashiach D'Nzareth the Son of God Almighty Who lived and walked in earth perfect and pure without the conversation of sin or wickedness or evil any day of His Terrestrial Life and pilgrimage for thirty three years and even to date, for the simple reason that Yeshua HaMashiach D'Nzareth is Alive, thus HaMashiach the Revelation and Incarnation of YAHWEH THE ETERNAL GOD THE I AM WHOSE INFINITUDE KNOWS NOT THE SLIGHTEST FORM OF COMPROMISE ABOUT HIS HOLINESS BUT PURE IN ALL CONVERSATIONS OF HIS BEING AND PERSONS: where the purity of HaMashiach stood evidenced in that He was received of GOD Almighty the Acceptable offering unto the Dispensation of the

Nazarene Messianic Testament established by the communion of the Flesh and Blood of HaMashiach.

## **SECTION 02: THE GOD WHOSE ETERNAL HABITATION IS THE LIGHT OF HIS HOLINESS:**

It Thus stands proven that GOD Almighty is Him the Sole Holy Eternal Creator of all things, even the Creator of Heaven and Earth, even the Celestial realm and the Terrestrial Realm, where the Terrestrial Realm was created of GOD Almighty that man manage it even as GOD manages the Heaven, Thus man was made in the Image-Likeness of GOD Almighty to hold Dominion over all terrestrial creation, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was 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. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

But it however stands that God Almighty did create the Celestial Realm, and in there He Created His Kingdom comprised of three Heavens, even the first Heaven the Tabernacular Refuge and Habitation of HaMashiach and His Saints, and the Second Heaven the Temple and Tabernacle of the Hosts of God and HaMashiach, even the Angelic Hosts and Armies of JEHOVAH SABAOTH and Yeshua HaMashiach of Nazareth, and the Third Heaven the Conference of the Persons and Incarnate Beings of Creation inclusive of Wisdom the Firstborn Creature, Time, Prudence, Power, Worship, Glory, Grace, Victory and others that sit in the Third Heaven Conference of YAHWEH GOD ALMIGHTY: yet it however stands that the Greatness of GOD Almighty cannot be limited to fit and fully reside within all existence, even as as the earth compared to all space and to all its astronomical heavens stands relatively greater in ratio portion than all creation compared only to the fingertip of GOD Almighty, even as was preached of Solomon saying "And said, O LORD God of Israel, there is no God like thee

in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts: Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is This day. Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less Thus house which I have built!" THUS GOD ALMIGHTY RESIDES NOT IN CREATION, BUT ABOVE CREATION IN THE HEIGHTS OF HIS DIVINE BEING, EVEN THE HEIGHTS OF HIS DIVINE LIGHT, EVEN THE INFINITE HEIGHTS OF THE LIGHT, GLORY AND POWER OF GOD ALMIGHTY WHICH STAND GREAT EXCEEDINGKY FAR BEYOND ALL THE POSSIBLE INHABITATION OF EXISTENCE, THUS THE GOD WHO IS LIGHT INFINITE IN VIRTUE AND CAPACITY.

## **ARTICLE 04: HIM THE DAYSPRING FROM ON HIGH:**

### **SECTION 01: YESHUA D'NZARETH THE DAYSPRING FROM ON HIGH:**

At the coming of John the Baptist, it was preached of Zechariah saying "Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by Thus name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediathely, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, What manner of child shall Thus be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophe sied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hathe us; To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

Thus in his prothe in address, even in the Benedictus, Zechariah did honour and worship HaMashiach by the Descriptive Name and Title of "Dayspring from On High," even Thus Pronouncing Mashaich to be the well and Spring of Divine Light Life; moreover there is in astronomical studies the described phenomenon of the Springs of light in Space called "the Pillars of Creation," even the Defined place of astronomical clouds noted to give birth to starlight life, even the existence of photons necessary unto star gaseous phenomena, where it stands suggested at at the command of GOD Almighty unto light at creation point, This Stands one critical place from whence light appeared out of Darkness, so it stands noted as the Spring of Light, standing the preaching of HaMashiach the Source of Life to every creature, even the Spring of Light both Celestial, terrestrial and divine unto victory over both first and second death by the first resurrection, Thus HaMashiach The Spring Source of all conversations of Life both first terrestrial life and Eternal life by the drink of the rivers of light that flowed out of His Pierced side upon the Cross, even the rivers of Zoe Light Life that sprang out of HaMashiach's pierced side to stand the drink unto life everlasting, **Thus the Doctrine of the Dayspring from on High.**

THEREFORE HAMASHIACH PREACHED THE DAYSPRING FROM ON HIGH, EVEN HIM THAT CAME FROM HEAVEN, AND HIM THE DIVINE SOURCE OF EVERY THE CONVERSATION OF SPIRITUAL LIGHT,

AND HIM THE SOURCE OF THE SPRINGS OF THE RIVERS OF DIVINE BE ZOE LIGHT: THUS HAMASHIACH YESHUA D'NZARETH HIM MANIFEST AMONG MEN UNTO THE DISPENSATION OF DIVINE LIGHT TO THE NATIONS, EVEN HIM MANIFEST IN TERRESTRIAL CREATION UNTO THE DISPENSATION OF THE GLORIOUS RIVERS OF ZOE LIGHT TO ALL TERRESTRIAL CREATION. THUS HAMASHIACH YESHUA THE ADMINISTRATOR OF EVERY THE CONVERSATION OF LIGHT, EVEN ZOE LIGHT LIFE EXEMPLIFIED THROUGH RESURRECTION POWER, AND ZOE LIGHT LIFE EXEMPLIFIED THROUGH HEALING OF THE SICK, AND ZOE LIGHT LIFE EXEMPLIFIED THROUGH OPENING OF BLIND EYES, AND ZOE LIGHT LIFE ESTABLISHED THROUGH THE DISPENSATION OF THE FULL REDEMPTIVE VIRTUE OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH D'NZARETH.

## **SECTION 02: YESHUA HAMASHIACH THE UNQUENCHABLE DIVINE ETERNAL FLAMING LIGHT:**

Throughout the WORD of GOD Almighty, Yeshua HaMashiach of Nazareth stands Him the Eternal Word of GOD the Light and Source of Life, even as was revealed of His Light Nature saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lightheth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. 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 after six days Yeshua taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Yeshua, Lord, it is good for us to be here: of thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Yeshua came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Yeshua only."

HaMashiach too stands the Light preached saying "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of Thus way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Yeshua whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the

earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink;" and "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as of they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedthed sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. the seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

### **SECTION 03: THE HAMASHIACH OF GOD FROM WHENCE EVERY STAR WAS SOURCED BOTH TERRESTRIAL AND ETERNAL:**

Definitively, terrestrial star stands the conversation of the astronomical sights of burning gases lodged of GOD Almighty in terrestrial space out of the earthly world, even the conversations of the individual divided Daystars in space, but definitively celestial stars stand the conversation of the Angels of GOD Almighty, even as was preached saying "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. the seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches;" and "And the fothfth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." Even as HaMashiach stands the WORD of GOD ALMIGHTY, even He from and through Whom was manifest every the conversation of creation, where through HaMashiach the VOICE of GOD ALMIGHTY was commanded Divine supernatural miracle Virtue unto the conversation of the manifestation of terrestrial star daylight, where Starlight was purposed of GOD Almighty to stand the preaching of HaMashiach, moreover even as each star stands a unique expression of light and glory, so it is that the star stands the preaching of HaMashiach through Whom was reignited in every pilgrim and in every soul redeemed by the reception of His Lordship the conversation of Spiritual revival, even the conversation of the unique expression of the Image of GOD Almighty in each peon redeemed unto pilgrimage, even the unique revelation of the respective nature of GOD Almighty manifest through the communion and covenant of Divine Sonship.

THUS TERRESTRIAL STAR PURPOSED TO SIGNIFY YESHUA HAMASHIACH THE DAYSPRING FROM ON HIGH UNTO THE PREACHING OF DIVINE NATURE IN HAMASHIACH, THEREFORE TERRESTRIAL STARS

UNIQUE IN LIGHT NATURE UNTO THE PREACHING OF UNIQUE IMAGIO DEI MANIFEST BY THE REDEEMING AND REVIVING VIRTUE OF YESHUA HAMASHIACH D'NZARETH AS PURCHASED, MANIFEDT AND ESTABLISHED IN SUFFERING OF MESSIANIC PASSION AND CRUCIFIXION UNTO POWER DISIENSED BY THE WORD AND PREACHING OF HIS CROSS AND RESURRECTION INTO LORDSHIP AND MESSIANIC TESTAMENT, EVEN TERRESTRIAL STAR UNIQUE LIGHT THE PREACHING OF UNIQUE DIVINE PURPOSE IN HAMASHIACH, THEREFORE TERRESTRIAL STAR UNIQUE IN SIZE THE PREACHING OF UNIQUE POSITIVE RANK IN MESSIANIC TESTAMENT.

## **ARTICLE 05: HIM THE BRIGHT AND MORNING STAR:**

### **SECTION 01: YESHUA D'NZARETH THE BRIGHT AND MORNING STAR:**

There stands an astronomical phenomenon of the Bright and Morning Star, even the conversation of the star that arises first before the sun to brighten the Sky, even the bright star that breaks night unto day, which conversation stood divinely purposed of God Almighty to signify and preach Yeshua HaMashiach D'Nzareth, which Yeshua stands the Lord strong unto the conversation of Being him the eternally existent that stands the Light unto Day, even HaMashiach the Light unto night's conclusion and unto the dispelling of the Darkness of night, even the conversation of dispelling of Darkness and satanic device unto the prevailing of the Truth in HaMashiach, even as was preached saying "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Yeshua HaMashiach, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, Thus is my beloved Son, in whom I am well pleased. And Thus voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing Thus first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost;" and " This I say therefore, and the testimony in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned HaMashiach; Of so be that ye have heard him, and have been taught by him, as the truth is in Yeshua;" and " I Yeshua have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

Thus Yeshua HaMashiach D'Nzareth stands the light unto divine glory, even God Almighty the Bright Light pure and perfect unto the evidence of the Divinity of Yeshua HaMashiach D'Nzareth, even as was preached about HaMashiach's Light Life saying "And after six days Yeshua taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Yeshua, Lord, it is good for us to be here: of thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, Thus is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Yeshua came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Yeshua only;" and "I John, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Yeshua HaMashiach, was in the isle that is called Patmos, for the word of God, and for the testimony of Yeshua HaMashiach. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about

the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as of they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shine th in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. the seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

THUS HAMASHIACH THE BREAKER OF DARKNESS, EVEN THE BREAKING OF NIGHT BY THE ERECTED CROSS, WHERE IN THE SPIRIT REALM IT STANDS THAT OUT OF HAMASHIACH'S PIERCED SIDE FLOWED RIVERS OF LIGHT ZOE LIFE UNTO THE COMMUNION OF DIVINE SONSHIP BY THE DRINKING OF THE SAME RIVERS UNTO THE COMMUNION OF THE DIVINE NATURE AND THE FELLOWSHIP OF DIVINE SONSHIP AND THE COMMONWEALTH OF THE INHERITANCE OF LIFE ETERNAL IN HAMASHIACH; EVEN HAMASHIACH TOO THE SIGHT OF LIGHT UNTO VICTORY, EVEN HAMASHIACH THE LIGHT UNTO VICTORY IN EVERY THE CONVERSATION OF PILGRIMAGE'S JOURNEY, VENTURE AND VOYAGE.

## **SECTION 02: YESHUA HAMASHIACH THE LIGHT UNTO DIVINE REVELATORY GUIDANCE AND WISDOM: YESHUA HAMASHIACH THE LIGHT UNTO DIVINE ETERNAL SIGHT:**

Definitively, Divine Wisdom stands the conversation of seeing in accordance with the sight of The Eye of God, even the conversation of understanding and comprehension at God Standard level, which conversation of undersea ding stands imparted of God Almighty, even the Omniscience preached saying "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of This world, nor of the princes of This world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of This world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned;" and "But ye have an unction from the Holy One, and ye know all things;" and "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 discernor 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." Definitively, Divine Guidance stands the conversation of the leadership of God Almighty manifest through His Spirit, even the conversation of the journeying of passage where every step stands born of the Directive of

the Holy Spirit, even as was preached saying "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." Definitively, Divine revelation stands the conversation of spiritual unveiling born of the Spirit, even the conversation of the granting of sight and understanding unto the knowledge of the mysteries of God Almighty, as was exemplified saying "For This cause I Paul, the prisoner of Yeshua HaMashiach for you Gentiles, Of 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 athes was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in HaMashiach by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."

It stands that Yeshua HaMashiach of Nazareth is the Source of every the conversation of light unto the opening of the Scriptures, even the Source of every the conversation of revelation, even as was preached saying "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and Thus it behoved HaMashiach to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Thus Yeshua HaMashiach D'Nazareth stands the Divine Light unto Gospel's understanding, even where every sinner stands of God Almighty granted the conversation of opportunity unto the revelation of the redeeming power of the Cross, even as was pronounced of His conversation with Cleopas and his compatriot saying "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not HaMashiach to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the villathe, whiter they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." **THUS HAMASHIACH YESHUA THE LIGHT UNTO THE COMPREHENSION OF THE GOSPEL, AND UNTO THE COMOREHENSON OF THE ETERNAL DOCTRINE OF THE WORD OF GOD ALMIGHTY UNTO LIFE EVERLASTING.**

HaMashiach Thus stands the light unto the knowledge of the Divine Nature, even the communion of His Flesh and Blood unto the hold of the very Genetic composition of the eternal essence and nature of GOD Almighty imparted and manifest by the partaking of the flesh and blood of HaMashiach, even as He pronounced saying "Verily, verily, I say unto you, He that believeth on me hath

everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This 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 This 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 This bread shall live for ever." HaMashiach too stands the Light unto the knowledge of the presentation of acceptable worship, even first the conversation of righteousness in perfect obedience as by the redeeming Virtue of His Blood, then the conversation of the presentation of the offering and gift of Worship in the conversation of best sincere presentation of gift according to personal respective capacity, even as was preached saying "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly;" and "And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that Thus poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."

THUS THE PREACHED HAMASHIACH THE LIGHT UNTO THE SIGHT OF LIFE EVERLASTING THROUGH THE REDEEMING POWER OF HIS CROSS AS PURCHASED BY HIS MESSIANIC PASSION AND CRUCIFIXION, HAMASHIACH THE SIGHT UNTO ACCEPTABLE OFFERING OF SACRIFICE, HAMASHIACH THE SIGHT UNTO ORDER OF DIVINE COMMUNION AND FELLOWSHIP WITH GOD ALMIGHTY BY REVELATION IN THE HOLY GHOST, HAMASHIACH THE SIGHT UNTO ETERNAL RIGHTEOUSNESS BEFORE GOD ALMIGHTY, AND HAMASHIACH THE LIGHT UNTO THE REVELATION OF THE COMING DIVINE ETERNAL PARADISIAC EUTOPIA OF GOD ALMIGHTY, EVEN THE COMING NEW HEAVEN AND EARTH, AND THE COMING NEW JERUSALEM.

## **ARTICLE 06: THE WISDOM AND ORDER OF LIGHT'S FOLLOWING UNTO THE SIGHT OF HAMASHIACH:**

### **SECTION 01: THE CONVERSATION OF THE MOVING STAR UNTO THE KNOWLEDGE OF HAMASHIACH: THE STAR MARVELED AFTER OF MANY YET FOLLOWED ONLY OF THREE:**

Definitively, the Prophetic Messianic Nativity stands the conversation of the preached coming of HaMashiach in the fulfilment of the Prophetic declarations of the prophets of old, even the conversation of what was to stand the Divine order of the coming of HaMashiach, which conversation stands the Bethlehem Nativity, where HaMashiach was born in Bethlehem, even as was Prophesied saying "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting;" which conversation stood fulfilled saying "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And Thus taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city D'Nzareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born This day in the city of David a Saviour, which is HaMashiach the Lord. And Thus shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see Thus thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning Thus child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

But it stood the wisdom of the wiseman unto the conversation of following the star, even as was preached saying "Now when Yeshua was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where HaMashiach should be born. And they said unto him, In Bethlehem of Judaea: for Thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him,

bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh:" it stands though the star was a marvel to all men living, it was followed Only of three, even as it was not a star in space or out of earthly context unto extra-terrestrial space (in earthly atmosphere moving and there lodged), but the star was visible in earthly air, and it was a star that moved in earthly space and Thus allowed the wise men to follow, and it led them until the end to HaMashiach and the star descended and rested above on the place where Yeshua HaMashiach D'Nazareth was born, thus the star was a supernatural phenomenon in that it Defied natural order by existence not in space but a Heavenly star manifest in the earth: Thus the star was a phenomenon revealed to many, but followed Only of three, because only to these three was granted of GOD Almighty the wisdom about the revelation and significance of the Star, that it signified the come Son of GOD Almighty born HaMashiach among men.

## **SECTION 02: THE DIVINE CALLING OF GOD ALMIGHTY UNTO STAR'S FOLLOWING: THE DIVINE DIRECTIVE GUIDANCE OF THE STAR BORN OF DIVINE ETERNAL WISDOM:**

From the conversation of the star that led the wisemen, it stands signified that God Almighty stands the Giver of Star unto divine leadership, even the conversation of passage and guidance in wayfaring established by the light of God Almighty in all conversations, as the true wisdom of GOD Almighty holds no Darkness but is the conversation of bright revelation unto journey of pilgrimage established in Divine guidance, where the seer is Commissioned of GOD Almighty unto the Angel of ministry of journey and leadership in hallowed communion, where every Pilgrim bears Divine calling unto star passage, even the guidance of GOD Almighty unto respective steadship born of Divine unctio ning, where star passage stands withheld from all other persons save those granted of GOD Almighty Divine wisdom unto the conversation of following the Star. It too stands that the Eternal wisdom of GOD Almighty is that the star be followed unto the knowledge of HaMashiach, even as the light of GOD Almighty always leads unto the Person of HaMashiach, and by the leadership to HaMashiach is manifest the wisdom unto the honour of the HaMashiach of God Almighty by the presentation of offering of Worship in accordance with the respective nature of HaMashiach honoured by the respective revelation unto worship's presentation, even as was preached through the wisemen's offerings to the HaMashiach Babe, where gold represented and honoured the Divine Majesty of HaMashiach, where Frankincense honoured HaMashiach as the Sacrificial Lamb of GOD Almighty, and Myrrh honoured HaMashiach as Him that would die the death of affliction as Messiah unto the full suffering of Messianic Passion and Crucifixion.

Thus all men bear Divine calling unto the revelation of following the Star, but few bear Divine election as by foreordination and predestination unto the following of the Star unto the sight of HaMashiach, 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; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 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;" and "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

It therefore stands that appertaining the star that appeared to the wisemen, the Star was Divine in nature, being a Star that was of GOD Almighty and In GOD Almighty established the Divine Wisdom of His Omniscience unto the conversation of establishing Divine Guidance unto the revelation of the HaMashiach of GOD Almighty numbered among men; which star stood wiser than all men, including Herod who held jurisdiction over Israel, and wiser than all the leaders and elders of the Jews who were not found numbered among those elected and granted of GOD Almighty place unto the honour of the come HaMashiach of God Almighty, even the star wiser than all nations and all princes because they all honoured not HaMashiach at His coming, even as HaMashiach was born not in place glorious nor place clean and supportively healthy for an infant new born babe, but in a barn and laid a newborn to sleep in a manger being wrapped with swaddling clothes, WHERE YESHUA HAMASHIACH D'NZARETH IS THE DIVINE ETERNAL STAR OF GOD ALMIGHTY.

## **ARTICLE 07: LIGHT THE DISPENSARY CONVERSATION OF DIVINE LIFE:**

### **SECTION 01: DIVINE LIGHT THE MANIFESTATION OF LIFE ETERNAL:**

Light, as already proven, stands the conversation of Zoe Life, even the very Life Light nature of God Almighty unto the dispensation of Eternal life manifest by the rivers of light that Sprang forth out of the Pierced side of the Crucified HaMashiach, where life eternal stands the conversation of communion and fellowship with GOD and HaMashiach, even as was preached saying "These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent." Definitively, life Eternal stands the conversation of deliverance from the coming conversation of eternal damnation unto Eternal existence in the Kingdom and Paradise of GOD Almighty, even the coming Divine Euphoric Paradisiac Eutopia of GOD and HaMashiach preached and described saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 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. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 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."

Which conversation was continued saying "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. 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."

Thus Divine Light was purposed unto Eternal Salvation, even deliverance from the coming condemnation of Eternal judgement unto life Eternal in the Kingdom of God Almighty as manifest by the revelatory finished work of Calvary unto everlasting life in Yeshua HaMashiach D'Nzareth, even as was preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua." The manifestation of Eternal life shall stand the communion and fellowship of Majesty, Priesthood and Lordship, even Majesty where each Saint shall be granted of HaMashiach the conversation of Kingdom hold and Lordship over a respective Defined Dominion hold, and the conversation of the dispensation of divine glory throughout respective Kingdom, yet each Saint also serving as a priest to ensure that the Kingdom respective, stands perpetually reconciled unto GOD and HaMashiach, and also that Priestdom respective stands faithful unto the collection and presentation of worship unto GOD and HaMashiach.

Thus HaMashiach shall Himself be the KING OF KINGS AND LORD OF LORDS AND HIGH PRIEST OF PRIESTS, even as was preached saying "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years;" and "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS;" and "And 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. "

## **SECTION 02: THE DIVINE ORDER UNTO THE RECEPTION OF DIVINE LIFE VIRTUE:**

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

## **ARTICLE 08: HIM THE LIGHT SOURCE OF EVERY MAN'S LIFE:**

### **SECTION 01: YESHUA D'NZARETH THE SON OF MAN:**

It stands that GOD Almighty created all things by way of HIS Divine Nature, Being the Eternal King that reigns in His Heavenly Kingdom, where man was fashioned in the Image of God Almighty unto the hold of terrestrial Dominion hold, as stands again quoted saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was 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. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

It stands that man sinned before GOD Almighty by the act of disobedience of partaking the fruit forbidden of GOD Almighty, even sinning by the communion of that forbidden, which conversation resulted in the corruption of human nature unto sinful nature, even the conversation of sinful nature corrupted all human copulative seed that all generations that would emerge of the copulative seed of Adam, all men would stand the bearers of sinful nature unto sinful words, and sinful works unto judgement, and judgement unto Eternal condemnation in the Lake of Fire, even as was preached 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."

But Eternal law stands the conversation of the Doctrine of Messianic Passion and Crucifixion, even the conversation of the Messiah Suffering on the behalf of the sinner, as was preached saying "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 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. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Thus Yeshua HaMashiach of Nazareth was born not of man's copulative seed, but of the Divine supernatural workmanship of the Holy Ghost in the womb of a virgin, even as was preached saying "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. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

THUS YESHUA HAMASHIACH D'NZARETH THE SON OF MAN BECAUSE HE STANDS THE ONLY HUMAN SON THAT WAS BORN FREE FROM CIRRUPTION UNTO THE HOLD OF PERFECT RIGHTEOUSNESS AS MAN BEFORE GOD ALMIGHTY UNTO THE RECEPTION OF THE KINGDOM, even as was preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much,

because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, hang 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."

## **SECTION 02: YESHUA HAMASHIACH DIVINE LIFE INCARNATE:- YESHUA HAMASHIACH THE PERPETUAL ETERNAL SOURCE OF HUMAN LIFE:**

There is Him God Almighty that stood before the beginning, Being the God Who Is One Being without partition that reveals Himself through Three Main persons of His Divinity, even God Almighty the Eternal Father JEHOVAH ADONAI SABAOTH that sits enthroned in the Heavenly Kingdom unto the commandeering of His Angelic Hosts and Armies, there is too Him the Person of the Holy Ghost, even Him the Person of the Power of GOD Almighty, Being Him the Hand of God and the Holy Angel of the LORD in Whom Is The Name of YAHWEH; then there is too Him the WORD of GOD ALMIGHTY, even as was preached saying "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Moreover further appertaining Him the WORD of God Almighty, He Is not a Creature, but stood there Divine with GOD Almighty before the beginning, even there manifest together with GOD Almighty as before creation and before the institution of Time. It too stands that the WORD of God Almighty is not a creature, but stands Divine, being One and Equal with GOD Almighty, even as He Himself prayed saying "These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It too stands that Him the WORD stands the Creative Power of God Almighty, Being the Person and Incarnation of every the utterance that proceeded of the Mouth of God, where the Word of GOD is not just sound or written letter, but is A Living Divine Being Who at creation stood unto the manifestation of every the instruction of God Almighty, which Word stands the Divine Encapsulation of Zoe Life unto the existence of all creation, especially human souls and spirits unto their Terrestrial Livelihood. Thus HaMashiach stands more powerful than all hell, even as He is the Light of GOD victorious over all the Kingdom of Darkness, even the Word the encapsulation and Incarnation of Divine Zoe Life. Thus the preaching of Yeshua

HaMashiach D'Nzareth the WORD of GOD ALMIGHTY. Thus the WORD of GOD ALMIGHTY stands the Source of every the expression of Human life, even physical life manifest by the breath that journeys from HaMashiach into men.

Thus it was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 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."

## **ARTICLE 09: HAMASHIACH YESHUA D'NZARETH THE LIGHT THAT DARKNESS FAILED TO RESIST OR COMPREHEND:**

### **SECTION 01: THE DIVINE MESSIANIC AUTHORITY OVER ALL HELL: THE HAMASHIACH OF GOD ALMIGHTY THAT SINGLEHANDEDLY OVERCAME HELL:**

Yeshua HaMashiach D'Nzareth did singlehandedly triumph over all hell, even the day of the Sabbath where His Body rested in the Tomb, but it actually stands that when HaMashiach died upon the cross, His Spirit was led into hell: About the Sabbath of HaMashiach Yeshua D'Nzareth it was preached saying of the Spirit of HaMashiach through David saying "I will love thee, O LORD, my strength. the LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. the sorrows of death compassed me, and the floods of ungodly men made me afraid. the sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. the LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them ."

Which conversation was continued saying "Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the LORD was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me. the LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the LORD my God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall. As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him. For who is God save the LORD? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Thus it was continued saying "Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. They cried, but there was none to save them: even unto the LORD, but he answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. the strangers shall fade away, and be afraid out of their close places. the LORD liveth; and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

From this afore pronounced scripture, It stands that during the Sabbath of His death, Yeshua HaMashiach of Nazareth worked in Divinity, where at the point of the death of HaMashiach, even at the point that HaMashiach gave up the Ghost and at the time that His Spirit moved out of His Body was HaMashiach carried Prisoner into hell by Death, the Grave and Sata. Arriving in hell was HaMashiach greatly and openly mocked of Satan and His devils, which conversation was signified through Samson saying "Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only Thus once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life;" as preached in the Psalms that Satan assembled all hell and all His demons and conducted a service of celebration believing that he had killed God, believing that he had fully overcome HaMashiach.

After these festivities was HaMashiach then cast into the bottomless pit, Satan believing that HaMashiach would have to forever suffer the flames of hell in order to fully lay the pride of Messianic Reconciliation, knowing not that HaMashiach upon the cross endured the full flames of the wrath of GOD Almighty during the three hours of Darkness. Being cast in the bottomless pit did

HaMashiach begin to transform into His Form of Divine glory and ascend out of the bottomless pit until all hell was paralyzed by His Glory and blinded by His light, Thus wee all Demons, including Satan, blinded and paralyzed, even as was preached saying "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." HaMashiach then walked over to where Satan was lying and stamped on satan's forehead and marked him defeated and took from him the keys of death and hell, and Thus HaMashiach singlehandedly triumphed over all hell.

## **SECTION 02: THE LIGHT THAT INFINITELY FAR EXCELS EVERY THE COMPREHENSIVE ABILITY ABOUT SATANIC CRAFT'S PRACTICES:**

Through the conversation of His suffering of Messianic Passion did HaMashiach stand strong unto the purchase of MESSIANIC Lordship, even as was preached "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;" and "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 if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Thus the power of GOD Almighty that stands simple in nature unto the manifestation of GOD SIZED miracles by simple faith in the calling upon the Name of HaMashiach, even powerful beyond satanic power born of satanic craft and devilish devices, because that Satan of Himself holds no power, but must perversely and abominably combine things unto the manifestation of power, his ever Divine light power stands more powerful beyond every the conversation of Darkness, thus it was pronounced saying "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

The Power of GOD Almighty stands absolute and infinity times infinitely greater than all other powers in existence both Spiritual and physical, even the Omnipotence of the Divine Supernatural Miraculous Working Power of God Almighty, which Power of Light stands manifest not by Craft, but by the simplicity of His Divine Virtue, even by the simplicity of utterance, even as God Almighty created all things by His WORD, even the manifestation of existence from inexistence as by the simplicity of the Utterance of Light unto the Virtue of the Omnipotent Light of God Almighty: even God Almighty Is the Person and Definition of Power, but Satan is but a creature created of God Almighty, which

stands in Himself holds no power but is weak in nature and thus needs craft unto the possession of power abominable. Thus Satan holds coming condemnation and all the persons and subjects and deceived and captives of the Kingdom of Darkness shall together be with Satan cast into the Lake of fire, as was preached saying "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 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." **THUS SATAN WEAK IN NATURE, BUT YESHUA HAMASHIACH D'NZARETH OMNIPOTENT IN NATURE, AS BY HIS NAME.**

## **ARTICLE 10: THE ORDER OF THE KINGDOM OF DARKNESS:**

### **SECTION 01: THE ORIGIN OF THE KINGDOM OF DARKNESS:**

Appertaining the origin of the Kingdom of Darkness, him currently called satan, even the devil the king of the Kingdom of darkness, even the King of hell, was not made of GOD evil and wickedness but he actually stands that Angel that once was Lucifer, even the anointed angel that stood to cover the Throne of God Almighty, which angel would cover His body with His wings and open his other wings as a Seraph to receive the light of God Almighty that would descend out of the heights of the Divine Nature of GOD Almighty, Thus even as there were all instruments in Lucifer, it stands that Lucifer would praise and worship GOD Almighty, leading Heavenly Angelic Worship with all instruments and all sounds of music in is body, and he would then descend with the glory of God Almighty and cover the Throne with His wings, while GOD Almighty sat upon His Throne in the Temple of the Second heaven: but Lucifer did in His heart lust for the power of God Almighty, even desiring to sit upon the Throne of GOD and receive Worship, mistaking the Light of GOD as his light, where Lucifer did then deceive a Third of the Heavenly Angelic Hosts and rebel against God Almighty, desiring to be one the bearers of the power of GOD, but they were defeated and cast out of Michael and His Angels. Thus then was Satan expelled out of Heaven by the birth of sin, then did Satan establish His Kingdom by order of dark craft unto the powers of darkness, Thus the Kingdom of Darkness, but in weakness could not the Kingdom of Darkness overcome the Heavenly Kingdom, so Satan then established sin in man, knowing that he was damned and sealed unto Eternal condemnation, so Satan corrupted mankind and Established the order of Demonic principalities unto wickedness, that he would then stand unto the condemnation of all men as by the accusation of sin unto judgement, as of himself Satan holds no power.

Therefore it was pronounced saying "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and then horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 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. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

Thus it was preached saying "That thou shalt take up Thus proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! the LORD hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. the whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. 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. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is Thus the man that made the earth to tremble, that did shake Kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet."

Which conversation stood further pronounced saying "Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

## **SECTION 02: DARKNESS THE CONCEALMENT OF EVERY THE ABOMINABLE LABOUR OF SATANIC AND DEMONIC CRAFT AND ACTIVITY:**

It stands that the Kingdom of Darkness of itself holds no conversation of power, but the whole institution unto power must practice the conversation of craft and device, even the conversation of the perverted and abominable combination of things unto Demonic power the manifestation resultant of the order of the craft of Darkness, Thus Satan the Chief Witchdoctor throughout all creation. Thus all devils forfeited angelic nature and Heavenly glory unto the conversation of Demonic Estate and hideous abominable glory as damned creatures awaiting the day of judgement where the whole Kingdom of darkness SGALL together with Satan be judged and Throne into the lane of Fure. thus no devil or demon or unclean Spirit holds right of access unto the heavenly Kingdom empowered by the glory of Him YEHOVAH SABAOTH, but all devils stand corrupted unto Eternal perdition, and roam the earth and hell without access to heaven, beg the expelled devils and aliens of the glory of GOD and HaMashiach. *THUS THE CONVERSATION AND DOCTRINE OF DEMONIC CRAFT THE ORDER OF THE POWER OF THE KINGDOM OF DARKNESS, EVEN DEMONIC CRAFT THE ORDER OF WITCHCRAFT AND DEMONIC CRAFT POWERED BY THE BLOODSHED OF THE INNOCENT ESPECIALLY IN THEIR INFANCY, EVEN DEMONIC CRAFT THE YOKE UNTO ETERNAL CONDEMNATION, WHICH YOKE CAN BE BROKEN ONLY OF HAMASHIACH.*

## **SECTION 03: DARKNESS THE PATHWAY UNTO PERDITION'S ETERNAL HOLD: DARKNESS THE COMMUNION UNTO ETERNAL CONDEMNATION:**

Definitively, perdition stands the conversation of Eternal Suffering in the Lake of fire, even the conversation of damnation pronounced by the judgement of GOD Almighty unto the Eternal condemnation and perpetual everlasting Suffering of the flames of the lake of fire the Eternal wrath of GOD Almighty. Petition's Eternal hold thus stands the conversation of subjection to Second death, where second death holds mastery over all souls damned by Divine judgement unto the condemnation Eternal, even as was preached saying and stands again quoted that "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 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."

There is one that stands the son of perdition, even the beast that shall be taken and cast alive unto the lake of fire alive, Thus His Name and Title of 'son of perdition', being the first that shall be cast into the Lake of fire, 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."

Thus Satan stands conscious that man is God Almighty's greatest treasure, Thus Satan worked diligently to establish the order of demonic principalities and powers over all Nations, that through the conversation of iniquity all the souls of man hold true and just accusation unto condemnation by judgement: **THUS BY INIQUITY AND DECEPTION, DARKNESS THE ORDEER UNTO ETERNAL CONDEMNATION.** Thus as was preached saying "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of Thus world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." **THUS THE KINGDOM OF DARKNESS THE KINGDOM OF THE DAMNED, EVEN DAMNATION THE SENTENCE OF DIVINE JUDGEMENT, EVEN JUDGEMENT BORN OF SINFUL CORRUPTION EVIDENCED BY WORKS, THUS THE KINGDOM OF DARKNESS THE ADMINISTRATION OF THE DECEPTIONS UNTO THE BLINDNESS OF THE REALITY OF**

GOD AND THE NECESSITY OF THE MESSIANIC ATONEMENT OF YESHUA HAMASHIACH D'NZARETH, WHERE THOSE ESTHEEMED SISEST AMONG MEN THE MOST FOOLISH UNTO THE PERPETUATION OF DECEPTION AND BLINDNESS UNTO THE COMING DAY OF JUDGMENT, EVEN THE COMING CONDEMNATION OF SECOND DEATH BY ETERNAL HABITATION IN THE LAKE OF FIRE STRONG TO BURN THE FLAMES OF HELL.

## **ARTICLE 11: THE SIGNIFICANCE AND POWER OF DIVINE LIGHT UNTO LIFE:**

### **SECTION 01: YESHUA HAMASHIACH THE DOCTRINE OF LIFE ETERNAL: YESHUA HAMASHIACH THE INSPIRATION OF ETERNAL LIFE INSTITUTED IN PILGRIMAGE:**

Life stands chiefly the conversation of Divine communion and fellowship with God and HaMashiach as through divine unctioning of the Holy Ghost till the day of HaMashiach, even till the full manifestation of saint by Celestial translation and glorification in the day of HaMashiach at first resurrection. Life stands the conversation of existence, even the conversation of reality and manifestation among creation and among all being, life too being the conversation of prolonging of days, even the conversation of the stretching and multiplication of days in pilgrimage, that is more days in the reality of terrestrial existence, even the addition of time to the which the body, spirit and mind of one being remain intact and are perpetuated in existence unto the proof of the reality of Life and existence in terrestrial nature and context of physical realm. Life too stands the conversation of glorious existence, even the conversation of manifestation of livelihood and pilgrimage in the terrestrial testimonial realities of the goodness of GOD Almighty unto righteousness, peace, joy, health, prosperity, spiritual freedom and Authority, all these conversations being manifest at one time. Life too stands the conversation of existence in Divine virtue, even the conversation of Divine supernatural power manifest as by the Cross of Yeshua HaMashiach D'Nazareth unto the working and open demonstration of the feats of strength that can be manifest only by the Hand of GOD Almighty in the full manifestation of the glory of GOD Almighty by light's Divine impartation preached to the standard saying "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be unearthed; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smother thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

Which conversation was continued saying "For the nation and Kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the LORD, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and

thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time."

Life too stands the conversation of divine cover preached saying "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and then thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."

**SECTION 02: 'THY WORD (YESHUA) IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH:'  
YESHUA HAMASHIACH D'NZARETH THE LIGHT AND LIFE AND GLORY OF THE WAY OF HOLINESS:**

Even as proven that Yeshua HaMashiach of Nazareth us Him the ETERNAL WORD of GOD ALMIGHTY, which HaMashiach does not fail about His Every assignment born of the Eternal FATHER (as was preached saying "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. 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. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it

shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"): it stands that Yeshua HaMashiach of Nazareth is the Light of GOD Almighty unto each step, even the conversation of light unto Divine Guidance, even as was preached about HaMashiach saying "Thy word is a lamp unto my feet, and a light unto my path:" it Thus stands that HaMashiach is the Light of GOD Almighty unto the knowledge of every step to be taken in pilgrimage, even every the step of voyage until life everlasting. Yeshua Mashaich of Nazareth too stands the Light unto the conversation appertaining personal Divine purpose, even HaMashiach the order of Divine enlightenment unto the conversation of personal respective Divine calling and respective assignment for the which the person was made, even as was purposed and resolved of GOD Almighty by the determination of Divine INDABA. HaMashiach too stands the Divine Light unto the conversation of the revelation and order of Practice unto the skills within, and perfection of divine gifting unto the accomplishment and Perfect fulfilment of personal respective Divine purpose, calling and assignment.

As was preached of HaMashiach the Way of Holiness 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." Yeshua HaMashiach of Nazareth stands the light unto His MESSIANIC Salvation, even the conversation and order of Divine purpose unto the conversation of His Redeeming power from death unto Eternal Life as by the WORD of Faith unto the revelatory reception of His Lordship and Salvation unto the citizenship and communion of the coming Kingdom and Eternal Paradise of GOD Almighty, Thus HaMashiach the Light unto MESSIANIC Redemption and Reconciliation, even as was preached saying "For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh, yet now henceforth know we him no more. 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. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Thus HaMashiach stands the Light unto the preservation of soul and Salvation until the Day of HaMashiach, even endurance until the arriving at Zion's gates. **THUS HAMASHIACH THE GLORY UNTO THE ORDER OF PERPETUAL PROMOTION IN THE SEASONS OF DIVINE GLORY GRANTED PILGRIMAGE, EVEN HAMASHIACH THE GLORY UNTO PROSPEROUS GOODNESS IN PILGRIMAGE, AND HAMASHIACH THE LIFE HERITAGE OF MESSIANIC REDEMPTION UNTO ETERNAL PARADISE.**

## **ARTICLE 12: THE CONVERSATION OF ZOE'S MANIFESTATION:**

### **SECTION 01: DIVINE SONSHIP THE DEFINITION OF ZOE LIFE:**

Divine Sonship stands the conversation of steadfastness in the glory and Nature of GOD Almighty through the saving power and redeeming Virtue of Yeshua HaMashiach D'Nzareth unto the hold of personal Zoe Life, even as was 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 this 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 "Do all things without murmurings and disputings: 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; Holding forth the word of life; that I may rejoice in the day of HaMashiach, that I have not run in vain, neither laboured in vain;" 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 "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."

It stands that GOD ALMIGHTY JEHOVAH ADONAI SABAOTH IS HIM YAHWEH THE ETERNAL GOD IN WHOSE SELF IS HIS DIVINE HOLD OF LIFE, GLORY AND POWER, EVEN THE I AM WHO BY HIS OMNIPOTENCE YESTERDAY IS, TODAY IS AND ALREADY IS IN ETERNITY'S FURTHEST AEON; THUS GOD ALMIGHTY THE ETERNAL GOD OF COVENANT THE SHADOW OF WHOSE BEING IS THE LIFE LIGHT GLORY OF HIS DIVINITY, even all creation being but a shadow of the light Glory of God Almighty, but He Alone, even as GOD Almighty Definitely is the Conversation of Divine Light life Glory, and He Alone Lives. Thus God Almighty lives in the Heights of His Light Life Glory of Divinity, and when He desires communion with Creation, the Person of the Eternal FATHER Descends down to creation, and after the conversation of His communion in the Second and third Heavens, God Almighty then ascends and returns unto His Divine Habitation of His Life, Light Glory, even as the Divine Life light Glory of GOD Almighty's Heights of Eternal Divine Nature stands excellent far beyond the potential imagination of all creation United. Thus Zoe Light Life stands the conversation of the Very Divine essence and Nature of God Almighty: THUS ZOE LIFE LIGHT DEFINITELY STANDS THE CONVERSATION OF THE VERY DIVINE NATURE OF YAHWEH, EVEN THE VERY NATURE ESSENCE AND GENETIC CONSTITUTIONAL COMPOSITION OF THE DIVINE BEING OF THE ETERNAL LIFE NATURE OF GOD ALMIGHTY, EVEN OF HIM YAHWEH AND JEHOVAH ADONAI SABAOTH.

## **SECTION 02: YESHUA HAMASHIACH ZOE LIFE INCARNATE AND BY CROSS THE CREATURE DISPENSED:**

It therefore stands already proven that from the scripture again here quoted 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. it stands that Yeshua HaMashiach D'Nzareth is equal to GOD Almighty the Eternal Father, being Him One with God Almighty, even as was also preached saying "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighted upon Israel."

THUS YESHUA HAMASHIACH D'NZARETH THE FULL ENCAPSULATION OF THE GODHEAD BY DIVINE WISDOM BEYOND HUMAN UNDERSTANDING, EVEN YESHUA HAMASHIACH DIVINITY INCARNATE, THAT IS YESHUA HAMASHIACH THE DIVINE ENCAPSULATION OF ZOE LIFE LIGHT THE SOURCE OF HIS DIVINE MESSIANIC VIRTUE AND MIRACLE WORKING POWER ABOVE ALL OTHER POWERS, EXCELLENT FAR BEYOND ALL OTHER POWERS UNITED AND COMBINED, THUS YESHUA HAMASHIACH D'NZARETH DIVINE ZOE LIFE LIGHT INCARNATE: even as was preached saying "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in HaMashiach. As ye have therefore received HaMashiach Yeshua the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after HaMashiach. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power;" and "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. 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 03: DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY ZOE LIFE'S FULL MANIFESTATION AS OF THE ETERNAL DAY OF HAMASHIACH:**

Definitively, the communion of the Divine nature stands the conversation of the fellowship and community of those granted Divine election unto the coming full hold of Divine Sonship unto GOD Almighty, even all Persons redeemed by the Cross of Yeshua HaMashiach D'Nzareth, having received His Lordship by the Word of faith, where in the spiritual realm the Redemption stands the conversation of the partaking and hallowed communion of the Flesh and blood of HaMashiach, even as was preached saying "Grace and peace be multiplied unto you through the knowledge of God, and of Yeshua our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust;" and "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give us his flesh to eat? Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever."

Thus the conversation holds terrestrial signification as by the partaking of the bread and wine of the Lord's Table preached saying "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat This Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take Thus, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, Thus is my body which is given for you: Thus do in remembrance of me. Likewise also the cup after supper, saying, Thus cup is the new testament in my blood, which is shed for you;" and "For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: Thus is my body, which is broken for you: Thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, Thus cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance

of me. For as oftenn as ye eat Thus bread, and drink Thus cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat Thus bread, and drink This cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Thus definitively the Divine nature stands the conversation of the hold of the very nature of GOD Almighty, even His genetic Composition and the natural glorious constitution of the extended of His Divine Being, where the sons of GOD Almighty stand the bearers of His Divine Nature.

It stands that the Only order unto the communion of the Divine nature stands through the conversation of the reception of the Lordship of Yeshua HaMashiach of Nazareth by the Word of Faith, where there shall come the conversation of Divine Translation in the day of HaMashiach, where all saints shall be translated from their resurrected physical bodies and given new bodies, even bodies of the very glory of GOD and HaMashiach manifest by the supernatural power of the Holy Ghost, which conversation unto the translation and hold of the very glory Celestial and terrestrial shall be manifest at first resurrection preached of the Coming Zoe Life Light, where the sons of God Almighty shall be granted Lordship, Priestdom and Kingdom unto the dispensation of Divine Zoe Life Light throughout all creation.

#### **SECTION 04: THE ZOE LIFE PROGRESSION- PILGRIMAGE TILL ENTRANCE OF THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY:**

Definitively, being born again stands the conversation of the granting of New Spirit from the Holy Ghost unto standing man the new creature redeemed and revived unto spiritual Zoe Life Nature, even the conversation of new birth established at the instant of the reception of the Lordship of Yeshua HaMashiach of Nazareth, even as was preached saying "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not thell whence it cometh, and whiter it goeth: so is every one that is born of the Spirit."

Thus Zoe Life stands that it is Institutional in pilgrimage that at the point of the reception of the Lordship and Saving and Redeeming Virtue of Yeshua HaMashiach D'Nzareth, where at Messianic Redemption and at reception of HaMashiach is the conversation of the manifestation of a spirit that moves out of the Holy Ghost of God Almighty and is deposited into the new man, which new spirit is

linked and the saint and connected with the Heart of GOD through the conversation of Divine unctioining by the Holy Ghost, even the conversation of networking and linking with GOD Almighty: but the full manifestation of Zoe Life shall stand erected at first resurrection , where the saints shall be translated from the terrestrial realm unto the Heavenly Glory in the day of the Resurrection unto Divine rapture, even as was preached saying "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to executhe judgment also, because he is the Son of man. Marvel not at Thus: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation;" and "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." **THUS THE CONVERSATION AND DIVINE ELECTION OF FAITH THE DOOR UNTO ZOE LIGHT LIFE VIRTUE RELEASE AND DISPENSATION, EVEN THE DAY OF HAMASHIACH THE INSTITUTION OF ZOE LIFE UNTO THE MESSIANIC MILLENIUM, WHERE AT THE MARRIAGE SUPPER OF THE LAMB SHALL BE GRANTED THE FULL DIVINE ZOE VIRTUE ORDINATION OF THE CHURCH THE BRIDE OF HAMASHIACH THE COLLECTIVE OF HIS SAINTS AND THEN ZOE LIFE LIGHT VIRTUE GLORY AND PRESERVATION FROM POINT OF SALVATION UNTO NEW HEAVEN AND EARTH.**

## **ARTICLE 13: GOD ALMIGHTY THE ETERNAL LIGHT IN WHOM THERE IS NO DARKNESS:**

### **SECTION 01: THE ETERNAL GOD THAT IS DIVINITY AND HOLINESS: THE ETERNAL GOD PURE AND PERFECT:**

Definitively, impurity stands the conversation of the compromise of single nature unto its union and combination with another, even the conversation whereby a thing comprised of a single particular nature is compromised by the adoption of another nature and therefore stands impure by the defilement unto the burden of two natures and is therefore no longer perfect in singularity and oneness of nature, but holds two natures; definitively Perfection stands the conversation of the absolute meeting of a Defined standard without compromise, even the conversation of standing in pure accordance with the defined standards without any form of compromise or differentiation that would constitute imperfection by shortfall of the defined standards. Appertaining the standards of Divine purity, it would stand that GOD Almighty is absolute in Holiness, even the conversation of glorious divinity without the compromise of His Nature as Holy, even throughout all the Infinitude of His Divine Being, God Almighty truly stands Holy without compromise. Appertaining the standards of perfection, it stands that God Almighty is strong in divinity throughout the full nature of HIS Being unto the inability of mistake, even that He Truly holds nature of Divinity and Holiness throughout His Being to the degree that there is no other nature in Him that would contradict the conversations of the defined Divinity and Holiness preached in His Word about the absolute superiority and greatness of the nature of His Glory and Divinity and Holiness, thus the perfection of GOD Almighty throughout His Divine Being. It therefore stands that by the conversation of the Absolute Single superiority of His Omniscience, Omnipotence, Omnipresence, Divinity and Holiness, GOD Almighty is incapable of sin unto impurity and unto imperfection, else He would stand subject to Impurity and Imperfection, and these would be GOD and not Him, but God Almighty stands Superior above all things including both perfection and purity, even as all progression stands paused and Defined by the Hand of GOD unto the progressional continuation of its manifestation, Thus God cannot fail neither in Himself not before creation, but all things He moves and establishes in perfect accordance with His Will Defined at Ancient INDABA.

Definitively, divinity stands the conversation of the Eternal nature of GODhood throughout the infinite expanse of One esteemed Divine, even the conversation of Absolute superiority throughout every nature of Existing personal infinite being without subjection to anything else, Thus Divinity the conversation of the height and superiority of being in excellence of glory without any compromise to anything unto the evidence of subjection, even throughout the being of the respective GOD infinite in nature. Definitively, Holiness stands the conversation of Single awesome aurora form radiance of Divine nature that stands marked in the infinite superiority of the respective GOD without the slightest form of different manifestation of nature and glory about His divinity, where to nature of Glory stands one throughout the Infinitude of the Awesome God Holy and Divine. The Standards of the I AM Divinity stands that God Almighty is glorious in Holiness and fearful in praise without the slightest form of blemish or Compromise of His Divinity and Holiness, Being the Eternal GOD, the YAHWEH TRIUNE DEITY that knows no other conversation of compromise appertaining His Divine Nature and Holiness throughout the infinite expanse of His Divine and Holy Being, THUS GOD ALMIGHTY WHO IS LIGHT PERFECT AND PURE WITHOUT THE SLIGHTEST FORM AND MANIFESTATION OF DARKNESS.

## **SECTION 02: THE ETERNAL GOD THAT IS LIGHT DIVINE UNTO THE INCAPACITY OF INIQUITY AND SIN:**

The standard of the JEHOVAH Holiness stands that He Is God Almighty Superior and Perfect throughout His Divine Being unto the conversation of Absolute Single and Perfect Divinity without compromise throughout the infinite expanse of His Divine Person and Being. It too stands that the fulness of the Divinity of GOD Almighty the ETERNAL I AM stands a consuming conversation that far excels all the United comprehensive capacity of creation, even as the earth compared to the size of the universe is relatively greater than all creation compared to the fingertip of GOD Almighty, how then can a creature stand strong unto the comprehension of the Divinity and Holiness of GOD Almighty, even as no one creature has known the Name of GOD, save His Descriptive Titles of Divinity. It too stands that the conversation of Holiness and Divinity stands excellent above all creation and therefore cannot be counterfeited by any other power, including the power of Satan and all hell and all unclean spirits and all the Kingdom of Darkness, even as was preached saying "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, Thus is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said;" and "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." **THUS GOD ALMIGHTY STANDS HIM PERFECT IN HOLINESS THROUGHOUT HIS BEING IN DIVINE UNIFORMITY, EVEN HIM WHOSE HOLINESS IS CONSUMING, AND HIM WHOSE HOLINESS IS TERRIFYINGLY FRIGHTFUL**

Definitively, iniquity stands the conversation of action that defies Eternal Law, even the conversation of action that is not in accordance with the Holy will of GOD Almighty resolved and determined in Ancient Indaba, there is therefore, in JEHOVAH the ETERNAL HOLY and Divine GOD, no conversation in GOD Almighty appertaining sin, iniquity or trespass or Impurity, because God Almighty stands perfect in all conversations. Moreover it stands that every the conversation of sin, trespass and wickedness was sourced and born of the heart of Lucifer, which conversation stood unto the damnation of Lucifer as Titled Satan and Devil, but in GOD Almighty there stands no such conversation. Sin thus stands the yoke that was constructed of Satan, to the which hold he himself fell and was subjected toward, sin being the commonwealth and communion of Babylon, even the city of the damned and condemned unto Eternal perdition in the lake of fire; where the son of perdition the beast stands him the anti HaMashiach Spirit and sin incarnate.

## **ARTICLE 14: THE DIVINE CONVERSATION OF THE FATHER OF LIGHTS:**

### **SECTION 01: HIM PRONOUNCED THE ETERNAL FATHER OF LIGHTS: THE SAINTS THE ETERNAL LIGHTS AND STARS OF GOD ALMIGHTY:**

It stands that GOD Almighty is both the Divine Being of Light and the Source of every the conversation of light, even as light terrestrial was created of GOD Almighty and light Celestial too stands Sourced of the infinite expanse of the Divine nature of GOD Almighty, GOD Almighty being the Source of every the conversation of life light manifest and imparted through Yeshua HaMashiach of Nazareth unto the life soul manifestation of every human creature. Definitively, fatherhood stands the conversation of Source and Origin of being, even the conversation of the being from whence the manifest creature stood drawn from, by virtue of This definition, GOD Almighty stands the conversation of the Divine Source and Origin of all creation, Being Him JEHOVAH ADONAI SABAOTH from Whom all creation was Sourced, even as By His WORD was manifest every creature was manifest, and by the Hand of GOD Almighty was all creation drawn out of HIS Eternal Being unto its respective manifestation, Thus GOD Almighty the Eternal Father of all creation, it too stands that of GOD Almighty is Sourced every the conversation of Zoe Life, even the conversation of the testimonial realities of the manifestation of Life Divine as through the communion of the Divine nature established by the Flesh and blood of HaMashiach Yeshua, Thus through HaMashiach is manifest the conversation of the Dispensation of Zoe Life unto the Resurrection of spirit by Salvation, and unto the coming day of glory, where the saints shall inherit bodies made of the Divine glory of GOD Almighty. Thus GOD Almighty the Father of lights preached saying "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Thus God Almighty the Eternal Father of a light unto words of light, even the conversation of Divine Virtue granted unto the furtherance of the light of the Gospel of Yeshua HaMashiach D'Nazareth.

Definitively, SAINTSHIP stands the conversation of livelihood in the redeeming power of Yeshua Mashiach D'Nazareth, even the conversation of the hold of righteousness manifest by the cleansing Virtue of the Blood of HaMashiach received by the conversation of receiving Yeshua HaMashiach D'Nazareth as Personal Lord and Saviour unto the hold of Perfect Righteousness and purity before God Almighty, that the Saint receive the Title of son of GOD Almighty. Thus the Divine order of SAINTSHIP stands the conversation of habitation in the Holy Ghost unto divine nature, even the conversation of Divine Lordship, Majesty and Priesthood with HaMashiach manifest by bodies fashioned of the Divine Light Glory of GOD and HaMashiach, which conversation stands instituted at Salvation but fully manifest at the Marriage supper of the Lamb, even as was preached saying "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath averted the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the

righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Thus SAINTSHIP stands instituted by the conversation of the reception of the Lordship of Yeshua HaMashiach of Nazareth, even the conversation of the knowledge of the Saint and redeeming power of HaMashiach preached saying "But the righteousness which is of faith speaketh on Thus wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring HaMashiach down from above:) 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." Moreover Zoe Life Light stands the foundation of saintship because spiritually it stands the reality that every child of GOD Almighty is actually a light, even a unique starlight being fashioned to reveal a unique Light Glory in the Holy Ghost, Thus the Saints the starlights of GOD Almighty, as by MESSIANIC Salvation, where the Saints stand called to shine as lights unto the revelation of the redeeming power of Yeshua HaMashiach D'Nazareth by His Divine Nature, even as was preached saying "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD."

## **SECTION 02: THE MORE THE SOULS WON THE BRIGHTER THE LIGHT:**

The saints therefore stand called of GOD Almighty to shine unto the representation of HaMashiach to the World, even the full conversation of the saving and redeeming power of Yeshua HaMashiach D'Nazareth, even as was preached that the greater the Darkness, the brighter the light and the stronger the reality of Divine Zoe virtue unto life everlasting during pilgrimage, even as was preached saying that "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" and "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Yeshua HaMashiach. But we have thus treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Yeshua, that the life also of Yeshua might be made manifest in our body. For we which live are always delivered unto death for Yeshua's sake, that the life also of Yeshua might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also

believe, and therefore speak; Knowing that he which raised up the Lord Yeshua shall raise up us also by Yeshua, and shall present us with you."

It stands that the saints shall stand Celestial lights that will shine bright with the glory of God Almighty, even as was preached saying "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever;" 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. 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."

IT THUS STANDS THAT THE SAINTS ARE THE CELESTIAL LIGHTS THAT WILL DIFFER IN BRIGHTNESS AND VIRTUE, THE MORE THE SOULS WON, THE BRIGHTER THE CONVERSATION OF GREATER STARLIGHT IN THE COMING KINGDOM OF GOD AND HAMASHIACH, AND THE CONVERSATION OF EVANGELICAL BETTER WORKS UNTO GREATER SIZE OF DIVINE STARSHIP, EVEN GOSPEL GREATER WORKS UNTO BRIGHTER STARSHIP, THUS MORE WINNING OF SOULS UNTO BRIGHTER STARSHIP, AND TOO THE CONVERSATION OF GOSPEL FURTHERANCE WORKS UNTO BRIGHTER STARLIGHT, AND MINISTRY PARTNERSHIP DEVELOPMENT UNTO BRIGHTER STARSHIP BY WAY OF EVANGELICAL PARTNERSHIP, WHERE EACH PARTNER SHALL INHERIT EQUAL GLORY IN PERFECT RESPECTIVE ACCORDANCE AND CORRESPONDANCE WITH THE MEASURE OF THE GIFT HE SOWS DIRECTLY IN THE MINISTRY OF THE EVANGELIST UNTO GOSPEL'S FURTHERANCE, THUS THE DOCTRINE OF DIVINE ECONOMICS.

## **ARTICLE 15: THE SAINTS THE ETERNAL STARLIGHTS OF GOD ALMIGHTY:**

### **SECTION 01: THE CALLING UNTO LIGHT'S SHINING IN PILGRIMAGE**

As was preached appertaining the divine calling of the Saints of GOD Almighty to the manifestation of starship, it stood preached saying "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" and "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: 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; Holding forth the word of life; that I may rejoice in the day of HaMashiach, that I have not run in vain, neither laboured in vain." There therefore stand two main Prophetic utterances unto the conversation of Divine starship, the first again here quoted stood preached saying "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

Which conversation of Messianic Starship stood continued saying "For the nation and Kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the LORD, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. the sun shall be no more thy light by day; neither for

brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time."

The second conversation of Messianic Starship stood preached saying "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations."

## **SECTION 02: LIGHT DIVINELY PURPOSED UNTO GOSPEL'S FURTHERANCE:**

It stands that the Light of GOD Almighty, as granted pilgrimage, bears the conversation of Divine purpose unto Gospel's furtherance, even the conversation of the preaching of the cross established and manifest by the synergistic harmony and each Saint His respective starlight unto the collective picture of Messianic Redemption: Thus light stands the conversation of the revelation of the Face of HaMashiach, and too the revelation of the saving and redeeming power encapsulated in the Testimony of Yeshua HaMashiach D'Nazareth, even the revelation of freedom in HaMashiach established by the starlight of GOD Almighty, as was preached saying "Therefore seeing we have This ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But of our gospel be hid, it is hid to them that are lost: In whom the god of This world hath blinded the minds of them which believe not, lest the light of the glorious gospel of HaMashiach, who is the image of God, should shine unto them. For we preach not ourselves, but HaMashiach Yeshua the Lord; and ourselves your servants for Yeshua' sake. For God, who commanded the light to shine out of

darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Yeshua HaMashiach. But we have Thus treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Divine Light too stands the conversation of order of witness, even until the conversation of wisdom unto the Utterance respective in the Omnipotence of the Holy Ghost by Divine uncti oning unto the relevant Utterance that will establish and birth the conversation of salvation unto the respective hearer, as was exemplified in Phillip saying "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to Thus chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. the place of the scripture which he read was Thus, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet This? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Yeshua. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, Of thou believest with all thine heart, thou mayest. And he answered and said, I believe that Yeshua HaMashiach is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea."

By Divine light was too manifest the conversation of Divine wisdom unto the conversation of Gospel's furtherance by the presentation of the offering unto evangelical Tabernacular establishment, that each saint standing in the course of employment labour unto returning with offering, Thus light the wisdom unto offered ng's possession and presentation, even as was preached saying "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badthers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the

anointing oil, and for the sweet incense. the children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses."

DIVINE LIGHT THEREFORE STANDS THE CONVERSATION OF LIGHT UNTO THE INSPIRATION OF ECCLESIASTICAL COMMUNITY AND TOO LIGHT UNTO THE ORDER OF WORSHIP IN MESSIANIC RECONCILIATION , WHERE LIGHT UNTO SALVATION'S PRESERVATION IN HAMASHIACH, EVEN THE UNDERSTANDING AND ABILITY OF LIVELIHOOD THAT IN ALL CONVERSATIONS OF BEING AND IN ALL CONTEXTS OF PILGRIMAGE PREACHES THE SAVING POWER OF YESHUA HAMASHIACH D'NZARETH. LIGHT TOO STANDING UNTO THE UNITED ECCLESIASTICAL REPRESENTATION OF HAMASHIACH IN LOVE, WISDOM, AUTHORITY AND VIRTUE, EVEN GOSPEL WISDOM ACCOMPANIED BY THE DIVINE SUPERNATURAL MIRACLE WORKING POWER OF THE HAND OF GOD ALMIGHTY ENCAPSULATED IN THE NAME OF YESHUA HAMASHIACH D'NZARETH. THUS LIGHT UNTO THE FULL PENIEL REVELATION OF THE FACE OF HAMASHIACH TO ALL BEING BOTH CELESTIAL AND TERRESTRIAL, BOTH PHYSICAL AND SPIRITUAL.

## **ARTICLE 16: THE COMMUNION OF THE DIVINE TRANSLATION UNTO THE LIGHT OF GOD ALMIGHTY:**

### **SECTION 01: THE DIVINE TRANSLATION OF GOD ALMIGHTY STABLISHED ONLY TO THE VICTORIOUS IN PILGRIMAGE:**

Definitively, pilgrimage stands the conversation of terrestrial livelihood in Yeshua HaMashiach D'Nzareth, even the conversation of Living upon the earth whilst holding the conversation of Redemption in HaMashiach, Thus pilgrimage the conversation of journey from the point of Salvation until the hold of concluded victory in the Celestial translation of the Day of HaMashiach, even as was preached saying "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 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 "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."

Definitively, victory in pilgrimage stands the conversation of the witness of the endurance of the preservation of Personal testimony of the Redemptions purchased by the cross, even the conversation of the hold and keeping and preservation of personal respective Salvation from the Day of receiving HaMashiach until steadship in the coming Divine Euphoric Paradisiac Eutopia of God Almighty, even as was preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Hisband. 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."

Definitively, the coming Divine translation shall stand the conversation of being transformed and translated unto the Day of the Kingdom of GOD Almighty, even the day of the first Resurrection unto life everlasting in the communion of the Divine nature preached saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." THUS HAMASHIACH YESHUA THE HIGHWAY OF HOLINESS AND JOURNEY UNTO LIFE ETERNAL THROUGH THE MESSIANIC FACILITATION OF THE DEFINITIVE STANDARDS OF VICTORY IN PILGRIMAGE, BEING THE TESTIMONIAL REALITIES OF RIGHTEOUSNESS, HOLINESS, PURITY, PURPOSE AND PERPETUAL OBEDIENCE TO THE WILL OF GOD

## **SECTION 02: YESHUA HAMASHIACH THE DIVINE ORDER AND ACCESS UNTO DIVINE TRANSLATION:**

Definitively, access unto the Divine translation of the Day of Mashaich stands the conversation of Salvation and Redemption in the Day of HaMashiach, Yesua HaMashiach D'Nazareth being the Way and only order of translation unto Eternal communion, even as was preached saying "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither 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." Thus Divine Transkation stands the conversation of the reception of the Lordship and Salvation of Yeshua HaMashiach D'Nazareth unto the right of claim of the coming Authority in the steadship of the Eternal Kingdom of God Almighty. It too stands that the Divine Translation demands the conversation of righteousness, even standing in the perfect accordance and correspondence of Estate defined perfectly by Eternal law unto the right of hold of citizenship and benefit of Kingdom wealth, even the benefit of translation's communion granted the day of HaMashiach through the righteousness purchased and established by His suffering of pain and affliction by Messianic Passion and Open accursed death by crucifixion. It too stands that day of translation demands doctrinal wisdom unto soul's preservation, even the conversation of the knowledge of order of livelihood unto the full Eternal preservation of righteousness and Redemption in Yeshua HaMashiach of Nazareth.

Divine translation demands the conversation of the Messianic Authority of Yeshua a HaMashiach D'Nazareth against all satanic devices unto the Day of HaMashiach, even as 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;"

and "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;" and "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."

Too by the conversation of grace and revelation is manifest the conversation of soul's preservation unto the Day of HaMashiach, even as endurance remains and continues Only by way of divine supernatural empowerment, even as was exemplified in Elijah that endured the journey to the mount of GOD Almighty as by the communion of the Heavenly meal (where he food signifies divine grace and empowerment sufficient unto journey's accomplishment and unto calling's fulfillment), saying "And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

## **ARTICLE 17: THE CALLING TO STARLIGHT SHINING FOUNDED ON DIVINE LIGHT'S VISITATION:**

### **SECTION 01: THE CONVERSATION OF THE IMPARTATION OF DIVINE LIGHT VIRTUE: DIVINE LIGHT INSPIRATION THE SPIRITUAL AFFAIR FOUNDED IN HAMASHIACH:**

Definitively, light virtue stands the conversation of miraculous testimonial realities born of the Divine supernatural power of GOD Almighty, even the conversations of benefit Established in a manner that can accredited to and established by only the Hand of GOD Almighty, even as by the Hand of the Living God: Thus light virtue the Divine order of testimonial realities born of the Divine working of the Divine power of GOD Almighty Established through the Holy Ghost the Hand of GOD Almighty, GOD Almighty being the only Eternal Source of Life Virtue, even as was exemplified by the coming of HaMashiach saying "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. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. 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. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and Thus is the sixth month with her, who was called barren. For with God nothing shall be impossible."

It stands that Yeshua HaMashiach D'Nazareth stands the Only Administrator of Divine Zoe light Virtue, even as by the rivers of light dispensed upon the cross stands the manifestation of Divine life light virtue, which conversation of light stands imparted by the sight of the Cross unto victory, and it stands received through the conversation of faith in God Almighty even faith unto the drinking of the rivers of the light Life Established by the Cross. It too stands that life light stands imparted by the conversation of doctrinal revelation, even the conversation of the revelation, the opening and unveiling of the word of GOD Almighty unto Divine understanding, and by the person understanding the conversation of conviction, even the conversation of Faith established both by the studying of the WORD of GOD Almighty, and the hold of revelation too established through the hearing of the preaching of the Word of GOD in the Holy Ghost, Divine light Virtue being granted by way of foreordination, even the election of predestination granted through Ancient Indaba's resolution and determination.

Definitively, Divine inspiration stands the conversation of ignition established by the Spirit of God Almighty, where the conversation of Divine light Life inspiration stands the conversation of the Holy Ghost moving unto the manifestation of spiritual revival in the Saint, 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. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." It stands that Yeshua HaMashiach D'Nazareth us both the Source and Door unto Divine light life inspiration, as Only through Him is the Dispensation, channelling and impartation of Light Life Virtue of GOD Almighty, even as He preached saying "Then said Yeshua unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me of any man enter in, he shall be saved, and shall go in and out, and find pasture. the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." **THUS AT THE POINT OF SALVATION IS THE REAL MANIFESTATION OF HAMASHIACH YESHUA THE FLAME SPARK UNTO LIGHT LIFE INSPIRATION, EVEN HAMASHIACH YESHUA THE ELECTORATE COUNSEL UNTO LIGHT LIFE INSPIRATION.**

## **SECTION 02: THE IGNITION OF DIVINE FLAME UNTO STEADSHIP OF DIVINE LIGHT IN HAMASHIACH:**

Definitively, ignition of Divine flame stands the conversation of the sparking by the Holy Spirit of personal spirit in soul not the manifestation of the fire of the Holiness of God Almighty, even the conversation of the inspiration and hallowed triggering of flame in soul unto the manifestation of the Divine Holiness, definitively Divine light in HaMashiach stands the conversation of the consuming flames of the very Eternal nature and righteousness of GOD Almighty, even the very Holy nature of the Virtue of GOD Almighty into the regenerated spirit, which fire stands spiritually strong even unto the casting out of devils and manifestation of all the conversations of the Divine supernatural miracle working power of God Almighty, even the very presence of GOD Almighty in soul, which presence stands strong unto all the conversations of the manifestation of Divine Virtue, even the greater there standard of worship, the greater the Virtue, because that the standard and level of devotion and submission in worship stands strong in Authority unto the determination of the heat and burning and consuming capacity of the divine revival flames in soul unto Divine virtue, Thus not all saints hold equivalent Virtue in soul because it stands a conversation granted and established in accordance with standard of devotion, even in accordance and correspondence of personal conversation of respective election and Divine ordination of calling unto the Virtue of GOD Almighty in holiness, Even as by the Holy Ghost is ignited Divine flame.

Yet it stands That however that the primary order unto the ignition of Divine flame is the conversation of evangelical preaching, where during evangelical preaching, the Spirit of GOD Almighty moves unto the convicting ignition of Divine flame unto transformation by the Gospel of Yeshua HaMashiach of Nazareth, such as was exemplified through Peter saying "Immediathely therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of 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'Nazareth 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 hanthed 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 thestofy 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 magnofy 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."

It too stands that Divine Flame too stands ignited by the Presence of GOD Almighty, even the conversation of Divine visitation unto transformation of being by the Hand of GOD Almighty, even by the communion of the Holiness of the Presence of the Eternal GOD. Divine Flane too stands ignited by the engaging of the Holy Scriptures, even the conversation of the building of faith and conviction by Divine supernatural power of the Scriptures unto the manifestation of the GOD of the Scriptures as by faith in GOD through the revelation of His nature Established by that preached in His Word. Thus Ignition of Flame too stands manifest by the Voice of GOD Almighty, such as how Jeremiah the child was transformed into one of the greatest prophets in history simply by encountering the Voice of GOD in childhood, even too Samuel that stood to anoint kings, the true foundation of his witness being that he first encountered GOD Almighty at the age of eight, even as by the Voice of GOD Almighty is manifest the Dispensation of Virtue, that never allows the hearers to remain the same way he was before the moment he encountered the Voice of God Almighty.

## **ARTICLE 18: THE DIVINE ETERNAL ORDER OF THE KINGDOM OF LIGHT:**

### **SECTION 01: ECCLESIASTICAL STEWARDSHIP IN THE KINGDOM OF LIGHT:**

Definitively, MESSIANIC Stewardship stands the conversation of those called and of God committed unto the Practice of the full time ministry of Yeshua HaMashiach D'Nzareth, even those ordained and established unto the conversation of the service of the brethren that the sinner come unto repentance by the hearing of the Gospel, and that by ministry the souls of the redeemed be disciplined, shepherded and preserved in the Spirit unto the Day of HaMashiach, even the conversation of Divine anointing and grace in the hold of consecration and sanctification of full time ministry, even as was preached saying "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. 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."

Kingdom of light of Apostleship stands the conversation of being called and sent of God Almighty unto the conversation of a unique Gospel light dispensation through which is founded the institution of the Apostolic Movement purposed to lead the Saints unto the Day of HaMashiach being founded on the ministry of Apostolic Power demonstrated in the Name of Yeshua HaMashiach D'Nzareth, the Apostle too proving Doctrine sufficient unto soul's preservation till the day of HaMashiach, the Apostle being a father personal to every saint, and too a father and mentor to all called to serve in the stewardship of His Ministry and Apostolic Movement. The Prophetic Ministry of the Kingdom of light stands the conversation of Divine ordination and election unto the stewardship and occupation of Office of Prophetic Ministry unto the declaration and release of the Prophetic word in season, and the declaration of the season's respective words of wisdom and the impartation of the season's respective grace and anointing unto the full exploitation of the season by the saints; Prophetic Ministry too serving unto the declaration of the WORD of the LORD in address to all nations, Kingdoms, Kings, rulers, people's, judges, tongues, languages and kindreds. The Evangelical Ministry of Light stands the conversation of Divine calling unto the gathering of masses and conducting of mass crusades in the preaching of the cross and unto the declaration of the Kingdom Gospel in the demonstration of Divine supernatural power during evangelical ministry, Evangelical ministry too stands the conversation of the practice and mentorship of One on one ministry. Kingdom of Light Pastorate stands the conversation of facilitating doctrine and shepherding ministry to the ecclesiastical assembly that constitutes the pastorate, and too the conversation of facilitating order of one on one counselling and discipleship and teach to each member of the pastorate. The Teaching

ministry of the Kingdom of Light stands the conversation of aggressive and zealous doctrinal grounding of the saints in the conversation of the WORD of GOD Almighty.

## **SECTION 02: THE HOSTS OF JEHOVAH SABAOTH KINGDOM OF LIGHT'S MILITIA:**

The Heavenly Kingdom of GOD Almighty stands the Kingdom of Light, even as HaMashiach Yeshua of Nazareth stands the Divine Incarnation of every the conversation of the Heavenly Kingdom of Light 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." Thus JEHOVAH ADONAI SABAOTH sits enthroned in the Heavenly Kingdom unto the Sovereign Majesty of the Commandeering of all the Heavenly Hosts that move unto His every instruction in worship, even as was preached saying "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." It too stands that the Hosts of the Heavenly Kingdom Stand infinite in nature, even infinite beyond measure and abundant beyond imagination, the Heavenly Host being more than two times greater than the population of all human souls having ever existed.

It stands that Yeshua HaMashiach D'Nzareth stands the Captain of the LORD's Host, even the Captain of the Hosts of Light 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." But it too stands that the Hosts of the Kingdom of Light stands the conversation of Mahanaim Partnership, even the partnership between the Angels and saints, even the conversation of partnership between heaven and the generational persons standing in the land of the Living unto the conversation of the fulfilment of the Will of GOD Almighty ordained over that generation, even as was preached saying "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, Thus is God's host: and he called the name of that place Mahanaim."

## **ARTICLE 19: THE STRONGER THE WITNESS THE BRIGHTER THE LIGHT:**

### **SECTION 01: 'SHALL SHINE LIKE UNTO THE STARS OF THE FIRMAMENT:' PERPETUAL DIVINE GLORIOUS REWARD OF LIGHT THE PRIZE OF SOUL WINNING:**

Definitively, soul winning stands the conversation of the reason of the existence of the Church, even the conversation of bringing men unto the saving power of Yeshua HaMashiach of Nazareth, even the conversation of the preaching of the cross, that is the conversation of leading men unto the righteousness of GOD Almighty as by the reception of the Lordship and Salvation of Yeshua HaMashiach D'Nazareth through the WORD of Faith unto the Divine election of Life everlasting by the communion of the New Testament of Yeshua HaMashiach D'Nazareth, even as was pronounced saying "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of This world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. 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; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

It stands that soul winning stands the conversation unto the determination of divine celestial glory, even the conversation of the determination of the greatness of light granted the respective Saint respectively in accordance with the level and standard of personal participation appertaining the witness and testimony of the preaching of the Cross and of the Testimony of Yeshua HaMashiach D'Nazareth: the more the souls won, the greater the brightness and the greater the gifts and treasures of Life everlasting, even as it stands that Celestial glory shall stand the body granted of GOD Almighty unto life everlasting, the greater the witness, the greater the light, Even as was preached saying "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be

found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." It Thus stands that each Saint bears Divine calling unto the conversation of boldness of evangelical witness, even the conversation of preaching and publishing of HaMashiach, where publishing by the rod stands the conversation of preaching HaMashiach to the single person, but the net stands the conversation of publishing HaMashiach to the gathered mass assembly.

Thus the Divine calling unto evangelical crusading, even the gathering of nations unto the demonstration of Divine supernatural power in the Name of Yeshua HaMashiach D'Nazareth unto mass soul winning throughout all nations, as was exemplified of Peter and John saying "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Yeshua HaMashiach D'Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 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; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made Thus man strong, whom ye see and know: yea, the faith which is by him hath given him Thus perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that HaMashiach should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Yeshua HaMashiach, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Yeshua, sent him to bless you, in turning away every one of you from his iniquities."

## **SECTION 02: THE PROMISED MESSIANIC REWARD OF MORNING STAR TO THE FAITHFUL IN MESSIANIC TESTAMENT:**

Definitively, Morning Star stands the conversation of the star of reward given of HaMashiach to all faithful in the conduction of MESSIANIC Witness, even Those faithful unto the hold of victory by the conversation of the perpetual witness and publishing of HaMashiach in all conversations, even as was preached Of Yeshua HaMashiach saying "But unto you I say, and unto the rest in Thyatira, as many as have not Thus doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." Thus Morning star stands the star that breaks the Darkness of night, and thus Celestial Morning star stands the conversation of star that shall stand to light the New Heaven and Earth of GOD Almighty, where each Saint shall hold his own respective star as property in the cluster of the coming stars of the New Heaven and Earth Paradise of GOD Almighty, which stars shall stand marvellous by Divine glory and beauty, each star holding its own respective glory and beauty that will stand the Celestial nature derived from its owner, which stars can be visited and shall Stand a phenomenal Divine marvel and wonder in the coming Divine Euphoric Paradisiac Eutopia of God Almighty.

## **ARTICLE 20: THE WORD OF GOD THE LIGHT UNTO LIFE EVERLASTING:**

### **SECTION 01: GUIDING DIVINE WISDOM BORN OF THE WORD OF GOD:**

Definitively, guiding Divine Wisdom stands the conversation of the Utterance of God Almighty unto the taking of steps in obedience to divine unctioing, even the conversation leadership of The Word of God Almighty facilitated by all the conversations of His Divine Directive manifest by the Holy Spirit, such as was manifest in Phillip, Peter and Paul saying "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to Thus chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. the place of the scripture which he read was Thus, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet Thus? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Yeshua;" and "Now while Peter doubted in himself what Thus vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come;" and "Now there were in the church that was at Yeshua certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

In the context of the facilitation of Divine guiding wisdom by the preaching of the Word of GOD Almighty, it stands that through the true preaching of the Word of GOD Almighty is granted and facilitated the conversation of righteousness, even the preaching of the cross unto the remission of iniquity of the sinner that he stand a beneficiary of the Messianic Atonement of Yeshua HaMashiach of Nazareth established by His Cross, even the conversation of preaching unto the reception of the Salvation and Lordship of Yeshua HaMashiach D'Nzareth received by the WORD of Faith. Too by the preaching of the WORD of GOD Almighty is manifest Faith, even the conversation of the knowledge and conviction of the Divine nature unto the manifestation of the testimonial reality of the respective hope in heart, which hope and faith and knowledge stands manifest by the unveiling and opening svd revelation of eyes facilitated by the Doctrine and WORD preached of the preacher. Too by the preaching of the WORD of God Almighty is facilitated the Wisdom and Revelation of the Patience of HaMashiach, even the conversation of revelation unto the grounding of awaiting the coming of HaMashiach in all holiness, righteousness and labour of respective calling and ministry of personal Divine purpose and assignment foreordained and forelected in Divine INDABA. Too by the

preaching of the true WORD of GOD is facilitated the light unto the order of effective ministry unto prayerfulness and perpetual devotion of all saints both together as the Church Catholic and Episcopal, and also at the levels personal and respective of each the individual Saint. Too by the preaching of the True WORD of GOD Almighty is manifest constructive perpetual maturity appertaining every the conversation of personal Divine calling to the obedience of every the Divine instruction, especially that ordained and revealed by Divine unctioning in the Holy Ghost. Too by the preaching of The Word of GOD Almighty is manifest the conversation of Divine consecration, even the conversation of Eternal separation by Divine Utterance and by the Voice of GOD Almighty unto His Divine Praise respective in all holiness and Righteousness in singularity of purpose. Too by the preaching of the Word of GOD Almighty is the manifestation the conversation of Divine Sanctification, even the conversation of Divine hallowing and glorification unto respective Divine purpose and calling by the power of GOD Almighty in the Name of Yeshua HaMashiach of Nazareth, as by Anointing and grace,

## **SECTION 02: THE DIVINE WISDOM OF PROSPERITY IN PILGRIMAGE ESTABLISHED BY THE WORD OF GOD:**

Definitively, the conversation of prosperity in pilgrimage stands the testimonial reality of standing righteous in the day of HaMashiach unto the personal hold of Redemption of body in the day of glorification, Thus Divine Prosperity in pilgrimage stands the conversation and preservation and maintenance of personal Salvation and righteousness in HaMashiach throughout pilgrimage, even until the very end. By the light of the Word of God Almighty is manifest the preaching of the revelation of the Spiritual warfare at hand, even as Satan has lodged Demonic principalities and powers over all nations unto the condemnation of all human souls in all nations, yet by the cross was manifest the order of victory over all satanic devices, even unto the pulling down of Demonic principalities and powers, and unto the annulment of all satanic conversations, even as was preached saying "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw Thus great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken Thus word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the Kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

Too by the preaching of the WORD of GOD Almighty was manifest the conversation of Divine Arsenal, 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;" so it stands that by the light of the Word is manifest the conversation of revelation unto the Divine armour of GOD Almighty necessary in pilgrimage, where by the helmet of salvation is every thought made subject unto the Lordship and righteousness of HaMashiach, by the breastplate of righteousness is heart preserved in holiness and passion and zeal of righteousness and worship without iniquity or compromise, by girdle of truth is his body held in holiness and flesh made dead unto the Spiritual Life of GOD in HaMashiach, by feet shodding with Gospel of peace is manifest the preaching of HaMashiach in all goings and in all conversations, sometimes without utterance of WORD but by the simplicity of labour of Hand and righteousness of being. By the shield of faith is manifest Divine cover from all satanic devices purposed unto discouragement and backsliding, and by the Sword of the Word of God Almighty is manifest the conversation of attack against every demonic device and unto victory over every the conversation of the Kingdom of Darkness, even the exercise of the Sword of Light.

Too by the preaching of the Word of GOD Almighty is manifest Divine light unto Divine communion and fellowship with GOD Almighty unto soul's preservation till the day of HaMashiach, even as by Divine unctioning in the Voice of GOD Almighty. By the Preaching of the Word of light is manifest the conversation of ecclesiastical unity unto the Host of HaMashiach purposed and empowered to stand the hurt of light, that by their binding and fighting together the Hosts of Light be bound and preserved unto the day of HaMashiach. Too by the WORD of light is manifest victory in pilgrimage through the conversation of the fulfilment of repective Divine purpose and by the accomplishment of personal Divine calling. Too by the preaching of the Word of light is manifest the conversation of the preservation of soul through the conversations of perfect obedience in all conversations unto victory in HaMashiach. Too by the preaching of the Word of GOD Almighty is manifest the conversation of the Directive of the Spirit, even maturity in the leadership and Directive of the Holy Ghost until the coming of HaMashiach. Too by the WORD of Light is manifest the conversation of the preserving power of the Blood of Yeshua HaMashiach of Nazareth, even the covering Virtue of the Blood. Too by the conversation of the preaching of light is manifest the conversation of preserving grace, even Divine supernatural power of cover unto Eternal life.

Too by the conversation of the preaching of the Word of light is manifest the conversation of abiding in the secret place of God Almighty unto the Eternal preservation of the WORD of Life, 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."

## **ARTICLE 21: THE LIGHT UNTO PROSPERITY IN THE WAY OF HOLINESS:**

### **SECTION 01: YESHUA HAMASHIACH THE DOCTRINE OF DIVINE WAYFARING:**

Definitively, wayfaring stands the conversation of journeying from the reception of Salvation unto the Coming Kingdom of GOD Almighty, even the journey of righteousness in terrestrial livelihood manifest through the redeeming Virtue of HaMashiach for the day of personal reception of HaMashiach, and the preservation of that salvation till the fullness of Kingdom Come, even as was preached saying that "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. 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;" 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. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 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." It too stands that Yeshua of Nazareth Himself is the Way of Holiness, even the Only Way of Voyage and successful journey unto the Kingdom of GOD Almighty, even as He pronounced saying "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither 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."

Even as a Bridge must be joint to both parts of the land it is built to unite, and even as a Mediator must hold the nature of both the parties he seeks to unite, so it stands that Yeshua HaMashiach of Nazareth, the Way that unites GOD and Man, even the adjoining bridge and Mediator of the Covenant of Messianic Redemption, about this HaMashiach was revealed that He was both Man and God, even man in that he was born of the womb of a virgin of the House of David, but GOD Incarnate in that He was Born through the divine supernatural workmanship of the Holy Ghost unto

Divine Nature hold in the womb of a Virgin. Thus HaMashiach stands The Highway of Life Eternal, even the road of traffic unto Life everlasting, the Holy Ghost being the GPS Navigation system unto life Eternal, even as was preached saying "There is therefore now no condemnation to them which are in HaMashiach Yeshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in HaMashiach Yeshua hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

## **SECTION 02: THE DIVINE LIGHT GRANTED UNTO WAYFARER'S SIGHT AND THE INCOMPREHENSIBLE VIRTUE OF DIVINE LIGHT'S LABOUR AS HALLOWED ARSENAL:**

Light stands Divinely purposed of God Almighty unto the granting of sight, even the conversation of sight unto the Knowledge of HaMashiach the Way, even the preaching of the saving and redeeming power of Yeshua HaMashiach purchased by His sufferings in Messianic Passion and Crucifixion, as established by the personal reception of His Lordship unto Spiritual sight, even sight given of GOD Almighty. Thus sight stands a Spiritual conversation that can be established by GOD Almighty, even the conversation of the sight of HaMashiach the Way of Holiness stands granted only from and by GOD Almighty, even as was preached saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 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;" and "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto

them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in HaMashiach Yeshua, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

Moreover as was preached saying "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of This world, nor of the princes of This world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of This world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned:" it Thus stands that by GOD Almighty is granted sight and understanding as to enter unto HaMashiach Yeshua the Way as by the reception of His Lordship by the Word of Faith, and of GOD Almighty is granted the sight of Wisdom of worship and communing unto staying in Christ the Way till the hold of life everlasting.

Too by God Almighty is granted the conversation of light unto the sight of the coming Eternal city of God the hope of there arrival unto enduring every the conversation of pilgrimage in the faith of the coming Redemption. Too of GOD Almighty is granted the conversation of sight unto the Heritage of the Way, even the Heavenly culture and order of persuasive speech and order throughout all the contexts of livelihood in pilgrimage till the Day of HaMashiach. Too of GOD Almighty is granted light unto the sight of His Divine Directive and leadership and shepherding in the Way by dialogue in secret place till personal respective hold of Life everlasting. Thus by the light of God Almighty is manifest victory of arrival through the Way, Even the conversation of entrance through the gates of Zion.

### SECTION 03: THE GUIDING VOICE ENCAPSULATED IN DIVINE LIGHT:

It Thus stands that light is the conversation of the dialogue of the still small Voice of GOD Almighty heard in the secret place of GOD Almighty, even the place of communion exemplified through Elijah saying "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?"

Light too stands the conversation of the shepherding Voice of HaMashiach saying "I am the door: by me of any man enter in, he shall be saved, and shall go in and out, and find pasture. the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 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 "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." It too stands that Light stands the conversation of the Voice of the Spirit of GOD Almighty, even guidance manifest by the Vocal leadership of the Holy Ghost, even as He preached saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee:" it thus stands that every saint bears Divine calling unto maturity in the Voice of the Holy Ghost, even as by the SPIRIT is manifest the conversation of leadership and Directive unto life everlasting.

## **ARTICLE 22: THE TRUE INEXTINGUISHABLE LIGHT OF HEAVEN:**

### **SECTION 01: GOD ALMIGHTY THE LIGHT OF HEAVENLY KINGDOM'S GLORY:**

GOD Almighty stood revealed the Light of the Heavenly Kingdom by the Revelation of Yeshua HaMashiach saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 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. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 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."

Which conversation was continued saying "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as 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. 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."

Which was further preached saying "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of This book."

## **SECTION 02: YESHUA D'NZARETH THE LIGHT OF HEAVEN AND EARTH: YESHUA HAMASHIACH THE DIVINE BEACON UNTO ETERNAL SALVATION:**

As was preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen:" it stands that Yeshua HaMashiach D'Nzareth is the Light and Authority over Heaven and Earth, even the Light unto the calling of both Global and National politics, even the conversation of engaging society unto the conversation of righteousness and Holiness in all the conversations of sociocommunal order unto strong participation on political platforms, even the advent of Kingdom Culture and heritage on National and Global political platforms. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto the enfaging of both Global and National Economics, even the conversation of spoiling national financial markets by innovative entrepreneurial and investment strategies unto Gospel's furtherance and Tabernacular establishment as by the presentation of financial offering. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto State Governance, even the conversation of national and global Authority unto the determination of State standards and honor unto GOD Almighty, even as stands expected of the Heavenly Kingdom.

Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto media and social media and all platforms of Information Systems and Technology purposed unto Gospel's procession throughout all nationalities and ethnicities in the Earth, and throughout all cultures in the earth. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto military dialogues, even unto the prevalence of peace, joy and love throughout all Nations by the harmony of Heavenly worship. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto all conversations of entertainment and pop culture, even unto gospel's publishing and unto you the extinguishing of iniquity on entertainment platforms that births the knowledge of righteousness of HaMashiach and the abolishment of demonic conversations such as Sodomy and satanic deceptions unto wickedness by strange Flesh accepted as communal standards. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto education, even the fight unto the teachings founded upon the righteousness of GOD Almighty and Sourced of the Holy Scriptures. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto the engaging of state and global health and welfare platforms, even the preaching of love and care to those bearing disabilities and to those who have nothing but Stand in poverty. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto state religion, even the conversation of absolute honour as God Almighty is The God of all Nations Alone, even by Global

unions and by National states in submission and Worship to HaMashiach as Prince of the Kings of the Earth. Yeshua HaMashiach D'Nzareth too stands the Light of Calling unto the engaging of financial and monetary policy, that as much as Possible, the Gospel go further.

THE DEFINITION OF DIVINE BEACON STANDS THE CONVERSATION OF LIGHT UNTO SIGHT THAT ALLOWS THE DETERMINATION OF MISSION: THUS YESHUA HAMASHIACH PREACHED BY HIS CHURCH, EVEN BY THE CONVERSATION OF ECCLESIASTICAL COMMUNITY IN THE WITNESS OF THE LORDSHIP, SALVATION AND REDEEMING POWER ESTABLISHED BY THE CROSS; YESHUA HAMASHIACH PREACHED BY TIME, EVEN AS EVERY DATE STANDS MEASURED TOWARD OR AFTER THE DAY OF HIS VISITATION, EVEN BC BEFORE HAMASHIACH OR AD ANNO DOMMINI THE YEAR OF OUR LORD; YESHUA HAMASHIACH PREACHED BY HISTORY, EVEN AS THE EVENT OF HIS CROSS STANDS THE GREATEST HALMARK OF VICTORY IN HUMAN HISTORY; AND YESHUA HAMASHIACH PREACHED BY THE EMPTY TOMB AND YESHUA HAMASHIACH PREACHED BY DIVINE EVANGELICAL WISDOM AND YESHUA HAMASHIACH PREACHED BY DIVINE EVANGELICAL POWER DEMONSTRATION IN HIS NAME; AND YESHUA HAMASHIACH PREACHED BY LOVE AMONG THE BRETHREN; AND YESHUA HAMASHIACH PREACHED BY THE SPIRITUAL CONVICTING POWER OF THE SPIRIT UNTO LIFE EVERLASTING.

### **SECTION 03: THE SPIRIT OF YESHUA THE LIGHT OF HOLINESS IN PILGRIMAGE:**

There is the Third Person of the YAHWEH DEITY, even Him the Spirit of God Almighty the Holy Ghost Who is but an abstract universal force, nor is He an Abstract Celestial expression of Wind or fire or water, but He Is A Divine Living BEING Who speaks and communes with man, by Whom is manifest Divine Guidance, even as was preached saying "But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whiter goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father;" and "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you;" and "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Thus it was preached about the Holy Spirit saying "There is therefore now no condemnation to them which are in HaMashiach Yeshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in HaMashiach Yeshua hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together."

## **ARTICLE 23: THE EXCELLENCE OF THE LIGHT OF GOD'S BRIGHTNESS BEYOND ALL OTHER LIGHTS:**

### **SECTION 01: COUNTERFEIT LIGHTS OF SATANIC DECEPTION YET THE DIVINE LIGHT OF GOD BEYOND IMITATION AND COUNTERFEITING:**

The Light of GOD Almighty stands great and powerful in accordance with His Divine nature: Thus the light of GOD Almighty stands Omnipotent in nature, even that there stands no conversation of Darkness that can resist or extinguish Divine light, nor is there any the conversation of other light that can match the shining power and brightness of the Light of God Almighty, as only the light of GOD Almighty shines strong to the extent that all other lights are Darkness when compared unto the light of God Almighty. It too stands that the Light of God Almighty is Omnipresent in nature, Thus the is no place in existence that cannot be reached by the bright light of God Almighty. It too stands that no other light stands strong nor bright like unto the light of GOD Almighty, even the conversation of the great consuming power and brightness of the light that stands the nature and glory of GOD Almighty. It too stands that there is no other Creature or being that in existence bears wisdom unto the equivalent manifestation of the brightness of the Light of GOD Almighty, even that there stands no other being true omniscient or Omnipotent or Omnipresent unto the manifestation of light bright and strong like unto the light of GOD Almighty: Thus the light of GOD Almighty stands Superior to all other conversations of light, even as God Almighty stands superior in comparison to all other Beings in existence. It too stands that there is no other Source of Light in existence save God Almighty, moreover all conversations of light both Celestial and terrestrial, even when United and put together, cannot match the power or brightness of the Light of GOD Almighty.

Appertaining inferior lights: There stands conversation of counterfeit lights, even the conversation of demonic lights born of satanic craft, where Satan Combines items of creation and abuses them unto his desired craft, even the Practice of wickedness unto the standing of inferior lights, satanic light being instituted by abominable Practice unto manifestation of light that he then uses as a device to imitate the light of GOD, and by that light he then deceives men by their ignorance of the true light of GOD Almighty that is Yeshua HaMashiach D'Nzareth. And it stands that light devised of Satan always demands the conversation of abominable wickedness unto iniquity's manifestation and perpetuation, especially conversations of wickedness by bloodshed and stranger practices, yet in all these conversations it does not Stand worthy nor does it stand strong like unto the light of GOD Almighty, which True light of GOD stands Omnipotent unto Self perpetuation. Thus the conversation of satanic lights resultant of strange Sacrifice unto the standard of deception, satanic light being greater in harmful power than darkness, the end of satanic light being unto deception that births the yoke, the chain, the shackle, the snare and the trap: where the conclusive strength and purpose of satanic light, as devised by Satan, being that it stand unto the Eternal condemnation of all persons in its reach, even the orchestration of condemnation by Divine judgement unto the sentence of Eternal perdition in the lake of fire.

## **SECTION 02: THE DIVINE LIGHT OF GOD ALMIGHTY BEYOND CREATURE'S RECEPTIVE CAPACITY AND DIVINE LIGHT GLORY THE SIGNATURE OF EVERY THE DIVINE TESTIMONIAL GLORY:**

The fukness of the glory and power of the light of GOD standing beyond the possible imagination of all creation, Even as GOD Almighty in His Divine Infiniteness stands greater than all the three heavens, it stands that God Almighty cannot reside within the Heavens because the Heavens, in all their greatness, do not stand worthy to contain the goodness and greatness of God Almighty, even the infinite Virtue and glory of GOD Almighty, Thus God Almighty Himself resides in the infinite light of GOD Almighty, Thus the light of God Almighty stands infinite in brightness and virtue, even as light stands the conversation expressional glory of GOD Almighty, even the light the testimony of the goodness and Virtue of GOD Almighty, and it stands that each season Prophetic holds the power of Virtue unto the revelatory expression of the Glory of GOD Almighty, even each Prophetic season holding a unique glorious expression of the light of GOD Almighty unto Salvation pronounced before all creation, and unto the testimonial preaching of the goodness, glory and excellent power of GOD Almighty by the exploitation and accomplishments of season granted the people of GOD by the Prophetic grace and Prophetic anointing of GOD Almighty in His people before all creation. But it stands that New Heaven and Earth shall stand the full expressions of the Light and glory of God and HaMashiach, even as 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 he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Definitively, Divine light glory stands the conversation of the Spirit of life, even the breath of GOD the light unto the manifestation of life preached saying "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 "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them;" and "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." Definitively, testimonial glory stands the conversation of light's working by GOD Almighty unto the manifestation of the goodness and glory of GOD Almighty, as by Divine light Virtue, each testimony being unique in Virtue and power unto the demonstration of the unique goodness, unique glory and power light of GOD Almighty respective to the miracle nature of GOD Almighty. Thus each Testimony, by Divine life light's working stands unique in glory, each testimony being born of unique virtue, capacity and nature according to the Divine Glory, even as testimonial virtues differ in virtue capacity and nature unto the respective manifestation.

## **ARTICLE 24: LIGHT'S EXCELLENCE BEYOND THE KINGDOM OF DARKNESS:**

### **SECTION 01: HIM THE SON OF MAN THE LIGHT IMMUNE TO DEATH'S STING AND YESHUA HAMASHIACH THE LIGHT THE COMMUNION OF VICTORY IN PILGRIMAGE UNTO LIFE ETERNAL:**

Definitively, Son of Man stands the conversation of Naming Reference to Him the Only Son of Man born with righteousness and Divinity of being unto freedom from sinful nature and Thus the perpetuation of righteousness and divinity, as was expected of GOD Almighty about all men, but the only worthy stood one, even Yeshua HaMashiach D'Nazareth, even as was preached saying "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. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. 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. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and Thus is the sixth month with her, who was called barren. For with God nothing shall be impossible;" and "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?"

Which conversation was continued saying "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."

The sting of death stood the conversation of the cross, where Yeshua HaMashiach D'Nzareth suffered Messianic Passion and was then Nailed to the cross upon which He died and gave up the Ghost, Thus first death then established claim of His spirit and the grave established claim of His Body during the three days after the cross, Thus the cross the sting of death unto the hold of the Spirit of HaMashiach. It stands that after HaMashiach gave up His Spirit, He was led captive of death through the valley of the Shadow of death into hell where Satan and all His Generals and demonic principalities and powers, where Satan and all unclean Spirit and all the hordes of hell and all the Kingdom of Darkness was holding festivities about victory unto the murder and imprisonment of their prisoner the Son of GOD, which HaMashiach was then greatly mocked of Satan and the Kingdom of darkness, and after their festivities and mockery was HaMashiach then cast of Satan into the bottomless pit, because that Satan thought HaMashiach would have to eternally suffer the flames of the bottomless pit in order to fully redeem men from sin, where HaMashiach had already actually suffered the full flaming wrath of GOD during the three hours of the Divine visitation during the Darkness throughout the earth, during which event God Almighty did cast the waves of HIS wrath upon HaMashiach. But it stands that while HaMashiach was in the bottomless pit, His Body began to transform unto the hold of His Divine Light glory, which divine light began to shine unto the binding of all the spirits in hell, and by His Divine glory was Satan and all His princes and Generals and all the spirits of the Kingdom of Darkness paralyzed down unto the floor, even as was preached saying "the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined:" HaMashiach did then ascend put of the borttomless pit and he ascended over to where Satan was lying paralyzed to the floor and the he crushed the head of Satan with His foot and did take from him the keys of death and the grave, where HaMashiach did then ascend into Abraham's bosom and take all these Saints out therefrom and they with Him did ascend out through the Valley of the Shadow of death. HaMashiach did then move His Spirit back into His Body and walked out of His Tomb opened of the Angel of the LORD. Thus HaMashiach singlehandedly stood Victorious over Death, Hell and the Grave : **This conversation stands the foundation of victory granted all having received the Lordship of Yeshua HaMashiach D'Nzareth.**

## **SECTION 02: THE BLOOD OF HAMASHIACH THE LIGHT THAT SPEAKS DIVINE REDEMPTION TO EVERY THE LORD'S CALLED RESPECTIVE:**

Even as HaMashiach suffered upon the Cross, His Blood stands the conversation of light that speaks better things, even the blood of Yeshua HaMashiach D'Nzareth the Light that speaks the conversation of Redemption from iniquity unto righteousness, even Redemption from abominable sinful state before GOD Almighty unto the conversation of standing pure and perfect before the eye of GOD Almighty as defined by Eternal law unto the corresponding righteousness arrived and Defined by Eternal Law unto Heavenly Citizenship. The Blood of Yeshua HaMashiach D'Nzareth too stands the Light that speaks Redemption from eternal condemnation unto the Salvation of GOD Almigty in Yeshua HaMashiach D'Nzareth, even the conversation of deliverance from Second death the lake of fire by divine judgement unto Eternal perdition the condemnation of judgement, Thus by HaMashiach deliverance from second death unto the hold of life ever lasting in the coming Divine Euphoric Paradisiac Eutopia of GOD Almighty, Thus salvation the conversation of Redemption born of the Suffering of HaMashiach on the behalf of the sinner, that the sinner be redeemed and delivered from the coming judgement. The Blood of Yeshua HaMashiach D'Nzareth too stands the Light that speaks the conversation of deliverance from the Kingdom of Darkness unto the Kingdom of light, even the conversation of the redemption and deliverance from all conversations of satanic

oppression and demonic affliction and satanic vexation and demonic possession unto the hold of Spiritual authority in the Name of Yeshua HaMashiach of Nazareth even unto the casting out of devils and unto the pulling down of demonic principalities and powers and too unto the annulment of all satanic craft and demonic activity and unto the rendering powerless of satanic devices. The Blood of Yeshua HaMashiach D'Nazareth too stands the Light that speaks Redemption from poverty unto the prosperity of God Almighty, that is deliverance from lack, shortage and want unto the hold of the abundance of wealth and Prosperity, even the Divine supernatural superabundant prosperity of GOD Almighty as purchased by the Crown of Thorns.

The Blood of Yeshua HaMashiach D'Nazareth too stands the Light that speaks unto Redemption from first death unto life everlasting, even the victory from first death by the first resurrection, where all saints shall be raised out of their graves by the Voice of HaMashiach unto the hold of new Divine bodily glory, even the virtues of Divine Messianic Celestial glory that shall be made by the translation unto the clouds of HaMashiach, and to all nations revealed at the time of the possession of the earth by Mashiach unto the thousand year Messianic Kingdom. The Blood of Yeshua HaMashiach D'Nazareth too stands the Light that speaks Redemption from grief and affliction of of soul and perpetual vexation of Spirit unto the Divine Peace of GOD and HaMashiach, even the conversation of perfect wholeness of Being in Divine glory unto rest of soul regardless the conversation of pain and affliction suffered in that moment respective. The Blood of Yeshua HaMashiach D'Nazareth too stands the Light that speaks the conversation of redemption from anguish and mourning and heaviness of spirit unto the hold of divine joy in Mashiach, even the conversation of unconditional perpetual cheerfulness of Spirit and merriness of soul regimes the jeopardy of surrounding conditions and regardless the sufferings at hand.