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HAMASHIACH YESHUA THE SON OF  
THE LIVING GOD

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CALEB T MATETA

# SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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## **ARTICLE 01: HIM THE MASHIACH THAT IS GOD:**

### **SECTION 01: 'HAMASHIACHOLOGY' THE DIVINE ORDER OF HAMASHIACH ETERNAL BEING:**

Even as 'HaMashiachology' stands the conversation of the vigorous study of HaMashiach, that is the conversation of His Divine Eternal Preincarnate Eternal Existence, His conception of soul in virgin's womb by the miraculous working of the Holy Ghost, His Nativity of humility at birth, Divine Incarnation, Growth, pilgrimage, Carpentry Profession, Wisdom, Ministry, Power, Passion, Crucifixion, Burial, Resurrection, Ascension, Messianic Atonement, Reconciliation, Testament, Appearances, Ascension and Soon comings: it Thus stands that every saint bears the Divine calling to hold mastery appertaining heavenly HaMashiachology, the knowledge of which HaMashiach is a fundamental standard of saintship and in itself stands a heavenly reasonable expectation of maturity in worship. Moreover the true conversation of HaMashiachology stands that 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:" Thus the preaching of A Being Named the Word of God, even as The Word of God is not just a sound or letter, but the Living Divine Being that is not a creature but stands equal with God Almighty, Being with God Almighty from before the beginning and Being One of the Chief Triune Expressive Persons of YAHWEH the ETERNAL GOD: Which Word of God stood the a Voice of God Sourced and uttered of God unto the manifestation of Divine Supernatural Creative Virtue even unto the birth of light out of Darkness, and the birth of life out of the death of the Cross. Thus Word of God too stands the Source of every the conversation of Eternal Zoe life inclusive too of both Celestial and Terrestrial manifestations of life, even too the Source of the Life manifest in man as by the Breath of God the Spirit of life, Which Life is the Divine Life stronger than every conversation of darkness in both second and first death established by satanic administration, even the light stronger than all hell. Thus Word of God stands Him preached of John the Baptist, that unto the conclusion of his ministry would emerge Him the Divine Incarnation That would baptize with the Holy Ghost and with fire, being the Divine Source of all Creation that would stand numbered among men as the prophesied Divine Messiah. Thus is He born of the Abrahamic and Davidic Genealogy by the womb of a Virgin unto Israel's Salvation by Messianic Governance, yet Israel stood unto His open Crucifixion, but it however stands that by that Crucifixion is manifest life to every soul that in Pilgrimage receives Him as Lord and Saviour: Thus Word of God is none other than Yeshua HaMashiach D'Nazareth, Him God Incarnate unto the dispensation of life eternal by the death of the cross.

It Thus stands that This Saviour is Him the Messiah granted unto life eternal, even as the danger stands that all men are sinners, and by that sin is the yoke unto Divine judgement, and by divine

judgement the conversation of eternal condemnation, yet that HaMashiach of God suffered the wrath of God on the sinner's behalf, that the sinner stand a worthy recipient of the eternal life in His estate. Thus is that Yeshua the HaMashiach of God that was born by Divine Supernatural Miraculous order unto the hold of blood that stands the Divine encapsulation of Supernatural cleansing power from every the conversation of iniquity, Yeshua HaMashiach D'Nzareth being the Only begotten Son of God unto Divine Atonement and Messianic Reconciliation as by Divine Supernatural Virtue. As shall be later further stated, it stands critical to note that by the Erected Cross of Yeshua HaMashiach D'Nzareth was manifest the conversation of Redemption unto perfect righteousness, salvation, deliverance, healing, prosperity, life everlasting, peace divine and joy eternal. Moreover HaMashiach Yeshua is that Sacrificial Passover Lamb the communion unto life eternal as by the hallowed partaking of His Flesh and Blood unto the hold of life everlasting, Whose Cross stands the purpose of all creation, that all things therein be encapsulated and eternally reconciled unto God Almighty, even the doctrine of the Shortwork of God Almighty.

## **SECTION 02: THE DIVINE PERSON OF THE ETERNAL HAMASHIACH OF GOD:**

In the conversation of the divinity of Yeshua HaMashiach D'Nzareth, it stands first important and critical to understand that God Almighty is Him YAHWEH the ETERNAL Triune God that is One Being without partition or Division, which One Being expresses Himself through Three main Persons and their Sub-Person Expressions, which Three Main Persons are the Eternal Father, Word of God and Spirit of God Almighty. YAHWEH The Eternal Chief of the Godhead stands JEHOVAH SABAOTH the ETERNAL FATHER that sits and reigns in Divine Sovereign Majesty as God Almighty the King of Heaven that Commandeers the Heavenly Hosts. There too is The Person of the Holy Ghost the Spirit of God Almighty that is The Ghost and Divine Encapsulation of the Person of The Power, Virtue and Holiness of God Almighty in the expression of Divine Omniscience, Omnipotence and Omnipresence of the Living God unto the progressive continuation of all creation's transformation in time in realms both celestial and terrestrial. The third Person Expression person of God Almighty is Him the Divine Person Incarnation of the WORD of GOD and VOICE of GOD, even Him that is the Eternal Living Being of the Word of God that labours unto the Divine Administration of Order unto the corresponding Divine virtue fulfillment that stands unto the Divine Instruction's manifestation as desired and stated of YAHWEH the ETERNAL FATHER. It Thus stands that the prophecy preached of Esaias saying "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace:" it Thus stands that Thus Person of the Word and Voice of God Almighty is Him that forfeited His Divinity unto human incarnation by way of parthenogenesis through the Virgin's Womb, even through the House of David to stand Him the Wonderful the Phenomenal expression of Divine incarnation unlimited in Divine Virtue unto works of awe unknown since the beginning, even unto the resurrection of the dead; He too stands the infinite God revealed by Divine Virtue that never failed about His desire of Miraculous workmanship of eternal Divine virtue demonstrate in the casting out of Devils, healing of the sick, cleansing of the lepers, opening of the eyes of the blind, opening of the ears of the deaf and by He Himself rising from the grave three days after the death of the cross.

He too stands the Counsellor that provides Divine wisdom and revelation unto righteousness and Divine Grace of strength unto life everlasting and unto the Day of HaMashiach, even the doctrine of endurance unto life everlasting; He too stands the Everlasting Father because there is no division or

separation in the Persons of YAHWEH, but He remains One Eternal Being that IS, and is One Being United throughout the Expressions of His Being and Thus is the Eternal Father Incarnate; HaMashiach is too that MELCHIZEDECH King of Salem, even the Prince and Ruler of Peace that stands the Divine Authority appertaining every the conversation of the manifestation of Peace. The HaMashiach of God Almighty is too the Comforter and Messianic Paraclete, even the Comforting and Consoling reality of the Person, Presence and Power of God Incarnate unto Divine Dictation, Chiefhood, Instruction, Help, Teaching, Revelation, Communion and Shepherding. Moreover all creation stands purposed unto the subjection of the Messianic Rulership of the HaMashiach of God being encapsulated in the Messianic Reconciling grace in His Cross unto the Virtue and Communion Of the Holiness of God Almighty. It too stands that the HaMashiach of God is the Divine Prototype of every Creature in Creation, even in that every creature in existence was designed after the diverse nature's of HaMashiach, as was preached saying "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."

### **SECTION 03: THE DEFINITION OF HAMASHIACHOS AND NAME MESSIAH:**

As was preached saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all:" it Thus stands that Thus MELCHIZEDECH Whose Name literally means the King of Righteousness, and Whose Kingdom and Principality stands that of Peace that is Heavenly Jerusalem the Bride and Kingdom of HaMashiach, which MELCHIZEDECH was too the High Priest of God Almighty unto the Atonement administered by the communion of the Flesh and Blood of HaMashiach signified by the partaking of the Lord's Table in the preaching of the Cross of Yeshua HaMashiach D'Nazareth preached to Abraham by MELCHIZEDECH through the Bread and Wine; and in evidence of His Messianic Priesthood did MELCHIZEDECH stand to receive Abraham's Tithe and by that covenant of worship did Melchizedek bless Abraham, Thus MELCHIZEDECH stood the Pre-Incarnation of Yeshua HaMashiach D'Nazareth the Word of God Almighty. Moreover HaMashiach stands that Tree the Source of anointing, even the Divine Olive Tree the Source of the Oil of Anointing and Divine Virtue encapsulated in a he oil of Anointing preached of the prophet Zechariah saying "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof:" which conversation was further preached in Noah by how he sent the dove and it returned with the leaflet of the Olive Tree the tree of the Anointing, which is the doctrine of the baptism of HaMashiach because that by Noah the Olive tree was the first to emerge out of the waters, preaching Yeshua HaMashiach D'Nazareth the Olive Tree that is the firstborn of the dead, even the first to come out of death and the grave and never again to be subjected to these powers.

The Name HaMashiach means the LORD's Anointed One, even as the dove of Noah first saw the olive tree emerge out of the waters, so the Holy Ghost descended upon HaMashiach in the form of a dove, signifying the Olive Tree that is the HAMASHIACH of GOD the ANOINTED ONE, even as was preached through Noah saying that "And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth;" which was fulfilled in Yeshua HaMashiach D'Nazareth saying "Then cometh Yeshua from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Yeshua answering said unto him, Suffer it to be so now: for Thus it becometh us to fulfil all righteousness. Then he suffered him. And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Moreover the Name Messiah stands to mean the Promised Prince of Israel, the Ruler, Governor, King and Priest of Israel Given of God Almighty, being called out of the House of David unto the Kingdom of Israel in the manifestation of Divine Glory over all the Earth. Thus Yeshua HaMashiach D'Nazareth is the HaMashiach of God Divine Anointing Incarnate, and Messiah the Prince of Israel.

#### **SECTION 04: THE SOURCE OF THE DIVINE HAMASHIACHOS EMINAMCE AND LIFE-HOLD:**

It stands that the first Prophet that stood unto the prophetic institution of the Messianic Progression by prophetic utterance is God Almighty in the moment that He pronounced to Satan his that one would emerge the seed of the woman to crush his head, yet Satan would bruise the seed's heel, which conversation was proven true and evidentially manifest in HaMashiach Who is the seed that by way of Divine supernatural workmanship emerged out of the womb of the virgin and was bruised by the conversation of His Suffering and Endurance of Messianic Passion and Open Crucifixion without justful cause unto His condemnation, yet by that same Passion and Crucifixion did He establish victory over every satanic conversation that by the reception of His Lordship all man be saved, and Thus the crushing of the serpent's head by defeating the movement of hell by the blood shed upon His cross, which conversation was preached saying "And the LORD God said unto the serpent, Because thou hast done Thus, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Being the first Knower and Revealer of the Messianic Progression, it stands that God Almighty is the Eternal Source of every the conversation of Divine Anointing Virtue, even as the anointing is the conversation of the impartation and flow of divine virtue and power into the respective selected vessel and instrument unto the capacitation necessary to accomplish and fulfill the divine will and purpose to the which the anointing stands granted and imparted, Thus appertaining the HAMASHIACHOS conversation, GOD ALMIGHTY STANDS THE SOURCE OF THE FULNESS OF THE DIVINE ANOINTING ENCAPSULATED IN THE SON OF GOD UNTO THE DISPENSATION OF ETERNAL SALVATION, RIGHTEOUSNESS, HEALING, PROSPERITY, DELIVERANCE, AUTHORITY, LIFE EVERLASTING, JOY AND PEACE DIVINE. MOREOVER GOD ALMIGHTY IS YAHWEH, EVEN HE IN WHOSE SELF IS THE HOLD OF EVERY THE CONVERSATION OF LIFE, THUS GOD ALMIGHTY THE SOURCE OF THE EMANATION OF LIFE GIVING POWER EVEN UNTO THE RESURRECTION OF THE DEAD, AND THUS THE SOURCE OF THE POWER OF HAMASHIACH UNTO THE DISPENSATION OF ETERNAL LIFE THAT SHALL BE INSTITUTED FULLY IN THE DAY OF HAMASHIACH.

It too stands that God Almighty is Him that bore Divine Supernatural Virtue more than sufficient unto the Anointing of Yeshua HaMashiach D'Nzareth to the Anointing of Messianic Lordship in the Day of the Messianic Atonement, that Yeshua D'Nzareth would stand the HaMashiach the Lord and Testator of the Messianic Testament as by the Messianic Reconciliation achieved by the Propitiation and Atonement by His Blood, and Thus the revelatory preaching of Him JEHOVAH that is the Eminance and Source of every the conversation of HaMashiach's Virtue and Lifehold, even as was preached saying "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 execute 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 "For as in Adam all die, even so in HaMashiach shall all be made alive. But every man in his own order: HaMashiach the firstfruits; afterward they that are HaMashiach's at his coming. Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. the last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son al so himself be subject unto him that put all things under him, that God may be all in all."

## **ARTICLE 02: HIM CALLED THE ETERNAL FATHER:**

### **SECTION 01: THE DIVINE PERSON OF THE WORD AND VOICE OF HIM THE I AM:**

As already pronounced, HaMashiach stands Him that was equal and at par, as well as perfectly One with God Almighty, Being with One Being Him God Almighty before the creation of Wisdom and Time, 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 "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." Thus HaMashiach is the Divine Expression of the Living Word of God Almighty, which glorious Person was preached of the Apostle John 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." HaMashiach is too the Express Person and Divine Incarnation of the Voice of God Almighty that walked and communed with Adam in Eden, and was seen preached of The prophet Esaias in The Heavenly Temple saying "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden;" and "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me;" which Voice - Person was preached of David saying "Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. the voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. the voice of the LORD is powerful; the voice of the LORD is full of majesty. the voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a going unicorn. the voice of the LORD divideth the flames of fire. the voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. the voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. the LORD sitteth upon the flood; yea, the LORD sitteth King for ever. the LORD will give strength unto his people; the LORD will bless his people with peace."

It too stands that Yeshua HaMashiach D'Nzareth IS THE I AM INCARNATE, EVEN AS THE I AM IS HIM THE ETERNAL GOD WHO DID NOT NOR DOES BECOME IN SUBJECTION TO TIME, BUT YESTERDAY IS, TODAY IS AND TOMORROW IS IN DIVINE EXPRESSION OF HIS ETERNAL PERSON YAHWEH, EVEN AS GOD ALMIGHTY ALONE IS AND ALL EXISTENCE STANDS BUT A MERE SHADOW OF THE DIVINE GLORY OF HIS BEING THROUGHOUT REALMS BOTH CELESTIAL AND TERRESTRIAL, Even as God Almighty pronounced to Moses saying that "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM that I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you;" which conversation was fulfilled in HaMashiach that He was the a Divine I AM Who when pronounced His

Name as the I AM caused His arresters to fall back, even as was preached saying that "Yeshua therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Yeshua D'Nzareth. Yeshua saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground." Thus Yeshua HaMashiach D'Nzareth stands GOD ALMIGHTY THE VOICE, WORD OF YAHWEH THE I AM INCARNATE, moreover Yeshua HaMashiach D'Nzareth was born not of the means achieved by copulative seed, but by the Divine Supernatural Workmanship of the Holy Ghost, as prophesied of Esaias, even for the sake of the preservation and full incarnation of His Divinity as the Son of God. It too stands that HaMashiach proceeded and came out of God Almighty and is not a creature but an Eternal Spirit that by the passageway of the Holy Ghost walked into the Virgin's womb unto number among men, even as He witnessed saying "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

## **SECTION 02: ONENESS DIVINE BETWEEN GOD ALMIGHTY THE ETERNAL FATHER AND THE SON:**

Even as HaMashiach stands One of the a Expressions of YAHWEH the ETERNAL FATHER, it Thus stands that Yeshua HaMashiach D'Nzareth is indeed the Divine Incarnation of JEHOVAH SABAOTH YAHWEH THE I AM THAT SITS AND REIGNS IN SOVEREIGN MAJESTY UPON HIS HEAVENLY THRONE, Thus the sight of HaMashiach is indeed the sight of the Eternal Father, even as HaMashiach preached to Phillip saying "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Of ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake:" Thus HaMashiach Yeshua D'Nzareth stands proven the Eternal Father first through the conversation of the Divine standards of His flawless wisdom manifest first at the age of twelve unto the confounding of Doctors of the law, then unto the confounding of all that challenged His wisdom by question, and especially by the dispensation of His Eternal Divine Doctrine unto life everlasting, even the only doctrine unto salvation, righteousness, peace, joy, love, grace, prosperity, healing, deliverance, authority, and eternal glorification. Secondly HaMashiach stands proven the Eternal FATHER by the conversation of Divine Supernatural Power, even as that only by the conversations of His power did HaMashiach reveal Himself the Source and Channel of every Divine virtue to the open demonstration of miraculous activity that can be made manifest only by the Hand of God unto the Healing of the sick, casting out of Devils and raising of the dead.

It too stands that Yeshua HaMashiach D'Nzareth stands United and One with the Eternal FATHER by way of His Spirit, even by Him the Holy Ghost the Spirit of Yeshua and the Spirit of the Living God that stands unto the unification of GOD and HaMashiach, Being the Person of the Divine Tethering and Oneness of Bond between Father and Son of God in Hallowed Trinity, as HaMashiach lived Being the Vessel containing the fulness of the Spirit, which conversation of unity was preached saying that "Who is he that overcometh the world, but he that believeth that Yeshua is the Son of God? Thus is he that came by water and blood, even Yeshua HaMashiach; not by water only, but by water and

blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one;" and the conversation of HaMashiach's fulness being preached saying "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." It too stands that by His Oneness with the Eternal Father did HaMashiach fully and Perpetually retain His Divinity unto perfect person in all conversations without the slightest impurity of blemish of sin before the Eye of God Almighty from birth throughout His pilgrimage till This very day and forevermore.

### **SECTION 03: HAMASHIACH YESHUA THE GLORY, WISDOM AND POWER OF THE ETERNAL FATHER INCARNATE AND REVEALED:**

The word ABBA meaning FATHER and is translated and interpreted as Source, that is 'He from whom the nature originates, that is the Source and origin unto the manifestation of the separate creature as by way of impartation of nature.' Thus pronouncing YAHWEH GOD ALMIGHTY as the ETERNAL FATHER means pronouncing Him as the Source and Origin of all things, especially all things in the jurisdiction of His Fatherhood, even as all things came from and were fashioned by Him unto existence. Thus God Almighty was preached of the prophets as Father saying "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting;" and "But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." Moreover Yeshua HaMashiach D'Nzareth stands the Son of God in that He Originates from the Eternal Father in that He came out from the Father, moreover He too was the Source of the wisdom and power and HaMashiach, Thus YAHWEH YEHOVAH SABAOTH the Eternal Father of Yeshua HaMashiach D'Nzareth the Messiah, and the Father of the HAMASHIACHOS Anointing, Nature, Wisdom and Power. It too stands that the Cross of Yeshua HaMashiach was the Eternal purpose and plan of God Almighty unto the reconciliation of all things to Himself, that all things be subjected to His Fatherhood as by the SONSHIP of Yeshua HaMashiach D'Nzareth erected and standard proven by the work of the Cross, Thus the preaching of the Cross stands the revelatory doctrine of the Fatherhood of YAHWEH. Moreover even as God Almighty birthed and called light out of the womb of darkness, so by the Divine wisdom of His Fatherhood God Almighty established the dispensation of eternal life by the death of the Cross, even the conversation of the grant of Divine SONSHIP by the communion of the flesh and blood of HaMashiach unto the hold of both Divine SONSHIP and the Divine nature Whose full manifestation shall stand in the Day of HaMashiach- Thus the conversation of Divine SONSHIP by the reception of the Lordship of Him the Word of God, and Thus Him glorified by HaMashiach's every conversation.

It too stands that the Incarnation and manifestation of Yeshua HaMashiach D'Nzareth was the letter, address and preaching of YAHWEH the ETERNAL FATHER to all creation, even HaMashiach the Message of the FATHER to all existence appertaining sin, righteousness and judgement, even the preaching unto the discernment of every conversation of iniquity regardless the cunning device of deception, the preaching of righteousness achievable only by the conversation of the Cross, the cleansing from sin and Divine pardon by the virtue of the blood of HaMashiach shed to stand the propitiation of all iniquity, and the preaching of judgement appertaining the coming condemnation

of all creation sinful before the Eye of GOD Almighty, the immunity and deliverance from which sin too stands established only by the communion of the flesh and blood of HaMashiach. Thus the unique body of HaMashiach stood strong and perfect unto the dialogue and communion between the Eternal and all creation, even as the Body of HaMashiach, manifest by the supernatural workmanship of the Holy Ghost to stand a gateway and bridge of utterance between all creation of the Eternal Father and the Throne of GOD Almighty, and Thus HaMashiach stands the redemptive passageway unto divine communion, as He preached saying that "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." **THUS WAS THE ETERNAL FATHER ENCAPSULATED, DIVINELY INCARNATED AND REVEALED THROUGH THE BODY OF THE NAZARENE CARPENTER.**

## **ARTICLE 03: THE DIVINITY OF YESHUA HAMASHIACH THE WORD AND VOICE OF JEHOVAH ELOHIM:**

### **SECTION 01: THE UNCREATED HAMASHIACH OF GOD ALMIGHTY THE ETERNAL MESSIAH:**

It stands that before the beginning, God Almighty held Divine INDABA, even the divine counsel unto the resolute determination appertaining every the conversation about creation, which meeting was conducted by GOD Almighty before He instituted and created wisdom and time unto the interactive hold and progressive nature of creation, moreover God Almighty stands purely eternal without subjection to time that He hold beginning nor end, becoming not neither in past nor present nor future in time, BUT HIM THAT FOREVER IS THE I AM HOLDING ONE BEING INFINITE IN NATURE; Thus Yeshua HaMashiach D'Nazareth the WORD and VOICE of YAHWEH JEHOVAH the ETERNAL LORD GOD, stood in attendance at the Divine INDABA in His Eternal Divine Nature, and is Thus the Eternal God Pre-existent before creation. Moreover in the evidential witness of the Pre-existent HaMashiach before creation, it stands that HaMashiach stood the sacrificial Lamb before creation, Thus He held the nature of The Sacrifice unto Messianic Atonement before all creation and Thus was not made the sacrifice but forever was, is and shall be the I AM SACRIFICIAL LAMB, which conversation was witnessed in the hearing of the Apostle John saying "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world;" moreover This eternal nature of the Uncreated Sacrificed Lamb stood proven by the conversation of HaMashiach's betrayal in the Garden of Gethsemane, where during prayer on the night of His betrayal and just before He was arrested, it stands witnessed and noted that He sweated blood before the institution of the sufferings of His Messianic Passion, Thus proving that His Nature of Lamb Slain was established not by His sufferings, but it stands one of His Eternal Identities and Expression of Divinity, as was stated saying "And he was withdrawn from them about a stone's cast, and knelt down, and prayed, Saying, Father, of thou be willing, remove Thus cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

It too stands that HaMashiach was noted to exist in history and was found Person active before the time of His birth and nativity through the Virgin's womb, one such being preached and already witnessed as MELCHIZEDECH, the second being preached saying "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved:" even as Jacob wrestled the Divine Human Incarnation that is HaMashiach unto the blessing, which Divinity is proven by the Man's authority to bless and witness Jacob's victory in wrestling as victory against GOD, moreover HaMashiach was there witnessed Divine by Jacob stating that the sight of This Man was the sight of the Face of God. A third such witness of HaMashiach before the Virgin birth stands witnessed by His preaching to Joshua to remove His shoes by the ground made sacred and holy because of the visitation of the HaMashiach of God the Captain of the LORD's Host and The Eternal Messiah saying "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and

looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." THUS YESHUA HAMASHIACH D'NZARETH ETERNALLY STOOD THE ANOINTED HAMASHIACH AND ETERNAL MESSIAH OF GOD ALMIGHTY BEFORE CREATION AND IS THEREFORE THE UNCREATED HAMASHIACH OF GOD AND THE UNCREATED MESSIAH THE PRINCE OF ISRAEL.

## **SECTION 02: HIM THE CREATIVE POWER OF GOD ALMIGHTY THE ETERNAL:**

Yeshua HaMashiach D'Nzareth stands Him The Creative Power of God Almighty, even as it was witnessed and preached that all things were made by Him 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:" Thus HaMashiach the Eternal God stood together within the Triune Divinity unto the manifestation of all creation in accordance with Divine Indaba's resolution, and there stands no conversation of existence and manifestation that is resultant of the work of HaMashiach. Moreover as was preached saying "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 Thus stands that there is no conversation where the Word of God fails about the manifestation of its Divine utterance, and Thus are all things manifest in perfect accordance with every the conversation pronounced of the Word of God Almighty, preaching that HaMashiach Yeshua the Word of God always stands faithful and powerful in Divine Authority unto the fulfillment of His Divine assignment pronounced in YAHWEH the ETERNAL FATHER by Divine utterance, Thus the Eternal Nature of the capacity of HaMashiach unto the fulfillment of every the Divine conversation.

Moreover it stands that all creation fashioned of God Almighty was not made by some strange conversation but by the simplicity of His Divine utterance unto the fulfillment of His Divine will (as in witnessed during the seven day conversation of terrestrial creation), in standard where by the Word of God existence was fashioned out of Inexistence, where light was born out of darkness, and all creation manifest in perfect accordance with the corresponding divine instruction, the revelatory doctrine standing that for God to create there must be the utterance of His Word because that the Word of God is the Divine Protocol unto creation, that by The Word be established the manifestation, Thus HaMashiach Yeshua D'Nzareth the Word of God the Creative Power of God unto Creature's manifestation. In that revelatory accordance it stands that all creation preaches HaMashiach because it was Sourced and fashioned by Him and Thus it the reality of HaMashiach in all things, as by rank and order of Divine Creative Virtue, moreover it stands that faith is the empowerment of HaMashiach unto standard of virtue Divine, even as God Almighty held the standard of faith unto creative virtue, yet those of Galilee held the lack of faith to limit the power of HaMashiach and hinder miraculous virtue to the extent that HaMashiach marveled, Thus faith the room of the operation and power of HaMashiach, even as was witnessed saying "And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying,

From whence hath This man these things? and what wisdom is Thus which is given unto him, that even such mighty works are wrought by his hands? Is not Thus the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Yeshua said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching."

### **SECTION 03: THE ETERNAL HAMASHIACH THE LIFE THAT STOOD WITH GOD ALMIGHTY BEFORE TIME'S CREATION AND INSTITUTION:**

In the dual acknowledgement of the doctrine of the Messianic Divine Incarnation unto Terrestrial Visitation (even as HaMashiach forfeited His Divinity unto number among men in perfect submission of Divine SONSHIP unto the death of the Cross and Messianic Passion concluded by His resurrection from the dead on the third day that established the Messianic Atonement and institution of New Testament by His blood unto remission and authority over all creation by the erection of His Name at greatest height by the Hand of God, including all hell and the Kingdom of darkness, 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 the doctrine of the Life Nature of God that is HaMashiach Yeshua D'Nazareth Zoe Life Incarnate (even as HaMashiach the Word of God Is the Source of all life, being the Divine Encapsulation of the Zoe Life giving virtue unto the life hold and existence of all creation in Him by the impartation of His Divine Virtue, where all creatures including men unto conception, birth and progressive terrestrial existence, each human soul being the Divine IMPARTATION of Zoe Life giving virtue sourced of HaMashiach, even as was preached 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. 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"): it Thus stands that the Eternal Nature and the Divine purpose of HaMashiach's coming was unto the impartation of life everlasting unto the redemption of all men from eternal condemnation to the eternal paradise of the Living God in divine glory.

Moreover as the Source of all life, it stands that HaMashiach is the Source and by the eating of His Flesh and drinking of HaMashiach's Blood and water that flowed out of His pierced side of Calvary, by This communion is manifest the impartation of Zoe Life to all men the partakers that each be transformed into man the new creature, where the record of all iniquity and sin is changed and remitted unto the standing of each man as a new creature fashioned of the glory of God Almighty, as 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."

#### **SECTION 04: THE HAMASHIACH THAT JOURNEYED INTO THE VIRGIN'S WOMB AND THE PHENOMENON OF PASSTHE INTO THE VIRGIN'S WOMB WITHOUT COMPROMISE OF DIVINITY:**

As was preached of Gabriel to Mary 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 Thus stands that of YAHWEH the ETERNAL FATHER was sent Gabriel to Mary a virgin of the House of David to pronounce that she stood among all women the favored of God Almighty unto the conception in her womb a man child, even a Son that would stand a Saviour, even One Named YESHUA ('Saviour') that by the Divine Supernatural workmanship would stand qualified of Name of Son of God, even by the Divine working of the Holy Ghost, but He would stand worthy unto qualification and number among the sons of man, being of the Abrahamic Genealogy and House of David unto the throne of David as Messiah over the Body, Kingdom and Church of the Israel of God throughout eternity- the conversation ensuring that HaMashiach was born not of man's copulative seed but through the womb of virgin unto the preservation of His Divine Purity, as by the Spirit's Divine Miraculous working- which Messianic miracle was confirmed by the Angelic word of knowledge appertaining Elizabeth's miraculous pregnancy in witness of the greatness of Divine Virtue beyond Natural impossibility. Thus Divine working of HaMashiach's coming by the Virgin's womb was too preached of the prophet Esaias saying "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good:" Thus the preaching of the coming of Him Immanuel that is God among men, being made incarnate through the Virgin's womb.

It stands necessary to note that HaMashiach was not created in the Virgin's womb, but was forever the Eternal Spirit that walked into the Virgin's womb by the door opened of the Holy Ghost unto number among men as by Messianic Nativity, moreover Mary the virgin elected and favoured of

GOD Almighty to stand the mother of HaMashiach was not at all a Divine being, but a simple young woman and virgin of the House of David chosen to qualify HaMashiach as The Eternal Heir to the throne of David, and it is witnessed of Mary that she too was in the early church after the resurrection, and was too a simple woman redeemed and cleansed by the blood of HaMashiach unto righteousness and is in no sense the mother of God or the wife of JEHOVAH SABAOTH, but a simple woman favoured above others to birth HaMashiach, even as she preached saying "And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."

#### **SECTION 05: HAMASHIACH YESHUA THE ANCIENT OF DAYS- THE TRUE AGE OF THE WORD OF GOD:**

It Thus stands that HaMashiach is older than time and is as old as the ETERNAL FATHER, AS HE WAS AND FOREVER IS THE ETERNAL FATHER IS THE I AM, THE ONLY UNCREATED ONE, which conversation He preached to the Pharisees and Scribes saying "While the Pharisees were gathered together, Yeshua asked them, Saying, What think ye of HaMashiach? whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? Of David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions:" Thus conversation being answered by that HaMashiach existed before David was made and designed of God, and is Thus the Eternal Lord of David, yet HaMashiach walked into and through the Virgin's womb twenty eight generations after David and is therefore the Son of David, Thus This the Eternal Messiah that stands both the Lord of David and the Son of David, being therefore titled as "The Root and Offspring of David." Thus HaMashiach existed before the beginning and is therefore older than the beginning and older than time, even as He stood the Lord unto Time's institution, even Him in attendance at Divine Indaba unto the wisdom of Time's conceptualization, progressive resolution and creative institution. **THUS YESHUA HAMASHIACH THE ETERNAL I AM THE SAME YESTERDAY, TODAY AND FOREVER!**

## **ARTICLE 04: THE CONCEPTION IN THE VIRGIN'S WOMB BY THE DIVINE WORKMANSHIP OF THE HOLY GHOST:**

### **SECTION 01: LIFE'S PASSAGE UNTO WOMB'S CONCEPTION BY THE DIVINE DOOR:**

Even as man stands the creature that was designed and conceptualized of God Almighty in Ancient INDABA, it Thus stands that man was created unto the Divine purpose of dominion hold over all Terrestrial being, In that even as God Almighty created all things in realms both Celestial and Terrestrial, and even as He Himself sits and presides over the Celestial realm by His Throne in the Heavenly Kingdom by Sovereign Majesty unto the Commandeering of the Heavenly Hosts as JEHOVAH SABAOTH, it Thus stands that man/Adam was fashioned in the Image of God unto the terrestrial realm dominion hold that would by ambassadorship and colonization stand unto the manifestation of the will of God throughout Terrestrial Creation, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Moreover, even as God Almighty is Three in One, so it stands that man was also fashioned to stand three in one, that is spirit, mind and body, where spirit was fashioned unto the conversation of Divine communion and fellowship and interaction with God Almighty that would stand sufficient to receive the Divine instruction, by way of both hallowed communion and Divine unction, which instruction would then be given to mind by spirit, mind who would then interpret the instruction unto body's comprehension and understanding, by which understanding body would then move and labour unto the enforcement and manifestation of the Divine celestial instruction into the terrestrial realm. It Thus stands that man stands the only creature fashioned in the Image of God as by Divine breath's residence in Terrestrial body, and Thus even as God stands able unto the perpetuation of life multiplication, so was man divinely instructed and fashioned unto fruitfulness and life multiplication by the conversation of the knowledge, even by a man knowing his wife in hallowed matrimony unto the facilitation of the household of family and establishment of childbearing by knowledge in hallowed matrimonial covenant.

These things being known and considered, it stands that after the conversation of knowledge, unto pregnancy there is an event of the seed of man, even his copulative seed journeying into the upper regions of the womb of his wife, where the seed then meets an egg and there enters unto pregnancy, and in the moment of the seed entering the egg, there is a Divine event that transpires whereby there is the opening of a door allowing the impartation and entrance of the spirit of life from HaMashiach into the egg unto the formation of a human soul and Thus the embryo the institution of pregnancy, Thus human life is not from man but from God through man, even as HaMashiach is the Source of life that moves into the womb by divine impartation, as preached 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. 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." Thus every fertilized egg and foetus is a living soul, and every the conversation of abortion is murder, and shall be so accordingly judged of God Almighty.

## SECTION 02: THE ORDER OF THE CHILD GOODLY AND OF HALLOWED SIGNIFICANCE:

It stands that in the historic genealogical line of mankind, there stood in scripture some souls significant and necessary unto Divine purpose in their generations, which necessity of calling and function allowed them to rise and stand champions of function unto worthiness of greatness as Patriarchs and historic figures, the capacity of which greatness stood a conversation evident, seemly and notable even in the conversations of childhood, one such being Moses, which child Satan sought to kill at birth by Pharaoh's decree but Moses was hidden and sustained of God immediately after his birth was raised a prince in Pharaoh's house and did become one of the greatest prophets in history, but during childhood even his mother her saw This greatness upon him as a goodly glorious child different from others, as preached saying "Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive:" and "And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not lonther hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, Thus is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take Thus child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water:" Thus Moses by ark floated above the waters purposed to his death, being the goodly child unto the liberation sand shepherding of Israel.

In summary, other such goodly children stand Joseph, the child that stood before God Almighty goodly unto the reception of the dream in his childhood, which dream stood true in that by prophetic wisdom, God Almighty did establish him the Saviour and sustainer of life both to Israel and all nations in his generation; there too stands Samson whose coming was prophesied of the Angel to Manoah and his wife that from birth he was to be a Nazarite, and Thus was fulfilled by him receiving super-strength to stand a hero that stood a great affliction to Philistinia and by his death he destroyed the Executive of Philistina at a very great gathering, preaching the coming HaMashiach that by the death of His cross crushed the head of the Kingdom of darkness. There too stands Samuel who before his birth was consecrated to priesthood and arose to stand the first prophet of Israel called of God to establish the the House of David unto the anointing of the Throne of Israel, which throne stands the administration of the majesty of HaMashiach, which Samuel first heard the Voice of GOD at the age of eight, after a great period of apostasy, where the knowledge of the Voice of God was hidden from men. Another such goodly child is David anointed and elected of God Almighty the King of Israel, even though he stood a ruddy good looking child, yet by that anointing he slew the lion and bear in secret, and slew the giant Goliath with only a sling and stone and became of the greatest warrior kings of Israel and also stood the great instrument player that cast

out Devils by simply playing in the song of the LORD, and stood the prophetic Psalmist that prophesied the full conversation of the Messianic Passion of Yeshua HaMashiach D'Nzareth, and to This day remains the only person called of God 'a man after His own Heart." Another such child was Solomon called and purposed of God unto the erection of the Temple, which Solomon the beloved of the LORD stands the wisest and richest man in history.

The last exemplified child was John the Baptist, whose conception and birth was prophesied of Gabriel, being a child filled with the Holy Ghost from his mother's womb, and became the Elijah that prepared the way of the first coming of HaMashiach, being the Voice in the wilderness prophesied of Esaias and so fulfilled as witnessed at his birth by his father saying "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 immediately, 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 prophesied, 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 hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore 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."

### **SECTION 03: "THE HOLY THING" CONCEIVED BY THE SPIRIT'S DIVINE SUPERNATURAL WORKMANSHIP:**

Among creatures that are human as directly fashioned by the Hand of God, the first is Adam made by God Almighty from the earth and breathed into by God to stand a living soul made in the image of God, and the second is the woman made from the rib of Adam, which first two men sinned before God Almighty by the partaking of the fruit forbidden by Divine instruction, (covenant given and granted of God Almighty as unto the perpetuation of covenant by worship evidenced by submission, and submission proven by obedience of divine instruction); and by his sin was both man and his wife corrupted unto sinful nature, which nature was then deposited in mankind throughout all his generations of copulative seed, even corruption unto sinful nature (as evidenced by a small child instructed not to eat sugar, but the child is called and seen full of sugar in the face and when questioned about it the child denies having touched the sugar, Thus the child wil have stolen and lied without being taught to do so because of the natural aspect of sinful nature). Thus the coming of

HaMashiach had to be established in a manner that facilitated Him the dual conversation of the regentship of Divine blood virtue in perfect and absolute freedom from sinful nature, Thus HaMashiach was born through the Divine supernatural miraculous workmanship of the Holy Ghost not by man's copulative seed by divine human parthenogenesis. Thus HaMashiach held pure blood and stood too worthy of Messianic Divine Virtue because that the Spiritual working stands the right of passage unto claim of Divine nature as Son of God preached saying "Then said Mary unto the angel, How shall This 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 the accordance of eternal law unto right of claim of Divine Sonship and Messianic Nature and Authority.**

But it too stands that only by hold of terrestrial body is granted claim of man unto the inheritance of right appertaining governance and terrestrial dominion hold by Eternal Law, Thus human body the right of claim, as was proven true saying " And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. "

#### **SECTION 04: THE JOURNEY OF HAMASHIACH THE LORD AND LIGHT DIVINE INTO THE VIRGIN'S WOMB:**

The necessity of the coming of HaMashiach stands a conversation essential in that for the sake of the redemption of the sinful soul of man according to Eternal Law, it Thus stands that the only passage unto redemption is by the conversation of the Doctrine of Messianic Substitution, where a pure blooded soul would stand unto the full suffering of Messianic Passion unto death on the behalf of the sinful person, where the presentation of the sprinkling of the blood of the Substitute would be established divine atonement and Messianic covenant of redemption in testament by the pardon in reception of the divinely granted Messianic Lordship of the Substitute, which conversation stands

that the only pure blood and worthy substitute in history is Yeshua D'Nazareth the Nazarene Carpenter born of the Divine supernatural workmanship of the Holy Ghost. Moreover the coming of HaMashiach was not a conversation of His own wisdom or reasoning, but the coming of HaMashiach stands significant in that it is the will of the Eternal Father in that HaMashiach was called, commissioned and sent of YAHWEH the ETERNAL FATHER unto His Terrestrial Ministry, Thus the will and purpose of God Almighty stood the foundation and institution unto the manifestation of HaMashiach Yeshua D'Nazareth. the definition of the Messianic Sending stands the conversation of the preaching of the Cross of Yeshua HaMashiach D'Nazareth, even the redeeming power of the Cross unto eternal salvation, righteousness, healing, prosperity, joy, peace and life, which erected cross stood preached saying "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 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."

It Thus stands that HaMashiach Yeshua D'Nazareth is The Word of God Almighty that proceeded out of God Almighty, and by His Spirit walked through the door opened by His Spirit into the womb of the virgin and therein transformed into a human foetus, and out of there came and was numbered among men, holding body like unto that of men. Thus HaMashiach stands the First Apostle, being the commissioned and sent of God Almighty to number among men through the womb of the virgin of the House of David, that by His life and pilgrimage in Divine be assignment be manifest the redemption to all men achieved by the cross, as was preached saying that "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" and that already quoted 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;" and "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."

## **ARTICLE 05: HAMASHIACH'S WALKING INTO THE VIRGIN'S WOMB:**

### **SECTION 01: THE GOD OF MAN YET TOO THE SON OF MAN:**

It stands that the things of God are progressive in Nature but eternal in power, which conversation stands preached by the manifestation and virtue of the cross of Yeshua HaMashiach D'Nzareth in that it is the Messianic Progression instituted by the prophecy of God Almighty unto the ABRAHAMIC Genealogy, even as the Messiah is that seed that was promised of GOD Almighty to Abraham, and HaMashiach therefore emerged of the ABRAHAMIC Genealogy forty two generations after Abraham, yet it stands that Abraham derived his righteousness by the saving and redeeming power of the cross of Yeshua HaMashiach D'Nzareth, even as Abraham partook of the flesh and blood of HaMashiach by the communion of the flesh and blood of HaMashiach at the Lord's Table together with Melchizedech, which testimony was confirmed of HaMashiach about Abraham by HaMashiach saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad:" Thus even though the progression unto the full manifestation of the cross was a journey of forty two generations from Abraham, it however remains that by the cross was Abraham redeemed because it is by the translative power of faith that the things of God are progressive in nature but eternal in power. Moreover it stands now that because the HAMASHIACH of GOD is an eternal Being, His redeeming power is too Thus eternal in its every conversation and is not limited by time, as HaMashiach is too the Eternal Being proven in that His Body was fashioned not of Adam's nature, but rather in reality that Adam was fashioned in the nature and Image of the Eternal HaMashiach Whose Human Body and incarnation existed long before the beginning, and Thus His appearances in terrestrial flesh throughout history before He was born, which HaMashiach already proven the Maker and Eternal Creator of all things as YEHOVAH ELOHIM too stands the Maker and Eternal Creator of all men by His eternal Virtue and Divine Power.

From This conversation it stands evident and proven that HaMashiach Yeshua D'Nzareth is Divine, even YAHWEH THE ETERNAL LIVING GOD the I AM, which HaMashiach stood God in the body of man, bearing the fulness of Divinity, as preached about Him saying that " 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;" and "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." Yet it too stands that HaMashiach was human and by the conception in the virgin's womb, by which body He proceeded out at birth in terrestrial manifestation of standard worthy to be numbered among men, it Thus too stands that HaMashiach was justly worthy among men and was numbered as a Human Being and Thus He was TITLED THE SON OF MAN BECAUSE THAT HE WAS THE ONLY TRUE SON OF MAN BORN WITH PERFECT HUMAM DESIGN FREE FROM EVERY THE CONVERSATION AND MANIFESTATION OF SIN AND INIQUITY AND BLEMISH AND CORRUPTION, BUT WAS FULLY AND TRULY MAN HOLY, PURE AND WORTHY UNTO THE RECLAMATION OF THE TERRESTRIAL DOMINION. Thus HaMashiach fully stands as God Almighty that is the Eternal Saviour even before His Terrestrial manifestation unto pilgrimage among men, which HaMashiach proved Himself the Saviour by His Cross, even by rising from the dead and ascending unto Divine Majesty where right now He sits at the right Hand of the Living God, being glorified as preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given hi m

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."

## **SECTION 02: THE HAMASHIACH THAT WALKED INTO AND CAME OUT CALLED THE HOLY THING BORN THE SON OF GOD PERFECT IN DIVINITY:**

Even as HaMashiach is the Eternal Spirit that moved into the Virgin's womb and by that motion stood a child that grew in the womb of Mary and after the full time He was born among men in prophetic fulfillment, where by the fact of being born by the supernatural creative power of GOD Almighty manifest by the working of the Holy Ghost, it thus stands that appertaining human nature and authority, HaMashiach was fashioned and born unto the authority of Divine SONSHIP equivalent to that of Adam before sin, even the Eden Adamic authority, which conversation was proven by HaMashiach receiving the book of the terrestrial inheritance out from the Hand of God - which conversation stood necessary in that the achievement of Messianic Substitution unto HAMASHIACHIS redemption by Messianic Reconciliation by the Hallowed suffering of Messianic Passion and Death unto the Dispensation of Messianic Testament, the same can be achieved only by the suffering of a Pure Blood being Holy Man that suffers as sacrifice on sinner's behalf unto sinner's remission from every conversation of iniquity. Thus Yeshua HaMashiach D'Nzareth was born free of the sinful nature and corruption in men because that He was born of Divine workmanship and not of ADAMIC copulative seed that stands the encapsulated unto sinful nature, sinful nature unto sinful work, sinful work unto judgement, and judgement unto eternal condemnation, but by Messianic Reconciliation the conversation of salvation from every order unto perdition and everlasting suffering of grief, pain and affliction in the Wrath of God Almighty. Thus HaMashiach walked and lived on earth being numbered among men for a good thirty years without the slightest conversation worthy unto justful accusation of iniquity or trespass before the Eye of God, but being perfect and holy before God Almighty in all conversations according to the all seeing sight of GOD and His Divine Omniscience.

Thus HaMashiach was proven righteous and victorious over every the conversation of satanic temptation, which conversation was preached saying "Then was Yeshua led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, Of thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, Of thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Yeshua said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, of thou wilt fall down and worship me. Then saith Yeshua unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." It too stands that HaMashiach walked in a conversation of Divine sonship higher than that of Adam because that HaMashiach's body was fashioned not of soil but of the Power of the Spirit, which Divinity HaMashiach proved by His hold of Divine unconfoundable

Oracular Wisdom and Divine Supernatural Power unto the working of miracles unknown since the foundation of the world, and by Divine Messianic Authority unto walking on water, silencing storms and casting out Devils and by His Voice raising the dead.

THUS AS PRACTISED SAYING "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall This 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:" HAMASHIACH DID THEREFORE WALK INTO THE VIRGIN'S WOMB AND OUT OF THERE EMERGE THE DIVINE INCARNATION AND ENCAPSULATED OF EVERY THE CONVERSATION OF THE SON OF GOD ALMIGHTY.

## **ARTICLE 06: BORN NOT OF MAN'S COPULATIVE SEED- THE SON OF GOD:**

### **SECTION 01: THE SIN OF ADAM THE FIRST MAN AND FATHER OF ALL HUMAN GENERATIONS AND GENEALOGIES:**

Knowing that God Almighty fashioned all creation both Celestial and Terrestrial, where He Himself determined to reign over all creation by His Heavenly Kingdom of Angels that He planted in the Celestial Realm and there He stood King and in Sovereign Majesty and Commandeering of all the Heavenly Hosts He sits and presides as GOD ALMIGHTY YEHOVAH SABAOTH THE LORD GOD OF HOSTS, and unto Terrestrial Creation did God create Adam (man) to perpetuate His Heavenly Kingdom throughout Terrestrial Creation by order of Colonization, and Thus the dispensation of Divine glory throughout Terrestrial Creation by man and the obtaining of worship from terrestrial creation by man and its presentation unto God Almighty, Thus man fashioned to stand the Priest - King, Thus God Almighty created Adam unto the Terrestrial Dominion hold saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."

As was preached saying "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, 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." Thus the commandment appertaining the refraining from the partaking of fruit stood pronounced in that man was fashioned un to the conversation of Divine communion, being of an estate higher even that that of angels because that man was fashioned in the Image of God Almighty and Thus the only being able to stand with God Almighty. Divine Communion and Hallowed fellowship, which fellowship stands granted only by order of covenant of worship. Moreover as worship is evidenced by submission, and submission evidenced by obedience to the commandment, it stands that the commandment appertaining fruit's partaking was given that by obedience man stand perfect in the covenant of worship in Divine communion. Yet by the coming of the serpent was the woman and man deceived unto disobedience by the partaking of the forbidden fruit, and Thus the first manifestation of sin, even the first conversation of action that is not in accordance with, but rather in contradiction with the Will of God Almighty: and Thus the fall of man unto his expulsion out of the presence of God and out of Eden.

## **SECTION 02: SINFUL NATURE THE CORRUPTION OF ALL MAN'S GENERATIONS- MAN'S COPULATIVE SEED INGLORIOUSLY PERVETED UNTO SECOND DEATH'S ETERNAL HOLD OF CONDEMNATION AND PERDITION:**

It stands that even as every creature's continuation of life is established by it remaining in that from whence it was fashioned, even as the fish was fashioned to continue in water and the beast by remaining in the field, where a fish on land dies and a beast in water drowns, Thus man was fashioned of the breath of GOD and by his existence out thereof is manifest the conversation of his decay, even the conversations of sin, poverty, sickness, demonic oppression, death, grief and perpetual vexation of soul resultant of habitation out of the presence of God Almighty. Thus by the sin of the first man was manifest the sin of all men and Thus their expulsion because that the sin of Adam birthed the corruption of his nature unto the perversion of genes that stand unto sin, and by Thus wickedness the decay unto sinful act, moreover every generation of man was corrupted because that the sinful nature of Adam corrupted his whole being inclusive of his copulative seed, Thus every soul and generation part of the Adamaic copulative seed was corrupted unto sinful nature, which sinful nature leads unto sinful works the manifestation of wickedness abominable before God Almighty unto His Divine Vengeance and wrath of judgement in reproduce of Hol ness, and by judgement the casting of sinful soul in the lake of fire, even the suffering of eternal perdition and condemnation in flames strong enough to burn the flames of hell. Thus Satan strategically knew that the corruption of all men would stand strong by the the iniquity of the first man the father of mankind by the Divine encapsulation of all mankind and all the generation of human souls by the work of sin, where every human being is a bearer of sin, as preached saying "For all have sinned, and come short of the glory of God."

It too stands that appertaining divine judgement, the standard line of judgement is not nature, but works, because that GOD judges each man according to the heavenly record each man according to his works, even as was pronounced 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. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Thus there is coming This prophesied day of Divine judgement, where all that stand before GOD bearing sinful works shall be judged and condemned unto eternal perdition in the lake of fire, but there is a conversation of salvation to bearers of sin, even as was preached saying that "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

### **SECTION 03: HAMASHIACH YESHUA BORN OF DIVINE LIBERTY APPERTAINING MAN'S CORRUPTION:**

In summary, as afore proven and stated, HaMashiach was born not of ADAMIC COPULATIVE seed because that he would have been made a bearer of sinful nature, that would have led to sinful works and disqualify Him from the conversation of purity unto eternal remission by iniquity's propitiation, Thus as every sacrifice must be pure perfect and holy for it to be accepted and received as worthy of God Almighty, HAMASHIACH WAS TO BE BORN NOT OF MAN'S COPULATIVE SEED, BUT BY THE WORKING OF THE HOLY GHOST UNTO THE DIVINE NATURE AND PURITY SUFFICIENT UNTO HOLD OF BLOOD PURE AND WORTHY TO ESTABLISH THE ATONEMENT THROUGH THE SUFFERING OF OPEN MESSIANIC PASSION AND DEATH BY CRUCIFIXION, EVEN THE SUFFERING OF THE WRATH OF GOD UNTO DEATH IN THE BEHALF OF THE SINNER, THAT BY THE SINNER RECEIVING HAMASHIACH AS LORD AND SAVIOUR THE SINNER BE FORGIVEN AND PARDONED FROM ALL SIN UNTO THE HOLD OF ETERNAL LIFE, THUS BY THE DEATH OF HAMASHIACH THE DISPENSATION OF EVERLASTING LIFE! Which conversation was well 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 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;" and "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."

## **ARTICLE 07: THE SON OF MAN IN WHOM IS THE HABITATION OF THE FULNESS OF THE POWER, NATURE AND PERSON OF THE HOLY GHOST:**

### **SECTION 01: THE FULL HABITATION OF THE FATHER IN HAMASHIACH YESHUA D'NZARETH:**

It stands that Yeshua HaMashiach D'Nzareth, Being the Triune God Incarnate, stood the bearer of a Body that was the Temple of God Almighty, even as it was pronounced saying "For in him dwelleth all the fulness of the Godhead bodily;" and "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Yeshua answered and said unto them, Destroy This temple, and in three days I will raise it up. Then said the Jews, Forty and six years was Thus temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said Thus unto them; and they believed the scripture, and the word which Yeshua had said." Thus HaMashiach is the INCARNATION of YAHWEH the ETERNAL, EVEN YEHOVAH ADONAI SABAOTH INCARNATE, Being the Divine Authority unto the directing of all angels and of every day the conversation of the Heavenly Kingdom as by Authority of Majesty at the right Hand of GOD, being One Being with Him at Whose right Hand He sits; HaMashiach is too JEHOVAH SHALOM INCARNATE, Being The Prince of Peace that holds the right and authority appertaining the dispensation of peace's every conversation, being the Eternal King of Salem chastened to grant peace to the sinner. He too stands JEHOVAH ELOHIM the ETERNAL by Whom all things were made and fashioned, even as was preached of Him saying "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." He too is JEHOVAH JIREH INCARNATE, and that through Him is manifest the standard of Divine supernatural provision unto the prosperity that is exceedingly far above and beyond human imagination, even Divine superabundance.

He too is JEHOVAH TSIDKENU INCARNATE in that by Him is manifest the conversation of righteousness, even as His blood alone stands the propitiation of iniquity acceptable before God Almighty, and His Blood alone Bears the divine supernatural power to cleanse from all sins unto perfect holiness before God Almighty. He too is JEHOVAH SHAMMAH INCARNATE, in that He is God ever present among, with and within His saints, even as He promised 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." He too is JEHIVAH ELSHADAI INCARNATE in that out of the Most High He came, from the Most High place He descended and unto the Majesty at the right Hand of the Most a High He returned and in the Authority and power of the Most a High He reigns and rules as Lord and Saviour King. He too is JEHOVAH ELGOMER INCARNATE in that by His cross was manifest and dispensed every the good conversation unto the testimony of goodness, and in Him was encapsulated of God Almighty the Heavenly blessing and through His Name and Lordship is manifest every the good working and testimonial performance of God Almighty. He too is JEHOVAH NISSI INCARNATE in that in He stands the Word of GOD that fights unto the benefit of the jurisdiction of His Lordship, even in that by His cross He established victory over every the

conversation of the enemy. He is JEHOVAH RAPHAH INCARNATE in that by His stripes is manifest healing from every sickness, and by His Name is cast every type of sickness and by the laying on of hands in His Name is manifest Divine healing virtue. He is YEHOVAH RA INCARNATE, in that He is titled "the BISHOP and SHEPHERD of SOULS." He is YEHOVAH ELROI INCARNATE in that nothing can be hid from His sight, nor anything withheld from His Knowledge and Omniscience.

## **SECTION 02: THE FULL HABITATION OF THE SPIRIT IN HAMASHIACH YESHUA D'NZARETH:**

Even as the body of HaMashiach needed stand Divine unto the containing of the full habitation of the Holy Ghost, even the full habitation of the Spirit, the incarnation of the Person of wisdom and power of the Holy Ghost, as testified of John the Baptist saying "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him:" Thus HaMashiach was the Temple the full divine incarnation of the Holy Spirit Who Is not an abstract Celestial element or force of wind or fire or water, but the Living Person of the Spirit of God Almighty. Thus HaMashiach is the Spirit of Prophecy, even as He was the Divine fulfillment of every the conversation of prophecy preached of the prophets of old about the eternal short work of God that is the conversation of the Divine encapsulation and Messianic reconciliation established in HaMashiach. Moreover HaMashiach is the Divine Incarnation of The Spirit of Wisdom, Knowledge, Comprehension, Understanding and Revelation, even as He Is The Word of God the Manifestation of of the Interactive wisdom and order of God unto all the conversations of Divine virtue appertaining life, creation and resurrection and glorification. HaMashiach is too The Spirit of Grace incarnate, even As He is the conversation of unmerited Divine supernatural empowerment unto Divine purpose, the empowerment unto salvation, righteous and Divine communion unto restoration of purpose and Calvary being manifest only by the preaching of the cross.

Yeshua HaMashiach of Nazareth too stands life incarnation in that by Him is manifest deliverance from second death, even deliverance from judgement and eternal condemnation unto the righteousness and eternal life from of God Almighty, even the conversation of eternal Rulership in the Kingdom of God Almighty, even as was preached saying that "And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent;" and "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." HaMashiach too is the Spirit of Truth Incarnate, even the Eternal pure wisdom of GOD that is Truth perfect unto the living reality of Holy Person preached saying "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." HaMashiach is too The Spirit of Holiness Incarnate, being the Way unto The Eternal FATHER, as prophesied of Esaias 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 there on, 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."

### **SECTION 03: THE FULL HABITATION OF THE POWER OF GOD ALMIGHTY:**

Appertaining the conversations of Divine supernatural power, it stands that HaMashiach Yeshua D'Nzareth is the Word of Wisdom incarnate in that He alone is the Source of all revelation and comprehensive ability unto the exploitation of future events unto advantage of Divine purpose as Him The Author and finisher of every the future conversation appertaining the faith that is the full encapsulation of the Divine will and short work of God Almighty. HaMashiach Yeshua D'Nzareth is too the Word of Knowledge incarnate in that He is the Scripting and letter being the living Person and record of all events past, present and future, being the Author of the faith and authoritative reference of every the resolution of Divine INDABA. HaMashiach is too the Discernment of Spirits Incarnate in that through Him and by His Spirit is administered and manifest the wisdom and revelation unto the knowledge of the standing spiritual source of every the conversation respectively. HaMashiach Yeshua is too the Prophetic word Incarnate because that He is the fulfillment of every prophecy, even as prophecy was purposed to be the calling and message unto repentance, the standard of which reconciliation can be achieved only by the cross of Yeshua HaMashiach D'Nzareth, moreover prophecy was purposed to preach and pronounce the coming HaMashiach that His Divinity be evidenced by prophetic fulfillment, even as the prophets in their order all pronounced the coming of HAMASHIACH, as preached saying "for the testimony of Yeshua is the spirit of prophecy;" and "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."

HaMashiach is too miracle working power incarnate, even as in His Name is manifest Divine supernatural miracle working power unto healing, unto the asking out of Devils, unto the working of great wonders and even too unto the raising of the dead (He Being the utterance of Word and Voice of GOD unto the manifestation of Divine will by the provocation of Divine virtue unto Divine will's manifestation in correspondence with the Divine utterance), even as He preached saying "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 as preached about Him saying "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."

#### **SECTION 04: HIM THE INCARNATION OF THE DIVINE WISDOM AND GOODNESS OF GOD ALMIGHTY:**

HaMashiach stands the Divine incarnation of the blessing of God Almighty in that in Him is the Divine encapsulation of every the heavenly blessing, and through Him alone is the administration of every the blessing of God Almighty, being the Messianic Majestic Authority unto the manifestation of every heavenly blessing in every the conversation of the Messianic Testament being purchased by His Cross and sufferings in Messianic Passion, as preached about Him saying "Grace be to you, and peace, from God our Father, and from the Lord Yeshua HaMashiach. Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach." HaMashiach too is Agape Love Incarnate, even as He stands the reality of the manifestation of the love of God, the greatest manifestation of love that is His Open Crucifixion, even His death upon the Cross being the Love of God the Sacrifice of His Only begotten Son Salvation unto creatures worthy only of eternal damnation, yet to the Cross He was sent of the Eternal Father, as He did preach 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." HaMashiach too is Patience Incarnate in that though man resists His salvation by unspeakable wickedness to This day, He however refrains and withholds and tarried in His second coming that all men repent and receive His Lordship in the strong desire that all men be saved and delivered from the condemnation that shall be manifest after His coming, even both the coming great tribulation and too eternal judgement unto lake of fire's condemnation, as He hopes that the names of all men be scribed in His Book of life.

HaMashiach Yeshua is temperance Incarnate, as proved by His perfect and unbreakable silence unto Messianic Passion's suffering and unto crucifixion despite the greatness of the false accusations that stood unto His condemnation, which great silence stood unto the marvel of governors, even as was preached saying "And Yeshua stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Yeshua said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly;" and "And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Yeshua yet answered nothing; so that Pilate marvelled." HaMashiach too is meekness Incarnate, even as He stood faithful unto the fulfillment of Divine will with the focus of perfect humility till Cross' conclusion of suffering, being Humility incarnate even unto the death of the cross in Eternal Father's Directive, as well as humility incarnate even unto the washing of the feet of His Disciples. HaMashiach too gentleness Incarnate in that He even stood to bless and minister to children and infants, as preached saying "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Yeshua called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God." HaMashiach Yeshua is goodness Incarnate in that by His Cross is manifest the full administration of every the good conversation of God Almighty, even goodness that shall endure far beyond eternity's furthest aeon, as 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;" and "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."

## **ARTICLE 08: MEDIATOR'S CALLING UNTO THE DUAL BURDEN OF THE RESPECTIVE NATURES HELD BY PARTIES OF HIS UNION:**

### **SECTION 01: THE DIVINE PURPOSE OF THE COMING OF YESHUA HAMASHIACH D'NZARETH:**

The coming of HaMashiach stood unto the conversation of the erection of His Cross, even as HaMashiach willingly forfeited His Divinity unto birth among men, and during His ministry He even continuously pronounced to His Disciples that soon He would suffer Messianic Passion and Crucifixion being very clear from the beginning about every the conversation He would suffer during both Messianic Passion and Crucifixion, as was pronounced saying "Then charged he his disciples that they should tell no man that he was Yeshua the HaMashiach. From that time forth began Yeshua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: Thus shall not be unto thee. But he turned, and said unto Peter, Thet thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." It stands that by the cross of Yeshua HaMashiach D'Nzareth was manifest salvation in that by His Cross He was granted the purpose of Lordship, that by suffering on sinner's behalf, every the sinner that receives His Lordship would be fully forgiven and pardoned from all sins unto clean slate and perfect righteousness before God Almighty, Thus salvation from the coming eternal condemnation. By the cross of Yeshua HaMashiach was manifest Divine peace, even in that the moment HaMashiach enters soul and spirit as Lord and Saviour, there is the grant of divine peace, even the conversation of wholeness, completion and Divine rest of soul in glory without ought lacking regardless the suffering, pain, affliction and adversity at hand. By the cross of HaMashiach was manifest the dispensation of Divine joy, even Divine cheerfulness and merriness of soul in revelation and hallowed communion with GOD Almighty regardless the pain, suffering and adversity at hand, Thus joy unspeakable. By the cross was manifest the conversation of Divine healing virtues because the stripes of the chastening of HaMashiach stood to purchase Divine virtue in His Name unto the restoration of body to its original state as designed and created of God.

By the cross of Yeshua HaMashiach D'Nzareth was manifest Divine supernatural Virtue in His Name unto deliverance from demonic oppression, even as by His Atonement was of God ordained His Name above all names unto the casting out and rebuking and binding of Devils from all their terrestrial conversation and out of human souls in which they may inhabit. By the cross of Yeshua HaMashiach was manifest the dispensation of life eternal, even as the reception of His Lordship is the spiritual partaking of His flesh and blood unto eternal inhabiting in the presence and glory of GOD Almighty, which translation shall be fully manifest in the day of HaMashiach. By the cross of Yeshua HaMashiach D'Nzareth was manifest the dispensation of divine supernatural prosperity, even in that by the Crown of thorns that He bore in Messianic Passion and upon His cross did HaMashiach take upon Himself the curse of poverty unto the dispensation of Divine superabundant prosperity unto all in His Lordship, even as was preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

## **SECTION 02: THE DIVINE CONVERSATION OF THE MESSIANIC RECONCILIATION OF YESHUA D'NZARETH:**

Even as God Almighty stands Holy and Perfect in all conversations, it stands that He cannot entertain even the slightest conversation of iniquity because that there will be the manifestation of Divine wrath appertaining every the manifestation of sin, Thus at the point of sin was man separated from iniquity and made unable to continue standing in the presence and glory of GOD, Thus was man expelled out of the Eden Paradise of God. Moreover even as the meaning of reconciliation is the conversation of the reunion and 'rejoining' of two separated parties that once stood one house, Thus Messianic Reconciliation stands the conversation of the reunion of God and man by the conversation of one suffering Messianic Passion unto Atonement, Amendment and perfect unity, which conversation of Adam's separation was amended and Atoned by the Passion and Cross of Yeshua HaMashiach D'Nazareth that all willing to stand in the reception of His redeeming virtue as Lord and Saviour, these same recipients being established the bearers of Divine Sonship by His flesh and blood, 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." Thus the blood of Yeshua HaMashiach of Nazareth stood shed in Passion and Crucifixion unto the establishment of Messianic Atonement, by way of the doctrine of Eternal Law's stipulation of Messianic Substitution, even as preached saying "And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

Thus by His Messianic Passion and Crucifixion did HaMashiach stand strong and perfect unto the purchase of Divine Lordship as unto the hold of Hallowed ordination of Lordship over Heaven and earth by YAHWEH THE ETERNAL FATHER, even as He preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen:" Thus the eternal gospel stands the preaching of the grant of divine reconciliation to all that receive Yeshua HaMashiach D'Nazareth as Personal Lord and Saviour by Word of Faith, regardless personal nationality or wealth or possessions or social status quo, but HaMashiach the Nazarene Carpenter that died unto the Salvation of all men. Thus Yeshua HaMashiach of Nazareth is Divine reconciliation incarnate, even as was preached saying "But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For of, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Yeshua HaMashiach, by whom we have now received the atonement."

### **SECTION 03: MEDIATOR'S CALLING UNTO THE DUAL BURDEN OF NATURE OF BOTH THE PARTIES TO BE UNITED; YESHUA HAMASHIACH THE DIVINE MEDIATOR OF GOD AND MAN:**

Even as it stands necessary, imperative and reasonably essential for the mediator to bear the nature of both parties that he is to unite, and as a bridge must hold the land of both the sides it stands to unite unto passage of voyage and pathway that makes the United lands one land, it Thus stand that the Messiah is Him that stands to reconcile both God and man must be both God and man, which conversation stands perfectly fulfilled in HaMashiach in that HaMashiach was fully God, being Him Divinity made incarnate by the supernatural workmanship of the Holy Ghost, yet He too was fully man in that He was conceived and born through the Virgin's womb, Thus Yeshua HaMashiach D'Nzareth that stands both man and God, being the Son of God and The Son of Man, as preached saying "Now the birth of Yeshua HaMashiach was on Thus wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her Husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins. Now all Thus was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

In that conversation, it too stands that HaMashiach was worthy to stand the Messiah, in that not only was He the Able Mediator, but as prophesied, HaMashiach did too, in the prophetic fulfillment of the Word of YAHWEH the ETERNAL, HaMashiach did emerge out from within the ABRAHAMIC Genealogy and too the Davidic Lineage and House of David the heirs of the Throne of the Kingdom of Judah and Israel, which reality was preached saying "The book of the generation of Yeshua HaMashiach, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the Husband of Mary, of whom was born Yeshua, who is called HaMashiach. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto HaMashiach are fourteen generations."

THUS YESHUA HAMASHIACH D'NZARETH, BEING HIM FROM GOD TO MAN, AND BEING HIM FOR MAN TO GOD ALMIGHTY, EVEN HIM THE ONLY WAY TO THE FATHER AND HIM BEING THE WAY OF HOLINESS, THIS SAME YESHUA STANDS THE ONLY DIVINE INCARNATION OF RECONCILIATION OF MAN AND GOD BECAUSE BY THE COVENANT OF HIS TESTAMENT ALONE IS MANIFEST DIVINE REDEMPTION AND RESTORATION OF MAN UNTO WORTH OF COMMUNION AND FELLOWSHIP WITH GOD ALMIGHTY, AS SALVATION IS ACHIEVED ONLY THROUGH WHAT STOOD THE ERECTED INTERMEDIATION OF HAMASHIACH BY THE ATONEMENT RECEIVED OF GOD ALMIGHTY IN THE DAY OF ATONEMENT WHERE HAMASHIACH STOOD TO SPRINKLE HIS BLOOD SHED DURING PASSION AND CRUCIFIXION, AND IN THAT MOMENT WAS OF GOD ALMIGHTY DISPENSED THE MESSIANIC TESTAMENT AND HAMASHIACH ORDAINED THE LORD AND TESTATOR OF MESSIANIC TESTAMENT.

#### **SECTION 04: THE ETERNAL WORK OF GOD ALMIGHTY THE DIVINE MEDIATION AND RECONCILIATION OF YESHUA HAMASHIACH:**

Even as it stands stated that 'THE GOSPEL OF THE KINGDOM OF GOD ALMIGHTY STANDS THE PREACHING OF THE TIMES AND SEASONS THAT GOD ALMIGHTY HAS SET UNDER HIS POWER UNTO THE RECONCILIATION OF ALL CREATION TO THE SUBJECTION OF THE DIVINE MAJESTIC SOVEREIGNTY OF HIS THRONE STABLISHED BY THE ERECTION OF THE CROSS OF YESHUA HAMASHIACH AND BY THE DIRECTIVE OF THE HOLY GHOST:' it Thus stands that time is by the progression of seasons and chapters, each season and chapter both bearing a unique signification and contribution unto the revelation and manifestation and preaching of the cross of Yeshua HaMashiach D'Nzareth, Thus the biggest title resolution and determination of Divine INDABA appertaining all creation was the manifestation of the Cross of the Nazarene Carpenter, even the Divine encapsulation of all things in the ark that is the cross of Yeshua HaMashiach, as 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;" and "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled."

It Thus stands that the purpose of all creation was the manifestation of the intermediation of Yeshua HaMashiach D'Nzareth, where by the intermediation alone would stand the accomplishment of Divine reconciliation, Thus the cross stands the eternal will, wisdom and purpose of GOD preached about all creation, where through the cross is manifest too the redemption of man unto Divine SONSHIP that then facilitates the conversation of the intermediation of the sons of God unto the collection of the offering of worship from terrestrial creation and its presentation unto GOD

Almighty, and then the dispensation and channeling of Divine glory sourced of God Almighty throughout terrestrial creation, even as preached saying "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body;" which reality was prophesied and shall be fulfilled 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."

## **ARTICLE 09: THE RESURRECTION OF THE SON OF GOD:**

### **SECTION 01: THE TRIUMPH OF HAMASHIACH OVER ALL HELL:**

Even as HaMashiach Alone stands the Able to move His Spirit out of His body, even as first death is the motion of human spirit out of terrestrial body, it Thus stands that at the Cross HaMashiach moved out of His Body, as preached saying "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of Thus fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. Thus commandment have I received of my Father;" and "And when Yeshua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said Thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly Thus was a righteous man." Thus after His Spirit moved out of His body, as revealed in the conversations of the psalms of David appertaining the mysterious events of the experience of HaMashiach's Spirit after His death, it stands that HaMashiach was led captive as prisoner into hell by death and the grave, where He was then presented to Satan and the Chief Generals and Princes of Satan, even the Chief in Conference of Demonic Principalities and Powers, where all the Kingdom of Satan the Kingdom of Darkness was assembled and HaMashiach was then mocked of Satan and his Devils, their celebration standing that they had killed and led God into a captivity and condemnation in which they declared that He would never stand able to emerge out of. And after their mockery and festivities, HaMashiach was then cast into hell's bottomless pit, even as the satanic computation held of the vil stood that HaMashiach would forever have to endure the wrath of GOD in hell, if to establish reconciliation on the behalf of all the souls of men.

Unfortunathely for Satan, his calculations stood gravely erroneous in that upon the cross, during the three hours of darkness, it stands that God Almighty did descend and propel His Darts and the Great Waves of the wrath of God, and on the behalf of the sinners did HaMashiach suffer the wrath of God during the three Hours, which conversation stood most painful more than His Messianic Passion and nailing to the cross. Thus HaMashiach suffered not the pain of the flames of Hell, even when He was cast into the lowest depth throughout creation in hell, because He had already suffered the wrath of God upon the cross, Thus a great Divine event began to occur, where the body of HaMashiach began to transform unto the manifestation of Divine glory while He was in hell, as shall be further discussed.

### **SECTION 02: THE DIVINE COMING OF GOD ALMIGHTY UNTO THE DIVINE WITHDRAWAL PUT OF ALL HELL:**

The following quoted psalm stands the preaching of How that God Almighty arose from His Heavenly Throne and rode down unto the dispensation of Divine virtue strong and sufficient unto HaMashiach's resurrection, even as was preached 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 ingodly 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 Psalm then continues saying "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. 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."

### **SECTION 03: THE DIVINE EMERGING OF LIGHT OVER DEATH AND HELL:**

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:" it Thus stands that in the bottomless of hell, HaMashiach began to transform and transfigured unto His Eternal Body of Divinity and pure light glory without limitation of divine brightness and virtue, which divine light stood bright unto the blinding of all hell, and which Divine glory and virtue paralyzed all hell and the Kingdom of darkness, even as HaMashiach began to ascend out of the bottomless pit. HaMashiach then came out of the bottomless pit and moved over to the paralyzed Satan and HaMashiach crushed the head of Satan the serpent and took from him the keys of hell and death. And Thus was hell brightened by divine Messianic light life glory unto a brightness in hell clearer than earthly noonday, as by the glory of HaMashiach, blinding every demon too including Satan. HaMashiach then connected with the divine power of God Almighty and walked over and ascended into Abraham's bosom, where HaMashiach then gathered all the saints therein and ascended together with them out of hell and came unto the Valley of the shadow of death, and with them He ascended and walked through death, where the Patriarchs were then revived by angels and ushered into first heaven in attendance of the Day of Atonement where HaMashiach was to petition the New Testament by His Blood sprinkled upon the Heavenly Altar.

It too stands that during the conversation of His resurrection, many dead saints buried in Jerusalem were raised from the dead unto the witness in Jerusalem, that they witness their sight and n Abraham's bosom appertaining HaMashiach's triumph over all hell, as was preached saying "Yeshua, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Moreover after His resurrection, it stands that HaMashiach ascended into Heaven to establish the Atonement by Messianic Priesthood, being the HaMashiach triumphant over all hell.

#### **SECTION 04: THE DIVINE UNION OF HAMASHIACH'S SOUL AND SPIRIT:**

As was preached saying "So when Thus corruptible shall have put on incorruption, and Thus mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Yeshua HaMashiach:" it stands that by His resurrection HaMashiach did triumph over death and the grave, Thus unto HaMashiach's resurrection, what transpired is that His Spirit ascended out of Hell and then He reentered His Body and became again a living man, even as was preached saying "Ye men of Israel, hear these words; Yeshua D'Nzareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto This day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up HaMashiach to sit on his throne; He seeing Thus before spake of the resurrection of HaMashiach, that his soul was not left in hell, neither his flesh did see corruption. Thus Yeshua hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth Thus, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Yeshua, whom ye have crucified, both Lord and HaMashiach."

Thus HaMashiach rose from the dead like a man waking up from His sleep, HaMashiach then, in no rush, neatly took off His bandages and neatly folded them and lay them aside and then He wore the garments of His Priesthood that He received from His angels, HaMashiach then took too the vial that He was given of His angels, which vial was full of the blood that He shed during Messianic Passion and Crucifixion that it be sprinkled upon the altar unto Messianic Atonement in evidence of Sacrificial propitiation; HaMashiach then walked out of His tomb being ushered by many angels unto

the Heavenly ladder. But before ascending into the Heavenly Gate, HaMashiach returned and spoke to Mary Magdalene saying "And when she had Thus said, she turned herself back, and saw Yeshua standing, and knew not that it was Yeshua. Yeshua saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, of thou have borne him hence, tell me where thou hast laid him, and I will take him away. Yeshua saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Yeshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." He then appeared to Peter and then returned and ascended into the First Heaven and walked to the Temple of God Almighty unto the eternal procession of the Day of Atonement.

#### **SECTION 05: THE ANGELIC ACTIVITY MANIFEST AT HAMASHIACH'S RESURRECTION:**

It stands that during that Passover weekend, even from Thursday to Sunday morning, All the Angels Of heaven all fully watched the Messianic Passion and Crucifixion of their Lord Yeshua HaMashiach yet they were not permitted and withheld from intervening by the commandment of God Almighty: Thus all Heaven stood in anxious expectation in the witness of the sufferings of HaMashiach throughout His Messianic Passion, even the greatest of Angels including Michael and Gabriel stood in view of the sufferings of HaMashiach, as well as the great angels strong to defeat the Kingdom of darkness singlehandedly, these same too stood in view of HaMashiach's affliction without the authority to intervene but all to spectate, as commanded of JEHOVAH SABAOTH. Immediately on Sunday morning, it stands that the Angels of GOD were granted permission of intervention, others descending into Abraham's bosom to meet the triumphant HaMashiach: the Angel of the LORD then descended unto the Tomb site of HaMashiach and unsealed the Tombstone, rolling it back, during which conversation the Roman soldiers were paralyzed in fear down to the ground unto deep sleep, but the Angel of the LORD then sat on the rolled stone in "Mungandidii" fashion, even as was preached saying " In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Yeshua, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

Other angels were too that morning seen, even as was preached saying "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Yeshua D'Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you;" and "But Mary stood without at the sepulchre

weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Yeshua had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him."

## **ARTICLE 10: THE SON OF MAN IN WHOM IS THE FULL HABITATION OF THE DIVINE NATURE:**

### **SECTION 01: THE PURPOSE OF THE DIVINE MIRACLE OF GOD ALMIGHTY:**

Even as a miracle stands the conversation of the manifestation of an event that defies natural order, Thus divine miracle working power is the conversation of the Divine virtue of God Almighty granted unto the said events that are the manifest testimonial transpired events in defiance of natural order, that is the conversation of signs and wonders: It stands that the gospel of Yeshua HaMashiach D'Nazareth is a gospel of two hands, even as two hands must meet for the sound of a clap, so it is that the gospel stands comprised first of the conversation of Divine wisdom unto the sight and revelation of Yeshua HaMashiach D'Nazareth as Lord and Saviour, even the wisdom Sourced of God Almighty, as preached of HaMashiach saying "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon Thus rock I will build my church; and the gates of hell shall not prevail against it;" and "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." The second hand is the conversation of Divine supernatural power, even miraculous supernatural power given and granted of GOD Almighty unto the confirmation of Gospel message, as was pronounced saying of HaMashiach that "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believevst thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of mys elf: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

It Thus stands that power stands to evidence that the wisdom of the preaching of the cross is sourced of YAHWEH the ETERNAL FATHER from Whom is Sourced the power that stands the miracle's manifestation, moreover power too stands granted unto miraculous demonstration to evidence the excellence and superiority and supremacy of Divine strength above all other powers, even to the excellence above hell by the casting out of Devils, and too excellence beyond natural order by the resurrection of the dead. Divine power in Miraculous manifestation too stands granted that faith of the repentant be founded not on word no matter how oracular and eloquent, but on Divine power which is the Divine nature in its purity, even as 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;" and "For the Kingdom of God is not in word, but in power." Power was also divinely granted of God Almighty to stand unto the conversation of worship, even as was preached saying "And Moses and Aaron

went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." Divine power was too granted of God Almighty unto the manifestation of salvation, that the gospel demonstrate by Divine power lead unto repentance as by the confirmation of the reality of the Living God by the miracle, Even as HaMashiach commanded saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So the n after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

**SECTION 02: THE DIVINE SUPERNATURAL MIRACLE WORKING VIRTUE OF YESHUA HAMASHIACH: THE DIVINE OMNIPOTENCE OF GOD IN HAMASHIACH DEMONSTRATE AND THE DIVINE VIRTUE IN HAMASHIACH WHICH KNOWS NO FAILURE NOR LIMITATION IN ANY FORM:**

Appertaining Divine Authority, HaMashiach Yeshua D'Nazareth was of God Almighty in the Day of Atonement granted the hold of Lordship over all Creation, even as His Name was of God Almighty positioned unto standard of height excellent beyond all other Names (because in the spirit realm there is no separation between a name and its standards and potential of power and supernatural virtue), even the determining rank of authority over all creation, as preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth:" and "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 "But every man in his own order: HaMashiach the firstfruits; afterward they that are HaMashiach's at his coming. Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. the last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all;" and "That the God of our Lord Yeshua HaMashiach, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in HaMashiach, when he raised him from the dead, and set him at his own right hand in the heavenly places Far above all principality, and power, and might, and dominion, and every name that is named, not only in This world, but also in that which is to come: And hath put all things under his feet, and gave him to be

the head over all things to the church, Which is his body, the fulness of him that filleth all in all;" and "But one in a certain place thestofied, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Yeshua HaMashiach D'Nzareth stands power incarnate in that He is power unto the healing of every the conversation of sickness and disease, as He Himself did heal all sick and crippled and blind and deaf unto the casting out of every sickness and opening of blind eyes and of deaf hears and of loosening dumb tongues and of cleansing lepers and thrice raising the dead during His ministry. He too is power incarnate excellent beyond all hell in that never once did He encounter a demon He could not cast out, and powerful even unto singlehandedly triumphing over all hell. He too is power incarnate over nature even unto the rebuking of wind and calming down of sea storms, too power unto the transformation of water into wine. He is too power incarnate unto the conversation of the higher walk, even walking on raging waters preached saying "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Yeshua went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Yeshua spake unto them, saying, Be of good cheer; it is I; be not afraid:" where the waters above which HaMashiach walked signified both time and creation, preaching HaMashiach Yeshua the Eternal that stood before creation and too participated unto the creation of time, too did the waters signify creation, as HaMashiach is GOD Divine that made all things and Himself is not a creature, Thus HaMashiach the Divine and Eternal. **THUS THE PREACHING OF THE HAMASHIACH OF GOD ALMIGHTY THAT IS VIRTUE, EVEN YESHUA HAMASHIACH D'NZARETH DIVINE OMNIPOTENCE INCARNATE VICTORIOUS OVER ALL THINGS INCLUDING DEATH, EVEN THE LORD AND POWER OVER ALL CREATION!**

## **ARTICLE 11: THE SACRIFICIAL CALLING OF THE SON OF GOD:**

### **SECTION 01: THE PROPHETIC CONVERSATION AND SACRIFICE SOWED OF ABRAHAM IN THE MOUNT:**

As was preached saying "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to This day, In the mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done This thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice:" the blessing through Abraham to every family and all nations stands the conversation of the coming of the gospel of Yeshua HaMashiach D'Nazareth to every nation and door of the household of the sons of men, Thus the salvation drawn from all nations, as preached saying "And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth;" and "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Isaac, the sacrifice of Abraham, stood the signification of Yeshua HaMashiach D'Nazareth in that even as Isaac was the Only Begotten Son of the Promise, so it stands that HaMashiach was the Only Begotten Son of GOD, Thus by Abraham offering His Only Begotten was manifest the harvest of redemption to the House of Abraham the Nation of faith by GOD Almighty establishing the offering of Only Begotten Son Divine unto the dispensation of life eternal through HaMashiach the Living

Sacrifice, as preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved:" which dispensation of life was manifest by the blood and water that flowed out of the pierced side of HaMashiach, being miraculously not the guile of belly and intestines, but Divine blood and water, even the drink unto life eternal witnessed saying "But when they came to Yeshua, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." It too stands that Abraham's laying of Isaac upon the altar and raising him up therefrom too stood the signification and prophecy of HaMashiach Yeshua the coming eternal sacrifice that would die and be layed in the tomb, but upon the third day He would be revived from the grave by the power of God Almighty, and be again numbered among the living, as preached saying "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accountong that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Abraham too did prophecy the coming of HaMashiach where He said that GOD would provide Himself a Lamb, preaching Yeshua HaMashiach D'Nzareth pointed out of John the Baptist saying "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!" Moreover the saying of Abraham in saying in the mount of the LORD it shall be seen, This prophecy preached Calvary, even as that mount Moriah stands the Calvary sight of the sacrificed HaMashiach openly crucified before all creation, that by Him be manifest salvation to all willing to receive Him as Personal Lord and Saviour.

## **SECTION 02: THE DEMONSTRATION OF MOSES BY BRAZEN SERPENT:**

As was preached saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discourathed because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived;" This Thus stood the preaching of the Cross in that the serpents that afflicted Israel signified the demonic order of Satan purposed unto the condemnation of all men, the death being eternal perdition, yet the

raised brazen serpent of Moses signified HaMashiach that was nailed to His Cross and thereon raised and crucified, THAT IN BECOMING THE SERPENT THE ACCURSED CREATURE, HE ENTER INTO THE CURSE AND PULL PUT AND REDEEM ALL THE ACCURSED STANDING THEREIN, EVEN THE ACCURSED WILLING TO RECEIVE HIS LIBERATION AND REDEMPTION UNTO LIFE ETERNAL, AS THROUGH THE RECEPTION OF HIS LORDSHIP AND SALVATION, AS HE 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."

Thus as by sight was triggered the conversation of divine virtue unto deliverance from the serpent's venom, even the sight of the raised Brazen serpent, it stands that by the revelatory sight of the raised HaMashiach is triggered Divine supernatural virtue unto eternal salvation and deliverance from every conversation of iniquity and perdition and eternal condemnation by judgement. By the sight of the raised HaMashiach is too manifest the conversation of deliverance from demonic possession and every the conversation of satanic affliction and demonic oppression. By the sight of the raised HaMashiach is too manifest the conversation of liberation from poverty unto the inheritance and hold of Divine supernatural superabundant prosperity in the provision standards of JEHOVAH JIREH. By the revelatory sight of the raised HaMashiach is manifest the conversation of liberation from every the conversation of sickness, physical disorder and fleshly abnormality unto the perfect Divine health of JEHOVAH RAPHAH. By the revelatory sight of the cross of Yeshua HaMashiach is manifest everlasting life in the coming paradise of God Almighty. By the revelatory sight of the Crucified HaMashiach is manifest the conversation of peace and perfect rest and wholeness of soul and spirit regardless the conversation of physical jeopardy, danger, adversity and pain and affliction, even the Divine peace of JEHOVAH SHALOM. By the revelatory sight of the Crucified HaMashiach is too manifest the conversation of perfect cheerfulness and merriness of soul and spirit regardless the situation and environment.

### **SECTION 03: THE DIVINE ETERNAL PURPOSE AND POWER OF THE CROSS OF YESHUA HAMASHIACH AND THE HARVESTS OF THE DIVINE PURCHASES OF THE CROSS OF YESHUA HAMASHIACH:**

Thus it stands that HaMashiach was of God Almighty purposed and sent unto the burden of the cross, by which cross He was ordained and established the eternal Redeemer and Saviour, even the Redeemer from death and eternal condemnation unto life everlasting and eternal righteousness as by the divine Atonement established through His Blood. By His cross did HaMashiach too become the Healer, as by His stripes of Messianic Passion did HaMashiach stand ordained the Healer by His Name from every conversation of sickness and disease. By His Cross did HaMashiach too become the Provider and Prosperer, even that by His suffering of crown of thorns was He ordained of God Almighty the establishment of every heavenly treasure to mankind, and too the Lord and Proprietor of every treasure both celestial and terrestrial. By His Cross was HaMashiach made the giver of life, both physical life unto both first and second resurrection, as well as the communion unto everlasting life by His flesh and blood, and too by the coming partaking of the fruit of life in the Eden of God, as HaMashiach in mystery is the tree of life. By His cross and through His Name was HaMashiach

ordained and established the Deliverer from every conversation of demonic affliction and satanic oppression unto spiritual authority stronger than all demonic powers and principalities unto the binding and annulment of every demonic conversation and unto the casting out of Devils. By His Cross HaMashiach was too manifest the giver of blessings, even in that His cross alone stands the channel unto the dispensation of Heavenly blessings.

By His cross was HaMashiach too ordained the Peacemaker and Dispenser of peace, even the Peace and Lord of peace by Whom is manifest every the conversation of liberation from vexation of soul and spirit unto perfect wholeness of being and rest of soul and spirit in Divine glory. By His cross was HaMashiach ordained the Joy giver, even the redeemer from every conversation of grief and mourning of spirit and soul unto Divine joy, cheer and merriness, even as was 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." By His Cross was HaMashiach established the giver of grace, even as His is the Testament of grace preached saying "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach." Moreover by His Cross was HaMashiach made the Hallmark of Agape Love, even as love is measured by the standard of the sacrifice, there stands no greater sacrifice than that of the gift of the Son of GOD unto death.

## **ARTICLE 12: THE ONLY BEGOTTEN SON OF GOD:**

### **SECTION 01: THE ETERNAL DIVINE SONSHIP OF YESHUA HAMASHIACH D'NZARETH:**

It stands that even before He was born, Yeshua HaMashiach D'Nzareth stood Him the Anointed eternal HAMASHIACHOS, even MELCHIZEDECH King of Salem, about which MELCHIZEDECH it was preached saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all;" and "For This Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great Thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him:" Thus Yeshua HaMashiach D'Nzareth, the Only Son of God without brother or sister, This same HaMashiach was standing Priest and King in Heaven by the Name MELCHIZEDECH, through Which MELCHIZEDECH was stablished the order of ABRAHAMIC and Levitical atonement by priesthood before His full manifestation as Yeshua HaMashiach D'Nzareth. Thus Yeshua HaMashiach stood the Terrestrial HAMASHIACHOS long before His birth, which conversation stands a great mystery.

Moreover Yeshua HaMashiach D'Nzareth stands Him the Eternal Word of God Almighty subject to the will of the Eternal FATHER, proven subject by His conversation of submission even unto the suffering of Messianic Passion and Crucifixion, the greatest act of obedience, the proof of which submission was preached saying "And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, of it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away This cup from me: nevertheless, not My will, but thine be done.;" and "And he went a little farther, and fell on his face, and prayed, saying, O my Father, of it be possible, let This cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, of This cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words:" Thus HaMashiach evidenced Himself not just the Son of God by conversation of Divine

Nature, but too the Son of GOD by submission to the Father evidenced through perfect obedience unto the suffering of the Cross, as preached saying "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."

It too stands THAT THE ETERNAL GLORIOUS PERSON THAT IS YESHUA HAMASHIACH D'NZARETH IS THE DIVINE PERSON EXPRESSION OF THE ETERNAL YOUTHFULNESS OF YAHWEH THE ETERNAL, Being like unto the Eternal Father yet a form of His Glorious Divine Youthful Visage, as preached of the Apostle John saying "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 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."

## **SECTION 02: THE BLOOD OF THE PROVEN SON OF GOD THE ONLY BLOOD HONOURABLE AND DIVINE BEFORE GOD ALMIGHTY:**

The Divine conversation of Atonement of Yeshua HaMashiach D'Nzareth stands that Atonement is the conversation of the presentation of suffering before GOD Almighty, which suffering stands strong and sufficient as defined by Eternal Law and Divine Order unto the remission of the sins committed by the sinful, even the conversation of suffering worthy to stand the propitiation of the sins of the sinner, that the sinner be restored to original righteousness in covenant of worship, and it stands that every conversation of atonement demands the shedding of blood in that by the death of the slain sacrifice and by the sprinkling of the sacrifices blood is established the propitiation unto sinner's remission and redemption by sacrifice, that by the death of the one be given life to the other, Thus is the Doctrine of Sacrificial pardon in Eternal Law's accordance, that the wrath of judgement by accusation dies with the death of the sacrificial substitute unto the new life to the sinner as by the suffering of the sacrifice, which conversation leads to the virtue of the blood of HaMashiach the only shed blood by sacrifice in Messianic Passion and Crucifixion worthy unto the cleansing of every sinner, and unto the dispensation of the Divine Atonement established and manifest in the Testament of grace and redemption by the reception of His Messianic Lordship, as 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. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after Thus the judgment: So HaMashiach was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." IT THUS STANDS THAT HAMASHIACH BEING THE OFFERING PERFECT, PURE AND DIVINE IN ALL THE CONVERSATIONS BOTH OF HIS DIVINE ETERNAL EXISTENCE AND TERRESTRIAL PILGRIMAGE, HIS BLOOD STANDS PERFECT PURE AND DIVINE BEFORE GOD ALMIGHTY WITHOUT THE SLIGHTEST CONVERSATION OF BLEMISH, WHERE HIS BLOOD STANDS WORTHY TO REDEEM AND CLEANSE FROM EVERY THE CONVERSATION OF INIQUITY, WHICH BLOOD ALSO STOOD UNTO THE DISPENSATION OF THE MESSIANIC TESTAMENT, AS IT WAS RECEIVED AND PRONOUNCED OF THE ETERNAL FATHER THE PROPITIATION UNTO INSTITUTION OF MESSIANIC TESTAMENT IN THE ORDINANCE OF THE BLOOD OF YESHUA HAMASHIACH D'NZARETH SHED DURING MESSIANIC PASSION AND CRUCIFIXION THROUGH THE SPRINKLING OF THE SAME UPON HEAVENLY ALTAR, IN WEIGHT OF ORDINANCE AS THE DRINK AND COMMUNION BOTH TO LIFE EVERLASTING AND UNTO THE INHERITANCE OF THE DIVINE NATURE.

It too stands that the blood of HaMashiach is the Passover seal unto Divine protective power from every the device and conversation of affliction, even the Divine cover unto eternal protection in Messianic Safeguard, that the enemy, death and destruction Passover every the soul sealed by the blood of HaMashiach, the blood of HaMashiach being the secret place of the Most High 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 13: THE LABOUR OF THE SON OF GOD UNTO DIVINE ATONEMENT BY HIS BLOOD:**

### **SECTION 01: THE SPEECH OF THE BLOOD OF A SON OF MAN:**

IN THE CONVERSATION OF BLOOD VIRTUE, AS WAS WITNESSED SAYING "AND ADAM KNEW EVE HIS WIFE; AND SHE conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? Of thou doest well, shalt thou not be accepted? and of thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth:" it stands that the power of blood is the power of life hold unto Sacrificial atonement preached of YAHWEH, as was preached saying "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul:" Thus Abel stood in the revelation of the atoning virtue of blood even unto offering the excellent sacrifice of fat prime lambs to establish divine pardon by the sacrifice and atonement that demands blood, and in that reason his sacrifice was respected and received of GOD, but because the offering of Cain stood without blood, it was not respected of God, as by blood is the sacrifice established acceptable unto Atonement.

Moreover blood holds speaking virtue, even in that the blood of Abel spoke unto Cain's condemnation, even as the speech of blood is the testimonial memorial and Halmark unto either atonement or condemnation, it therefore stands that Abel's blood spoke unto death and the curse, but the blood of HaMashiach shed during Messianic Passion and Crucifixion spoke unto better things, even unto the dispensation of life everlasting by the petition unto divine pardon, where the blood that HaMashiach sprinkled on the heavenly altar, that same blood spoke and orated unto the institution of Messianic Testament, which prayer GOD honoured and answered by altar's testimony in acknowledgement of blood's right unto atoning virtue, even as was preached saying " But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the General assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Yeshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

## **SECTION 02: THE BETTER THINGS SPOKEN OF THE BLOOD OF YESHUA HAMASHIACH:**

Even as the blood of Abel spoke unto condemnation, it stands that the blood of HaMashiach spoke unto better things, being sprinkled upon the Heavenly altar, the blood of HaMashiach petitioned and spoke unto righteousness, even the restoration of perfect standing before the Eye of god Almighty being washed by the blood unto the full restoration of Divine communion and Heavenly citizenship. The blood of HaMashiach spoke too unto eternal salvation, even the conversation of deliverance from first death by the coming first resurrection, and unto the conversation of deliverance from every the conversation of second death the condemnation and eternal perdition manifest the casting into lake of fire unto persecution there without end, even eternal suffering of unimaginable pain without moment of freedom from the affliction forevermore. The blood of HaMashiach too spoke unto deliverance from every the conversation of demonic affliction and satanic persecution, even deliverance from satanic oppression and demonic possession by the application of the Name of Yeshua HaMashiach D'Nazareth that is Divine authority unto the determination of spiritual manifestation that births terrestrial reality, even the authority unto the determination of Heavenly Court's resolution and determination unto binding in Heaven that then causes binding on earth, and the divine authority of loosening in Heaven unto the manifestation of terrestrial loosening. The blood of HaMashiach too petitioned and spoke unto divine be virtue, even the deliverance from every the conversation of sickness and every form of physical deformity unto perfect health of body, soul and spirit.

The blood of HaMashiach that flowed out of the piercings of the crown of thorns did speak unto petitioning Divine liberation from poverty unto prosperity, even the standard of divine supernatural prosperity that can be established only by the Hand of God Almighty. Moreover the blood of HaMashiach did too speak unto the conversation of petition unto the hold and reward of life everlasting, even divine glory in the paradise of God Almighty unto the sight and knowledge of the Face of God and to the hold of Majesty and eternal priesthood in the presence and City of God Almighty. The blood of HaMashiach that flowed out of His chastening did petition unto the conversation of the restoration and dispensation of perfect peace, even wholeness and rest of soul in Divine glory. the blood of HaMashiach did too petition unto the dispensation of joy, even the conversation of unquenchable merriness and cheerfulness of spirit and soul regardless the situation at hand. the blood of HaMashiach did too petition unto the dispensation of grace that though all men stand unworthy, yet to each the soul Willing to be granted the hold of salvation.

## **SECTION 03: THE NEW TESTAMENT OF THE DIVINE ATONEMENT (MANIFEST BY ACCUSATION'S APPEASEMENT IN THE SPRINKLING OF THE BLOOD OF THE LAMB OF GOD):**

The title Satan literally means the accuser, because that even as Satan and his Kingdom labours unto the eternal condemnation of the souls of man, being unable of his own strength and ability and accord to condemn men, Satan understood that by the conversation of iniquity is established the condemnation of human souls, Thus Satan understood that by building a Kingdom unto the abounding of sin would he then stand before God Almighty and present accusations against every human soul unto eternal condemnation by sinful work through judgement, even accusing men before God the Judge obligated to enforce the hallowed stipulations of eternal law including the eternal damnation and perdition of every creature bearing sin. Thus the title and practice of Satan preached saying "And he shewed me Joshua the high priest standing before the angel of the LORD,

and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not Thus a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with chantage of raiment;" and "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:"

It stands a strong mystery that upon the cross, every satanic accusations and every the conversation of iniquity was scribed upon HaMashiach Who, during the outflow of blood from His wounds, being nailed to the cross, the blood flowed out of HaMashiach and erased every the conversation of iniquity that every the recipient of His Lordship and salvation be granted Divine clean slate and blank letter appertaining every the conversation of iniquity, as was preached saying "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of HaMashiach: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;" Thus through HaMashiach is manifest victory over every the satanic accusation, even victory established by the blood of the Lamb, by word of testimony in the personal experience of the Lordship of HaMashiach in the readiness of death for HaMashiach's sake, by which is manifest the coming of salvation by witness, the coming of Divine Strength demonstrate in the power and authority of HaMashiach, and the manifestation of the Heavenly Kingdom, even the will of God Almighty through the service of His Saints the redeemed.

Even as Testament stands the conversation of covenant of witness, Thus HaMashiach stands the Testator of the covenant of the witness of His redeeming virtue achieved and purchased by His Cross, Thus HaMashiach was ordained Priest of the New Testament, as preached saying "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh Thus honour unto himself, but he that is called of God, as was Aaron. So also HaMashiach glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the

author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec."

#### **SECTION 04: THE DIVINE CLEANSING VIRTUE ENCAPSULATED IN THE BLOOD OF YESHUA HAMASHIACH:**

Appertaining the witness of the cleansing power of the Blood, it stands that Blood of Yeshua HaMashiach D'Nzareth bears divine supernatural power to cleanse from all sin and establish perfect purity unto righteousness acceptable and pleasing before the Eye of God in all conversations, even as was preached saying "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Thus the Blood of Yeshua stands strong to wash away from every the conversation of sin and iniquity, even as was preached saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

It Thus stands that only the blood of Yeshua HaMashiach D'Nzareth stands strong to wash from every the conversation of sin and iniquity, where the action of washing is the reception of the Lordship of Yeshua HaMashiach D'Nzareth by the Word of faith, even where receiving Yeshua as personal Lord and Saviour is the conversation by which He comes into the sinner's heart and by His Blood washes it until the heart is cleansed unto perfect purity before God Almighty, even as preached saying "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 THE BLOOD OF YESHUA HAMASHIACH D'NZARETH STANDS THE DIVINE SIGNATORY EMBLEM UNTO PERFECT AND ETERNAL RIGHTEOUSNESS BEFORE GOD ALMIGHTY, WHICH BLOOD HOLDS PERFECT DIVINE VIRTUE UNTO THE ONLY ORDER OF CLEANSING STANDARD STRONG IN ENDURANCE FAR BEYOND ETERNITY'S FURTHEST AEON.**

## **ARTICLE 14: HIM GOD INCARNATE NUMBERED AMONG THE SONS OF MAN:**

### **SECTION 01: THE CHILDHOOD OF YESHUA HAMASHIACH D'NZARETH:**

Again quoted, 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:" In the knowledge that HaMashiach forfeited divinity among men unto Calvary's achievement as Yeshua D'Nzareth, it Thus stands that Yeshua HaMashiach D'Nzareth was too born an infant that grew as all natural children do, but His growing was not just in fleshly size, but too in divinity, wisdom, revelation and favour with God and man, even as witnessed saying "And Yeshua increased in wisdom and stature, and in favour with God and man." Moreover as preached saying "Children, obey your parents in the Lord: for Thus is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth;" and "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee;" and "Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee:" it Thus stands that all children bear divine calling unto submission to parents, even perfect honour and obedience in submission, which conversation was too manifest in the HaMashiach Child Yeshua, even that preached of His childhood saying "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart."

Moreover appertaining His Divine wisdom in childhood, it was preached of the HaMashiach Child saying "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Yeshua tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou Thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them:" Thus even in the knowledge of His Divine nature proven by Him pronouncing to Mary and Joseph that YAHWEH the ETERNAL FATHER was His FATHER about Whose business He was minded, in that knowledge of His Divinity and in the standard of Divine wisdom and revelation did HaMashiach show and prove the excellence of His wisdom by confounding doctors of the law, yet He being at the tender age of twelve strong in wisdom unto the marvel of all his hearers, even confounding them wisest about the law and Holy Scriptures.

## **SECTION 02: YESHUA D'NZARETH THE HUMBLE NAZARENE CARPENTER:**

Even as Joseph the Husband of Mary and son of David, This Joseph bore the profession of Carpentry, even as witnessed saying that "And it came to pass, that when Yeshua had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath Thus man Thus wisdom, and these mighty works? Is not Thus the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath Thus man all these things? And they were offended in him. But Yeshua said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief:" it Thus stands, as in accordance with Jewish custom, that Yeshua HaMashiach D'Nzareth did too adopt the profession of Carpentry, even as preached saying that "And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath This man these things? and what wisdom is This which is given unto him, that even such mighty works are wrought by his hands? Is not Thus the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him:" Thus HaMashiach was by vocation and professional practice a Carpenter until the age of Thirty.

Thus as was preached saying "Now when all the people were baptized, it came to pass, that Yeshua also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Yeshua himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli:" it Thus stands that even though Yeshua HaMashiach D'Nzareth was the Son of the Living God, He lived a very humble and silent hidden life in perfect meekness, even until the age of thirty, where at His Baptism only John the Baptist was granted the Divine revelation unto the knowledge of This Yeshua D'Nzareth as HaMashiach and Messiah the Prince, Thus none could have known Him as the Son of GOD before His Ministry, which stands strong in that the friends He once kept company were ignorant of His Divinity to the extent that they thought He had lost sanity unto the practice of His ministry, even as preached saying "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself."

## **SECTION 03: THE HAMASHIACH THAT REVOLUTIONIZED HISTORY IN ONLY THREE YEARS AND BY THREE DAYS:**

It stands that appertaining ministry, in only three years did HaMashiach revolutionize history through the introduction of the first Pentecostal ministry made manifest and evident by the conversation of a standard of oracular wisdom unknown since creation, even wisdom that far excels and surpasses Solomon's every conversation, even the wisdom of preaching and Doctrine that the hearses acknowledged to be a standard Divine beyond human intellectual capacity of formulation, which Doctrine is so strong that it to This day stands applied in reference of gospel book accounts written not of HaMashiach but of His followers unto transgenerational education about the Divine phenomenal sayings of God which His generation mistook for a common Carpenter. The wisdom of HaMashiach stood so strong that even the rulers of His nation plotted unto His betrayal and death because His conversation stood too great and strong for them to remain in refute, as preached

saying "the Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him;" and "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? the officers answered, Never man spake like This man;" and "And Yeshua returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is Thus scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not Thus Joseph's son?"

Moreover by His Pentecostal ministry did HaMashiach revolutionize history through the introduction of signs, miracles and wonders during His preaching unto His Gospel message confirmation, even the conversation of healing the sick, raising the dead, opening blind eyes, deaf ears and loosening dumb tongues, casting out Devils, walking on water, feeding multitudes by multiplying bread and fish, even the conversations of Divine supernatural miracle working power that could be established only by the Hand of God- which pattern of ministry is the standard of Apostleship, as preached about HaMashiach saying "That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Yeshua D'Nzareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanthed on a tree: Him God raised up the third day, and shewed him openly."

It too stands that in three days did HaMashiach revolutionize history, even by the conversation of His Messianic Passion and Crucifixion and resurrection, because that by the conversation of His suffering was manifest the divine conversation and order of redemption and reconciliation and restoration of all things unto God Almighty being so encapsulated in the Cross of Yeshua HaMashiach D'Nzareth: Thus by the cross was manifest the dispensation of salvation, righteousness, grace, love, peace, joy, comfort, prosperity, health, deliverance, authority and life, all which conversations shall endure beyond eternity's furthest aeon. Thus in only three days did HaMashiach establish eternal redemption to all the generations of man from Adam until the day of judgement, **THUS THE MOST POWERFUL REALITY OF YESHUA HAMASHIACH D'NZARETH STANDS THE ERECTION OF HIS CROSS, BECAUSE BY HIS DEATH WAS MANIFEST THE DISPENSATION OF LIFE AND GLORY EVERLASTING TO ALL CREATION MANAGED BY TIME HIS CREATURE, EVEN EVERYTHING UNDER TIME'S CUSTODY AS IN TIME'S MINISTRY AND ANSWER UNTO GOD ALMIGHTY, BECAUSE THE PURPOSE OF TIME IS TO ESTABLISH THE ORDER OF THE PREACHING OF THE CROSS BY BOTH SIGNIFICATION AND RECORD OF THE REALITY AND INFLUENCE OF CROSS' ERECTION.**

## **ARTICLE 15: THE MESSIANIC PASSION AND CRUCIFIXION OF THE SON OF GOD:**

### **SECTION 01: THE DIVINE ETERNAL RECORD OF THE MESSIANIC PASSION AND CRUCIFIXION OF YESHUA HAMASHIACH D'NZARETH:**

Even as the cross of Yeshua HaMashiach D'Nzareth stands the conversation of the dispensation of the sevenfold redemptive purchased by Calvary's erection, the first witness (quoted verse by verse) appertaining the Messianic Passion and Crucifixion of HaMashiach stands Matthew saying:

"When the morning was come, all the chief priests and elders of the people took counsel against Yeshua to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thounto that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, the field of blood, unto This day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Yeshua stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Yeshua said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Yeshua which is called HaMashiach?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things This day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Yeshua.

21 the governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Yeshua which is called HaMashiach? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of This just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Yeshua, he delivered him to be crucified.

27 Then the soldiers of the governor took Yeshua into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, **THIS IS YESHUA the KING of the JEWS.**

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. Of thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. Of he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, of he will have him: for he said, I am the Son of God.

44 the thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Yeshua cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, Thus man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 the rest said, Let be, let us see whether Elias will come to save him.

50 Yeshua, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Yeshua, saw the earthquake, and those things that were done, they feared greatly, saying, Truly Thus was the Son of God.

55 And many women were there beholding afar off, which followed Yeshua from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Yeshua' disciple:

58 He went to Pilate, and begged the body of Yeshua. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary MaGodalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

**The second recorded account is that of Mark saying:**

" And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Yeshua, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Yeshua yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Yeshua, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, the KING of the JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let HaMashiach the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Yeshua cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Yeshua cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly Thus man was the Son of God.

40 There were also women looking on afar off: among whom was Mary MaGodalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the preparation, th at is, the day before the sabbath,

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate, and craved the body of Yeshua.

44 And Pilate marvelled of he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary MaGodalene and Mary the mother of Joses beheld where he was laid."

**The third account stands that of Luke saying:**

"And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found Thus fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is HaMashiach a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in Thus man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to Thus place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Yeshua, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought Thus man unto me, as one that pervertheth the people: and, behold, I, having examined him before you, have found no fault in Thus man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent younto him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with Thus man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Yeshua, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Yeshua to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Yeshua.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Yeshua turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For of they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Yeshua, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, of he be HaMashiach, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, Of thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THUS IS the KING of the JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be HaMashiach, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but Thus man hath done nothing amiss.

42 And he said unto Yeshua, Lord, remember me when thou comest into thy Kingdom.

43 And Yeshua said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Yeshua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said Thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly Thus was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smothed their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (the same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the Kingdom of God.

52 Thus man went unto Pilate, and begged the body of Yeshua.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

**The fourth account and witness is that of the Apostle John saying:**

"Then Pilate therefore took Yeshua, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Yeshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 the Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Yeshua, Whence art thou? But Yeshua gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Yeshua answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, Of thou let Thus man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

13 When Pilate therefore heard that saying, he brought Yeshua forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the chief priests answered, We have no king but Caesar.

16 Then delivered he him therefore unto them to be crucified. And they took Yeshua, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Yeshua in the midst.

19 And Pilate wrothe a title, and put it on the cross. And the writing was, YESHUA D'NZARETH the KING of the JEWS.

20 Thus title then read many of the Jews: for the place where Yeshua was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Yeshua, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Yeshua his mother, and his mother's sister, Mary the wife of Cleophas, and Mary MaGodalene.

26 When Yeshua therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After Thus, Yeshua knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Yeshua therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 the Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Yeshua, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after Thus Joseph of Arimathaea, being a disciple of Yeshua, but secretly for fear of the Jews, besought Pilate that he might take away the body of Yeshua: and Pilate gave him leave. He came therefore, and took the body of Yeshua.

39 And there came also Nicodemus, which at the first came to Yeshua by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Yeshua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Yeshua therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

## **SECTION 02: HAMASHIACH YESHUA THE PASSOVER OF GOD ALMIGHTY:**

The Passover conversation stands quoted saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, Thus month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the thenth day of Thus month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And of the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in hasthe: it is the LORD's passover. For I will pass through the land of Egypt Thus night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will executhe judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And This day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in Thus selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe This day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eatheth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

Moreover it was further preached that "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe Thus thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep Thus service. And it shall come to pass, when your children shall say unto you, What mean ye by Thus service? That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the

children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

It Thus stands that Yeshua HaMashiach D'Nzareth is the Divine Passover in that He is the Passover Lamb slain sacrificially unto divine atonement, moreover His flesh and blood stand the communion of life eternal, even as He preached saying "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. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever." It too stands that the blood of the Passover lamb signified the blood of HaMashiach, even in that the divine sealing of the door by the blood there placed in a cross sign preached the blood of HaMashiach shed during Calvary's erection that there be established the Divine Passover to every the soul sealed by the blood of HaMashiach, even the passing over of second death by the immunity established by the seal of the Messianic blood of HaMashiach. Moreover the spoiling of Egypt by Israel preached the restoration of Divine wealth and prosperity by the sons of God as by divine right by Calvary's accomplishment. It too stands that Egypt signified the world and Israel the Church of Yeshua HaMashiach, where the Church was to be liberated and victorious from all the world's persecution and affliction, and too the conversation of the coming judgement, where Egypt suffered death but not Israel, preaching the coming suffering of eternal damnation to the world but not to the saints, as the Church stands sealed by the Blood of HaMashiach. Also, the unleavened bread signified the flesh of HaMashiach pure and perfect in all holiness without blame, even as leaven represented sin.

## **ARTICLE 16: THE RECORD OF THE APPEARANCES OF THE SON OF GOD AFTER HIS RESURRECTION:**

### **SECTION 01: EN ROUTE TO EMMAUS:**

The first here discussed appearance of the resurrected HaMashiach was that to Cleopas and his colleague saying "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Yeshua himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Yeshua D'Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all Thus, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 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 village, whither 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."

### **SECTION 02: APPEARANCE TO MARY:**

The first witnessed appearance of the resurrected HaMashiach stood that to Mary Magdalene, even as preached saying "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Yeshua had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him. And when she had Thus said, she turned herself back, and saw Yeshua standing, and knew not that it was Yeshua. Yeshua saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, of thou have borne him hence, tell me where thou hast laid him, and I will take him away. Yeshua saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Yeshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her:"

### **SECTION 03: APPEARANCE TO THE WOMEN:**

HaMashiach did appear to the women that desired to embalm His Body, even as was preached saying "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Yeshua met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Yeshua unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

### **SECTION 04: APPEARANCE TO PETER:**

HaMashiach did too appear to Peter, even as was testified to Cleopas and his companion having returned from the road of Emmaus.

### **SECTION 05: APPEARANCE TO THE APOSTLES:**

Among the conversations of the appearances of the resurrected HaMashiach to His Disciples, one stands preached saying "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Yeshua and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. Then said Yeshua to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said Thus, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained;" the second was preached saying "But Thomas, one of the twelve, called Didymus, was not with them when Yeshua came. the other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Yeshua, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God. Yeshua saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Yeshua in the presence of his disciples, which are not written in This book: But these are written, that ye might believe that Yeshua is the HaMashiach, the Son of God; and that believing ye might have life through his name."

The third appearance stands that preached saying "After these things Yeshua shewed himself again to the disciples at the sea of Tiberias; and on Thus wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Yeshua stood on the shore: but the disciples knew not that it was Yeshua. Then Yeshua saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye

shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Yeshua loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Yeshua saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and forty and three: and for all there were so many, yet was not the net broken. Yeshua saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Yeshua then cometh, and taketh bread, and giveth them, and fish likewise. Thus is now the third time that Yeshua shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Yeshua saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Yeshua saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whiter thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whiter thou wouldest not. Thus spake he, signifying by what death he should glorify God. And when he had spoken Thus, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Yeshua loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Yeshua, Lord, and what shall Thus man do? Yeshua saith unto him, Of I will that he tarry till I come, what is that to thee? follow thou me. Then went Thus saying abroad among the brethren, that that disciple should not die: yet Yeshua said not unto him, He shall not die; but, Of I will that he tarry till I come, what is that to thee? Thus is the disciple which thestofieth of these things, and wrothe these things: and we know that his testimony is true. And there are also many other things which Yeshua did, the which, of they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

The fourth appearance stands that preached saying And they told what things were done in the way, and how he was known of them in breaking of bread. And as they Thus spake, Yeshua himself stood in the midst of them, and saith unto them, Peace be unto you. But they were therrofied and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had Thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. 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. And he led

them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen."

A fifth appearance of HaMashiach to His disciples stands that preached saying "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 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."

A sixth appearance of HaMashiach to His disciples stands preached saying "Then the eleven disciples went away into Galilee, into a mountain where Yeshua had appointed them. And when they saw him, they worshipped him: but some doubted. And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. 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"

#### **SECTION 06: THE FORTY DAY MESSIANIC APOSTOLIC CONVENTION:**

It too stands that after His resurrection, HaMashiach conducted a forty day doctrinal sermon of to His Disciples, even as preached saying " To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at Thus time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

## **ARTICLE 17: THE ASCENSION OF THE SON OF GOD UNTO DIVINE MAJESTY:**

### **SECTION 01: DIVINE APPOINTMENT UNTO MESSIANIC LORDSHIP OVER HEAVEN AND EARTH:**

It stands that there must be a differentiation between the two ascensions of Yeshua HaMashiach D'Nzareth, the first stands noted saying that "And when she had thus said, she turned herself back, and saw Yeshua standing, and knew not that it was Yeshua. Yeshua saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, of thou have borne him hence, tell me where thou hast laid him, and I will take him away. Yeshua saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Yeshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God:" Thus here, immediately after His resurrection did HaMashiach wear the garments of priesthood that He received from the Angels, even pronouncing to Mary that she was not to touch Him else He be corrupted before Atonement's presentation, Thus was He Holy unto going to the FATHER, even as He pronounced His intended Ascension, by which He would stand Priest in Day of Atonement unto the conversation of eternal divine redemption and reconciliation by purchase through the sprinkling of Divine blood shed during Messianic Passion in accordance with eternal law, even unto righteousness, salvation, prosperity, health, life, peace, joy and authority, all in His Holy Name. It thus stands that during first Ascension, HaMashiach did stand before God Almighty and the Angel of the LORD having called for any worthy to Atonements establishment by the offering sufficient in order of Sacrificial propitiation, HaMashiach did step forward to sprinkle His blood upon the altar before the THRONE of HIM YAHWEH JEHOVAH SABAOTH the ETERNAL FATHER I AM, which altar declared the blood of HaMashiach worthy unto the propitiation; moreover it too stands that the sufferings of HaMashiach were weighed on the Heavenly Scale of GOD Almighty and declared sufficient in weight unto redeeming virtue through Messianic Atonement, unto the divine utterance of the ETERNAL FATHER THAT BIRTHED THE INTITUTION OF THE MESSIANIC TESTAMENT, EVEN THE CONVERSATION OF REDEMPTION BY THE BLOOD OF THE LAMB.

Thus First Ascension was concluded by the Divine grant of Messianic Lordship as Testator of the New Testament, and the positioning of Name above all Names in Lordship over all creation, again as preached saying "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "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."

## **SECTION 02: THE APPOINTMENT UNTO THE PRINCIPALITY OVER ALL EARTHLY KINGS AND RULERSHIP:**

As was preached of the prophet Daniel saying "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed:" it Thus stands that Daniel stood in witness of First ascension unto Messianic Atonement, where HaMashiach ascended in to Heaven was ushered into the Heavenly Court and granted right of stewardship before the Throne of God Almighty in audience of all Heaven, Angelic History and too the order of the Accuser; by which audience before God Almighty did HaMashiach establish the Atonement unto the Blessing and granting of JEHOVAH SABAOTH, even unto a site terrestrial dominion hold, unto divine glory and virtue, and unto Messianic Kingdom hold over all the nations of mankind, Thus all nations, in accordance with Divine ordinance defined in the ordinances and principles of the Authority of the Kingdom and THRONE of God Almighty, all Kingdoms and nations, all people and languages stand eternally accounted to YESHUA D'NZARETH the HAMASHIACH of GOD, even as witnessed in title as "the Prince of the Kings of the Earth" by the Apostle John saying "And from Yeshua HaMashiach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." All nations therefore bear Divine summoning of submission and accountability to HaMashiach, as shall be evidenced at Judgement Day.

As was preached saying "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him;" and "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me:" it His stands that Yeshua HaMashiach D'Nzareth is the Eternal Divine Judge that shall stand to judge all nations and cities, even all nations and generations unto eternal sentence either to life everlasting, or unto eternal condemnation, as stipulated by Gospel's standard and by eternal law's stipulation. It too stands that HaMashiach is at The Tree of life that shall stand unto Divine eternal healing of nations, even the leaves of Divine National healing because that by the cross of Yeshua HaMashiach D'Nzareth is manifest divine healing Virtue unto the redemption of all nations willing to come and bow their knees unto the hold of HaMashiach's healing virtue, even eternal law's Doctrine of national redemption.

## **SECTION 03: DIVINE MAJESTY AT THE RIGHT HAND OF THE LIVING GOD:**

The conversation of the second ascension stands the conversation whereby after the conclusion of the appearances of His resurrection did HaMashiach journey with His Disciples unto the Mount where He then pronounced to them the great commission of the Church of Yeshua HaMashiach and then He began to Ascend upwards and was caught up into the clouds and ascended into Heaven and was ushered into the Temple of GOD, where there was there a Throne and crown prearranged for Him at the right Hand of God Almighty, where He then sat and there He remains seated until the command of His second coming; Thus about This second Ascension, even the Ascension from the

Mount of Olives (The Mount of Divine Anointed One The Olive of God Almighty) The Lord's Anointed HaMashiach, even the Mount of Olives prophesied to stand the return site where HaMashiach's feet shall first touch during His third coming, even the Mount of Olives, it was preached saying "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy:" and "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? Thus same Yeshua, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey;" and "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Yeshua standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

It Thus stands that HaMashiach in This moment sits upon the Heavenly throne set at God's Right Hand, even the throne that grants HaMashiach access and control over all things Heavenly and earthly, even unto the majesty and Lordship over all creation preached saying "That the God of our Lord Yeshua HaMashiach, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in HaMashiach, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in This world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church;" and "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. the last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him."

#### **SECTION 04: DIVINE GRANT OF MESSIANIC AUTHORITY UNTO JUDGEMENT:**

It stands that there shall be a day of judgement, even the second resurrection where all men ever having lived shall be raised from the dead by the power of HaMashiach, he'll releasing all the souls therein, and each soul shall stand unto judgement before GOD Almighty, each man in accordance with his respective works, and each man without Name recorded in the Lamb's Book of Life shall be cast into the lake of fire unto eternal perdition and never ending condemnation. Moreover Yeshua HaMashiach stands the Lamb of God the Proprietor of the Book of Life, where the conversation of Name's recording in the Book of Life is established to those the redeemed and worthy through the reception of the Salvation and Lordship of Yeshua HaMashiach by word of faith 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." It too stands that death and hell shall be cast into the Lake of fire, Thus if the flame of hell is strong beyond affliction imaginable, how painful then is the flame of the lake of fire, even the flame strong enough to burn the flame of hell.

Thus appertaining judgement day it was preached saying, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." **MOREOVER, HAMASHIACH YESHUA D'NZARETH IS THE DIVINE ETERNAL JUDGE THAT SHALL ESTABLISH JUDGEMENT AT THE RIGHT HAND OF GOD,** even as He pronounced to the damned Scribes and Elders that fought unto His Death that even they would too see Him seated at the right hand of God (which were pronounced unto greater damnation, Thus the only throne of God they will see is that of judgement day, and there they will see HaMashiach at the right Hand of God), saying "And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Yeshua held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the HaMashiach, the Son of God. Yeshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

## **ARTICLE 18: THE DIVINE GRANT OF THE SON OF GOD'S AUTHORITATIVE ENTITLEMENT AND EMPOWERMENT APPERTAINING MESSIANIC LORDSHIP:**

### **SECTION 01: THE LORD OVER ALL CONVERSATIONS OF EXISTENCE:**

Definitively, Lordship stands the conversation of supremacy manifest by supreme ranking unto the authority of the determination of every the object and event and conversation manifest in the portfolio one presides over in title of lord in reference to ordination of Majesty, Thus Messianic Lordship stands the conversation of height and supremacy of authority over the Testament that one presides over by Divine be ordination as Testator (as stipulated in eternal law), Thus the Lordship of Yeshua HaMashiach D'Nazareth stands the conversation of His achievement by suffering of Passover Crucifixion and Passion unto Divine ordination of rank of supremacy appertaining the authority of right unto the determination of every the conversation of both celestial and Terrestrial Manifestation, Thus HaMashiach Yeshua D'Nazareth is Lord over Heaven and Earth, as preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth;" and as again quoted yet intentional to note that "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father."

Thus HaMashiach stands Lord over all Heavenly Host, even into the commandeering of the Hosts of JEHOVAH ADONAI SABAOTH, which conversation was proven in Jishua 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;" and HaMashiach is too the Lord and Commandeerer of the Armies of the Saints of God Almighty, as preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Being The Prince of the Kings of the Earth, it Thus follows that HaMashiach Yeshua D'Nazareth bears Divine authority unto the conversation of the determination of every the manifestation in every the nation and community of mankind in all the earth and throughout all generations, as preached saying "And the times of Thus ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

## **SECTION 02: THE LORD HIGHER THAN EVERY THE CONVERSATION OF SATANIC CRAFT AND DEMONIC PRINCIPALITIES:**

Appertaining the history of the Kingdom of darkness, it stands that there was once a great Archangel named Lucifer, which Archangel stood chief appertaining worship's presentation, where all musical instruments were built of God in him, which Lucifer would lead heavenly worship and by His wings he would bear the weight of the descending glory of God until it sat upon the Heavenly Throne of the Mount of the Assembly and then would Lucifer cover the throne with His wings. But Lucifer lusted in heart unto desire of receiving worship, and in the pursuit of becoming the glorified did Lucifer deceive a third of the Heavenly Host in rebellion against GOD Almighty, but being defeated they were cast out of heaven and in forfeiture of Divine glory, they then became demonic beings led by Lucifer, who became the devil Beelzebub and Satan the accuser. Thus stands the condemnation preached saying "That thou shalt take up This 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 carcasse trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned."

It too was pronounced about Lucifer 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;" and "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."

It stands that HaMashiach Yeshua D'Nzareth did singlehandedly triumphed over very all the Kingdom of hell, where out of the bottomless pit He ascended, being transfigured unto the conversation of Divine Celestial glory, triumphing over Satan by His power and crushing with foot in the head of the paralyzed Satan unable to stand before the glory of HaMashiach, and by that conversation it stands ordained even that by the Omnipotence of His Divine glory is HaMashiach powerful over all hell. It too stands that HaMashiach holds a Name above all Names, even the Lordship of Name to the which all creation including Satan and every demon and demonic principality bows to, even. In the Acknowledgement of His Messianic Lordship, as preached saying "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father." It too stands that the Name of Yeshua HaMashiach D'Nzareth stands strong unto the casting out of Devils from the souls in which they reside and the lives that they afflict and oppress, even as was preached saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." It too stands that through the practice and exploitation of the Heavenly Kingdom is manifest through the name of HaMashiach the conversation of the binding and annulling of demonic activity, even unto the pulling down of demonic principalities and all powers planted of Satan over all nations, as preached saying "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in HaMashiach Yeshua our Lord;" and "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;" and "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

### **SECTION 03: THE LORD HAMASHIACH THE DISPENSATION OF EVERY THE CONVERSATION OF DIVINE GLORY AND GOODNESS:**

It stands that Yeshua HaMashiach D'Nzareth is Divine goodness Incarnate, even in that by Him and in Him Aline, and through Him and of Him is manifest the conversation of Messianic redemption, by which redemption is manifest the right unto hold of witness of every the conversation and order of the goodness and blessings of God Almighty, even in that the blessing is the conversation of Divine goodness granted by the Throne of God Almighty only to the worthy standing righteous unto the benefits of the Throne of YEHOVAH SABAOTH, the worthy being them the citizens of the Kingdom of God Almighty- which worthiness, Grant and reinstatement of divine Heavenly Citizenship is manifest only by the cleansing and righteousness through the cross of Yeshua HaMashiach D'Nzareth even by Word of faith unto the hold of His Redeeming Virtue, and by the grace of revelation through the divine supernatural redeeming power of the Son of GOD. It too standa that only through HaMashiach is manifest the dispensation of Divine blessing, even as He is Lord unto the directive and determination of both grant and administration unto blessing's manifestation and testimonial reality, and Thus the goodness of GOD Incarnate, as all goodness was of God divinely encapsulated in Him. Moreover it too stands that HaMashiach is the conversation of goodness because I hat by His Cross was purchase the ordination of Right of Lordship unto the determination of every the conversation of the goodness of God Almighty, even the goodness unto righteousness, salvation, grace, revelation, love, comfort, peace, joy, life, health, prosperity and divine supernatural authority through the covenant of divine Sonship by the hallowed communion and sacred partaking of the flesh and blood of HaMashiach. Moreover HaMashiach stands divine goodness in that He stands the Proprietor of every the conversation of Heavenly Treasure, being He Whom God Almighty did appoint unto Lordship over Heaven and Earth, and too in Him was encapsulated every the conversation of Heavenly Treasure.

It stands that the divine order unto blessing's reception is the conversation of hold by revelation and renewal of mind in all holiness by consecration and sanctification unto labour in Divine purpose, even the goodness sake of the will of God Almighty through the Name of Yeshua HaMashiach D'Nzareth, as preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to Thus world: but be ye transformed by the renewing of your mind, that is ye may prove what is that good, and acceptable, and perfect, will of God:" Thus the Divine calling unto the renewal mind that births the reality of the manifestation of every the conversation of divine goodness, which goodness is granted only in the conversation of holiness, even separation from every the wicked culture and practice of the world in all holiness of body without corruption by lusciviousness or and other order unto fleshly impurity, Thus the covenant that is HaMashiach unto Divine goodness by the expected righteousness and holiness in Divine consecration and sanctification preached saying "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

## **ARTICLE 19: THE MANIFESTATION OF THE SON OF GOD- THE SHORT WORK OF GOD:**

### **SECTION 01: THE DIVINE DETERMINATION APPERTAINING THE MESSIANIC RECONCILIATION:**

It stands that there is a strong difference between the conversation of the orchestration of an event and reaction to an event's manifestation, even as the orchestrator of the event bears authority appertaining every the conversation unto every the manifestation of the event, but the reactor is subject to the event because the manifestation stands the authority of the determination of His reaction: Thus God Almighty, before creation, did conduct Divine INDABA, even the company conduction and holding of a Divine counsel and conference attended by the Persons and Expressions of YAHWEH unto the determination and resolution of His Divine will appertaining every creature and its respective purpose, and every the conversation of time and its every respective purpose of moment, time being the person of the collective of moments and sessions of creation; the conversation of which Divine INDABA was preached saying "I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all Thus; and will not ye declare it? I have shewed thee new things from Thus time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb;" and "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them;" and "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

It therefore stands that God Almighty cannot be surprised by the manifestation of any event, but He stands strong unto the Omniscience of all future conversations, even as they all stand the orchestration of His Divine Will, being written in the Book of Truth: and by This it is therefore evident that the conversation of the Messianic Reconciliation was not at all an event that surprised God Almighty, but it was a conversation that was part of the eternal will, wisdom and power of God Almighty, Thus the coming and reality of HaMashiach among men stands an expression of the Eternal Will of God Almighty. Definitively, the Messianic Reconciliation stands the conversation of the reunion and restoration of Divine communion with GOD and man, as by the suffering of HaMashiach during Messianic Passion and Crucifixion on man's behalf, that by His righteousness and Sacrificial offering, sin be divinely pardoned and every iniquity remitted by the sprinkling of His blood, that by now the cleansing power of His Blood man be reconciled with God Almighty. It Thus stands that in Ancient counsel GOD did purpose the conversation of Divine restoration through the Cross of Yeshua HaMashiach D'Nzareth, Thus the eternal redeeming power of the cross being instituted before time as by Divine resolution and determination appertaining the redeeming virtue of HaMashiach.

## **SECTION 02: THE PROPHECY OF THE SHORT WORK OF GOD ALMIGHTY:**

As was preached saying "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth:" it thus stands that there is an oracular wisdom of God Almighty that all creation was purposed unto the manifestation of the Short Work of God Almighty, even the conversation of the Divine encapsulation of all creation in the cross of Yeshua HaMashiach D'Nazareth: This conversation stands termed the short work because that terrestrial creation was of God created with the capacity of eternal endurance before the manifestation of death by sin, Thus it was cut short because the eternal purpose of God was the manifestation not of eternal terrestrial glory, but the erection of the closing of time unto the coming dispensation of New Heaven and Earth 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 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."

Moreover the cross was not purposed to establish a nature of HaMashiach, but rather to reveal the eternal nature of HaMashiach as the Lamb slain before the foundation of the world, even in that HaMashiach Eternally stands the Atoning Sacrifice not manifest but revealed through the conversation of His Messianic Passion and Crucifixion of His redeeming virtue. Moreover it stood the eternal purpose and wisdom of GOD Almighty that time stand unto the manifestation of the eternal ark, even the cross the ark unto eternal redemption and habitation in Divine glory- as compared to the Ark of Noah that stood unto redemption and salvation from the condemnation by the flood, Thus the cross was eternally purposed to stand the Ark unto the hiding of all creation therein from the coming manifestation of eternal condemnation in the lake of fire.

## **SECTION 03: CREATION'S PURPOSE OF WORSHIP IN HAMASHIACH- IN SPIRIT AND IN HIM THE TRUTH:**

It stands that YAHWEH the ETERNAL I AM JEHOVAH ELOHIM stands the Only Divine Eternal Creator by Whose hand all things were fashioned and by Whose Word all things were made and commanded from Inexistence unto each creature its respective reality and manifestation, in both realms celestial and terrestrial: God Almighty creating all things unto the conversation of worship, where all creation in the celestial realm would worship in direct subjection of the Throne of the Heavenly Kingdom of JEHOVAH SABAOTH, and all creation terrestrial was to be dominated by man who was by order of Divine colonization to ensure the manifestation of the will of the Heavenly King on earth, and in that conversation collect worship from terrestrial creation and present it unto God Almighty, Thus the

purpose of all creation is the conversation of the presentation of acceptable worship unto God Almighty, where each creature shall be judged of the at end of God according to the nature and standard of each his respective conversation of worship, where unacceptable worship shall stand unto eternal condemnation, but acceptable worship unto life everlasting. It therefore stands that by iniquity was manifest the corruption of worship presented of all men throughout the generations and souls encapsulated in Adam's copulative seed, even as by sinful work born of sinful nature was every conversation of man's worship corrupted, some even denying the right and worthiness of JEHOVAH SABAOTH appertaining the presentation and reception of worship. The only means appertaining the presentation of worship then stood by the conversation of the cross of Yeshua HaMashiach shadowed by the ministry of the house of Aaron and the Levitical order, as empowered by the calling and commandment of GOD Almighty, even as preached saying "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh Thus honour unto himself, but he that is called of God, as was Aaron. So also HaMashiach glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee."

It therefore stands that through HaMashiach is manifest Divine cleansing, purification, anointing, consecration and sanctification unto acceptable standard of worship's offering, even the highest order and nature of worship greater than that of Angels, even as no angel stands worthy unto the presentation and offering of worship standard in divine nature, BUT IN HAMASHIACH IS MAN EMPOWERED UNTO THE PRESENTATION OF WORSHIP IN THE DIVINE NATURE, EVEN GOD WORSHIPPING GOD BY WORSHIP IN SPIRIT AND TRUTH, THAT IS HAMASHIACH THE TRUTH AND THE HOLY GHOST IN THE SPIRIT WORSHIPPING THROUGH MAN THE NEW CREATURE IN HAMASHIACH, THUS GOD WORSHIPPING GOD AS PREACHED SAYING "Yeshua saith unto her, Woman, believe me, the hour cometh, when ye shall neither in This mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth:" Thus the power, purpose and standard of worship accomplishable only in HaMashiach Yeshua D'Nazareth.

Appertaining the conversation of the Divine Messianic Reconciliation in HaMashiach, as was preached saying that "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:" it therefore stands that the eternal purpose of GOD Almighty was unto the encapsulation and reconciliation of all things in HaMashiach, even that God redeem and hold all creation in His hand by the cross, even the ministry of reconciliation being purposed unto the perpetual expansion of reconciliation by the witnessing of HaMashiach unto the dispensation of salvation, thus the perpetuation of the Heavenly Kingdom- that GOD as Sovereign King hold all creation in HaMashiach.

## **ARTICLE 20: THE DIVINE AUTHORITY OF THE SON OF GOD:**

### **SECTION 01: THE REVELATION OF THE PERSON OF YESHUA HAMASHIACH D'NZARETH UNTO THE COMMUNION OF THE DIVINE NATURE:**

It stands that the conversation unto the revelation of the Person, Identity, Power and Redeeming virtue of Yeshua HaMashiach D'Nzareth is not a conversation of fleshly wisdom but of the opening virtue of GOD Almighty manifest itself through the Holy Spirit, 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 This 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 "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 also stands that by the revelation of HaMashiach is birthed of the unveiling by GOD Almighty unto the reception of HaMashiach as Personal Lord and Saviour unto the conversation of divine sonship, 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;" and "For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and of a son, then an heir of God through HaMashiach;" and "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Thus by the conversation of Divine Sonship in HaMashiach is manifest in the conversation of the revelation of

Divine calling appertaining personal respective purpose resolved of GOD Almighty over respective soul during Divine INDABA, and the conversation of divine gifting unto the accomplishments of respective Divine be purpose. THUS BY HAMASHIACH IS MANIFEST THE DIVINE NATURE, AS HE IS THE COMMUNION PARTAKEN UNTO THE HOLD OF DIVINE SONSHIP.

## **SECTION 02: THE CONVERSATION OF THE MESSIANIC AUTHORITY OF THE HAMASHIACH THE ONLY BEGOTTEN SON OF GOD ALMIGHTY:**

Even as Authority stands definitively the conversation ability and strength to define, determine and enforce control by right of title and power, it Thus stands that God Almighty bears Divine control over all things, even as God is not a name but a description of title AS HE THE SUPREME ONE BENEATH WHOM ARE ALL THINGS; and Thus conversation of control and Supremacy too stands manifest in HaMashiach in that He is One with the SUPREME GOD, moreover too His Name was of God granted power and control over all creation both Celestial and Terrestrial, Thus the control of HaMashiach is too absolute by Name in Messianic Virtue, as preached saying "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 "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Thus HaMashiach presides over all things including the Angels of God, being in Divine height of rank and title higher than that of Angels, even as preached saying "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

It Thus stands that Yeshua HaMashiach D'Nzareth is the Divine authority unto salvation, even the redeemer by Whose blood and Lordship is manifest deliverance from the coming wrath of God Almighty; it too stands that HaMashiach is the Authority unto righteousness, in that by receiveing Him as Lord and Saviour is one made perfectly clean and absolutely pure unto right standing before the Eye of God according to the standards and doctrines of eternal law; HaMashiach is too the authority unto healing, in that in His Name is encapsulated Divine supernatural power unto freedom from all sickness and impairment, even unto perfect health of body, soul and spirit; it too stands that HaMashiach is the authority unto deliverance from demonic possession and satanic affliction and demonic oppression, even as by His Name is the casting out of Devils and by His Name is the binding and pulling down of demonic principalities and powers; it too stands that HaMashiach is the authority unto prosperity, even by name power unto freedom from the chains of poverty and by His wisdom is the application of order unto prosperity and wealth gathering; HaMashiach is too the authority unto life everlasting, in that only those Whose Names are written in the Book of life shall be granted right of access unto life eternal in the paradise of GOD Almighty; HaMashiach is too the authority unto the dispensation of peace, even the manifestation of perfect wholeness of being through the reception of His Lordship; HaMashiach is too the authority unto joy, even the conversation of perfect cheerfulness and merriness of spirit and soul regardless the pain and

affliction at hand. HaMashiach is too the authority unto eternal grace, even the grant of Divine goodness to all standing unworthy and undeserving of Divine favour and blessing. THERE IS NO MANIFESTATION BOTH CELESTIAL AND TERRESTRIAL THAT IS NOT SUBJECT TO THE LORDSHIP OF YESHUA HAMASHIACH D'NZARETH, THUS IS THE AUTHORITY OF HIS CHURCH BY THE EXPLOITATION OF THE KEYS OF THE HEAVENLY KINGDOM UNTO THE BINDING AND LOOSING OF CELESTIAL LOCKS THAT DETERMINE TERRESTRIAL MANIFESTATION: THUS IS THE STANDARD OF THE AUTHORITY OF THE NAME OF YESHUA HAMASHIACH D'NZARETH.

## **ARTICLE 21: THE SON OF GOD WORTHY OF WORSHIP:**

### **SECTION 01: HIM PROVEN WORTHY BY DIVINE VICTORY OVER TEMPTATION:**

As was preached saying "And Yeshua being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, Of thou be the Son of God, command Thus stone that it be made bread. And Yeshua answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the Kingdoms of the world in a moment of time. And the devil said unto him, All Thus power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. Of thou therefore wilt worship me, all shall be thine. And Yeshua answered and said unto him, That thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, Of thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Yeshua answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season:" it Thus stands that the HaMashiach of GOD was proven divine, holy and perfect in Divine purity by the conversation of worship, even as that though He was of Satan offered many opportunities to personal glorification, yet He by the conversation evidenced in submission, and submission evidenced by obedience perfect in respective corresponding commandment granted the covenant, and in that conversation HaMashiach made not bread that was not commanded of God, nor did He test God as if God ought to be proven beyond doubt, and He too did not worship another, but ensured that in worship YAHWEH was His God, and by Thus victory of perfection was He revealed the Only Worthy HaMashiach unto worship.

Moreover by victory over temptation was HaMashiach proven the Worthy Priest of the Messianic Covenant unto Divine abridgement, even as was preached saying "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted:" Thus by the suffering of temptation and victory over it stood the evidence of the sympathetic HaMashiach worthy to establish the Atonement unto pardon of all having fallen in the temptation, even by entering the temptation did HaMashiach reach to them, and by retaining His divine Purity was HaMashiach able to pull them out unto divine Atonement.

### **SECTION 02: HIM PROVEN WORTHY BY MESSIANIC PASSION AND AFFLICTION:**

By the conversation of HaMashiach's sufferings in Messianic Passion and Crucifixion in perfect prophetic fulfillment was HaMashiach revealed the worthy Messiah to be worshipped, even as His suffering stands the only means unto divine reconciliation as in accordance with divine calling unto intentional prophetic fulfillment preached of old unto the evidence of the Messiah, even as was

preached 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?"

Thus HaMashiach perfectly fulfilled the scriptures of Messianic Passion and Crucifixion prophesied of David, even HaMashiach's first Person utterances by His Spirit appertaining His Messianic Passion and Crucifixion saying "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O LORD: O my strength, hasthe thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. the meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the Kingdom is the LORD's: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done Thus."

### SECTION 03: HIM WORTHY BY BIRTH THROUGH VIRGIN'S WOMB:

It stands that HaMashiach Yeshua D'Nazareth was born not of the seed of copulative knowledge in man, but He was born through a Virgin by the supernatural working of the Holy Ghost, that He be worthy of the divine nature unto Name of Son of God, by that merit it stands that HaMashiach was the divine nature Incarnate and Thus worthy of worship as the HaMashiach ordained Messiah among men, as was preached saying "Now the birth of Yeshua HaMashiach was on Thus wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her Husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins. Now all Thus was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name YESHUA;" and "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 HaMashiach was worshipped saying "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And 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."

#### **SECTION 04: HIM PROVEN WORTHY BY DIVINE VICTORY OVER DEATH AND THE GRAVE:**

Even as HaMashiach triumphed over all hell unto obtaining the keys of death and hell, it stands that HaMashiach holds power over hell and death where He took from Satan the keys of death and hell, which power shall be fully manifest at first resurrection preached saying "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be chanthed. For Thus corruptible must put on incorruption, and Thus mortal must put on immortality. So when Thus corruptible shall have put on incorruption, and Thus mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Yeshua HaMashiach:" Thus Yeshua HaMashiach of Nazareth, the Divine authority unto both the resurrection and the eternal life therein, did show Himself Messiah the Prince through the conversation of His resurrection, even the conversation of triumphing over death and hell by walking there out of holding the keys unto victorious hold and control in Divine authority appertaining every the conversation of death, the grave and hell. Moreover it too stands that death and hell do bow knees in the acknowledgement of the Lordship of Yeshua HaMashiach D'Nzareth. It too stands that HaMashiach holds divine eternal bodily glory incapable of both death and decay by corruption, as was preached of the Apostle John saying "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 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."

Thus HaMashiach shall never again see death and corruption but bear eternal Divine glory, as was preached of Peter saying "Ye men of Israel, hear these words; Yeshua D'Nzareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto This day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up HaMashiach to sit on his throne; He seeing Thus before

spake of the resurrection of HaMashiach, that his soul was not left in hell, neither his flesh did see corruption. Thus Yeshua hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth Thus, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Yeshua, whom ye have crucified, both Lord and HaMashiach."

## **ARTICLE 22: THE SON OF GOD'S INHERITANCE OF THE EARTH:**

### **SECTION 01: HIM PRONOUNCED WORTHY UNTO EARTH'S DIVINE INHERITANCE:**

It stands that even as man was fashioned and purposed unto the conversation of terrestrial dominion hold, it stands before his full realization of appointment unto dominion hold did man forfeit His right of dominion hold, even as the condition unto dominion hold's reception and perpetuation is the conversation of perfect righteousness and holiness, Thus by sin did all mankind stand unworthy unto dominion hold. But it stands that the manifestation of Him the Son of Man the Only son of man that was born righteous, Whose righteousness and holiness was preserved throughout His pilgrimage, even absolute freedom from every conversation unto the inheritance of the book of the dominion hold over all terrestrial creation as the Worthy Adam that is Yeshua HaMashiach D'Nzareth, Who shall reign with His saints. Thus therefore stands the conversation preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

### **SECTION 02: THE EARTH'S COMING SEVEN YEAR CLEANSING:**

It stands that after the second coming of HaMashiach to rapture His Church, there shall be then instituted the Seven year tribulation, even the cleansing, purging and preparation of the earth by the conversation of the plagues of the two prophets, of the seven seals, of the seven trumpets, of the seven vials till the third coming of HaMashiach, during which tribulations shall be manifest fully the AntiHaMashiach spirit incarnate in and unto the deception that shall birth perdition - all these conversations being well preached in the book of the Revelation of Yeshua HaMashiach.

### **SECTION 03: THE COMING MESSIANIC POSSESSION OF THE EARTH BY HAMASHIACH:**

It stands that exactly seven years after the rapture, HaMashiach shall come with His saints to take control over the earth by warfare against the beast, even as was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

### **SECTION 04: THE COMING MESSIANIC MILLENNIUM:**

It stands that HaMashiach shall reign over the earth for a thousand years, even as was preached saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years;" and "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth;" and "And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure;" and

"But the saints of the most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever;" and "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

## **ARTICLE 23: THE SON OF GOD'S REVOLUTIONIZATION OF HUMAN HISTORY:**

### **SECTION 01: THE MINISTRY THAT REVOLUTIONIZED THE WORLD:**

Knowing that HaMashiach conducted and ordered His ministry for three years, In conversation of the ministry that revolutionized all creation, in three years did HaMashiach manifest Messianic Wisdom unto the doctrinal utterance that stands the definition and empowerment of faith and revelation strong to preserve soul from new birth until the hold of divine glorious translation unto life eternal, even the eternal shepherding wisdom of JEHOVAH RA, which Word and Doctrine holds life power in the Holy Ghost unto eternal order of strength and witness in God Almighty, Thus is the Word of God, even the preaching of the Holy Scriptures in the Holy Ghost that births Divine impartation of Virtue unto soul's eternal preservation, even the unconfoundable wisdom revealed of HaMashiach unto answering all the questions of the scribes sand Pharisees no matter how difficult, and even unto asking them questions far beyond their wisdom to answer . In three years did HaMashiach Revolutionize all creation through the open demonstration of divine supernatural power, even by the power unto the cleansing of lepers, unto the healing and restoration of the crippled and persons with disability, unto the healing of the sick and the casting out of every sickness, unto the opening of the eyes of the blind and the opening of the ears of the deaf, unto even the raising of the dead, unto walking upon raging waters, unto the calming of storms at sea, unto Changing water into wine, unto multiplying bread and fish, even unto conversations unknown since the foundation of the world, even unto Divine transfiguration in the mount unto communion and fellowship with glorified Moses and Elijah. In three years did HaMashiach show Divine wisdom unto great eloquence and articulation in the formation of parables necessary and uttered being created in that moment through the Divine wisdom of the Holy Ghost, even parables quoted strongly till This very day. In three days did HaMashiach show Divine scriptural revelation unto the Divine preaching that stood a conversation receivable by generations born long after His Ministry, even done conversations of Divine wisdom uttered before their time and made fully effective by divine revelation in the time of the revelation's application.

In three years did HaMashiach show great wisdom through the grooming of His Disciples unto the conversation of capacity necessary to shake the world upside down, which conversation was manifest after the cost unto gospel's witness and soul harvest throughout all the nation's of man, This book being the evidence, proof and fruit of This Divine grooming unto evangelical witness and ecclesiastical doctrine, in three years did HaMashiach demonstrate a knowledge of GOD that is beyond human understanding, even the knowledge demonstrate in utterance and power unto the Doctrine of life. In three years did HaMashiach demonstrate a strong devotion to the Eternal Father, even the devotion demonstrate in perfect submission unto the suffering of the most painful event and submission in history unto This very day, HaMashiach being fully conscious of what would stand His every suffering yet still willing to suffer in worship by devotion to the suffering, and devotion by obedience to the hold of the pain. In three years did HaMashiach establish a record and order of ministry strong in effect unto inspiring all generations after the cross, and unto the dispensation of life that will endure beyond eternity's furthest aeon.

## **SECTION 02: THE PASSION THAT REVOLUTIONIZED WORLD'S TOTAL PAST, PRESENT AND FUTURE:**

Even as HaMashiach suffered Messianic Passion great beyond human imagination unto death concluded by His resurrection after three days, it stands that during the three days did HaMashiach reveal that the things of GOD Almighty stand progressive in nature but eternal in power, which truth is manifest by the conversation of salvation in the past because that by MELCHIZEDECH was established the Levitical Priesthood that was in Abraham's loins during the blessing of MELCHIZEDECH to Abraham, which conversation stood unto Abraham's salvation by the communion of the flesh and blood of HaMashiach unto the Divine order and execution of the Levitical Priesthood and ministry of the house of Aaron, which ministry stood the shadow of HaMashiach granted to the generations of Abraham and in the awaiting of the manifestation of the HaMashiach by Whom would be manifest the redemptive virtue, Thus the Levitical ministry, being a shadow, drew its power from the cross, and Thus not only was Abraham saved by HaMashiach but every conversation of righteousness in Israel by the Aaronic and Levitical ministry stood the channel of the power of the cross, **THUS ALL CONVERSATIONS OF RIGHTEOUSNESS BEFORE THE MANIFESTATION OF HAMASHIACH ALSO STOOD DRAWN FROM THE CROSS OF YESHUA HAMASHIACH D'NZARETH, THUS ALL RIGHTEOUSNESS IS MANIFEST ONLY BY THE CROSS OF THE SON OF THE LIVING GOD AND WITHOUT HIM THERE IS NO SALVATION AND RIGHTEOUSNESS, WHETHER PAST, PRESENT OR FUTURE: THUS BY THE CROSS WAS MANIFEST SALVATION TO THE PAST, AND THE CROSS ALONE STANDS THE ETERNAL DISPENSATION OF LIFE EVERLASTING AND RIGHTEOUSNESS AND PROSPERITY AND PEACE THROUGHOUT ETERNITY AND THROUGHOUT ALL TIME EVEN BEFORE ADAM'S CREATION AND FAR BEYOND ETERNITY'S COMING AEONS.**

Moreover by the cross is manifest salvation into time present, even through the reception of Yeshua HaMashiach D'Nzareth as Lord and Saviour at a personal level by the Word of faith, even as preached before, by which same order shall be manifest salvation throughout all future conversations, even as preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "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 This time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

Thus appertaining the Messianic Passion it was preached saying "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told

them shall they see; and that which they had not heard shall they consider;" and "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."

### **SECTION 03: THE CHURCH AND MESSIANIC GENERATION AND HAMASHIACHIS HERITAGE THAT REVOLUTIONIZED THE WORLD:**

It stands that by His ministry did HaMashiach capacitate the early Church of GOD Almighty, which early church was founded by and led of the Apostles that were with Him, which Apostles did take the gospel into all nations in the wisdom and power of the Holy Ghost even unto Oracular utterances and doctrinal teaching unknown since the foundation of the world, which Apostles did travel into all nations being strong unto preaching throughout all nations in the boldness and power of the Holy Ghost, too gospel confirmed by the healing of the sick, the casting out of Devils and the resurrection of the dead and even the killing by utterance in church of Those that mocked the Holy Ghost, even as was pronounced saying "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 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."

Even as the things of God Almighty stand progressive in nature but eternal in power, it stands that the Pentecostal Progression too stands a progressive institution but eternal power, the eternal

power being that every the conversation of prophecy is sourced of the Pentecostal institution , Thus too the prophets of old actually stood in the exploitation of Divine gifts unto divine utterance in the gifts and practices belonging to generations of those that would be born long after their ti me, however the Pentecostal progression stands progressive in that it was instituted at the Day of Pentecost by the coming of the Spirit, even as Peter declared saying "Others mocking said, These men are full of new wine. But Peter, standing up with the el even, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be Thus known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But Thus is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your yoing men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved:" which conversation shall be fully manifest through the Latter House of Yeshua HaMashiach D'Nzareth, even the full revival where the Spirit's gift shall be fully manifest and commonly dispensed through all saints, especially the conversation of prophecy and miracle working power by all saints unto the great harvest of the last hour unto the ushering in of the Second Coming of HaMashiach, even the Coming Great Rapture Harvest. Thus in the Latter House Generation the full manifestation preached of the prophet Joel saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."

## **ARTICLE 24: THE DIVINE ORDER UNTO THE RECEPTION OF THE MESSIANIC RECONCILIATION AND SALVATION OF THE SON OF GOD:**

### **SECTION 01: THE WORD OF LIFE IN YESHUA HAMASHIACH D'NZARETH:**

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 wathes 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.

## **SECTION 02: JOURNEYING TILL THE DAY OF HAMASHIACH:**

Even in that at the point of being born again, no soul suddenly disappears unto Heavenly Places, but the born again remain the earth because that salvation in HaMashiach is not an instantaneous manifestation but it is a progressive journey, even in that salvation is the passage and pilgrimage of venture one is called of God to undertake from the moment of receiving Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour, even as preached saying "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Moreover it is only by the shepherding of HaMashiach and by the leadership of the Holy Ghost the Spirit of HaMashiach that a soul is empowered unto the endurance sufficient to preserve and capacitate the till life everlasting in Divine Sonship, even as 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. I am the good shepherd: the good shepherd giveth his life for the sheep;" and "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again;" and "For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God;" and "the LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;

thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

Thus the shepherding of HaMashiach and leadership of the Holy Ghost through the conversations of personal prayer and devotion, where the child of God communes and fellowships with God Almighty, even the conversation not of monologue but of dialogue through prayer in the Secret Place. It too involves the conversation of attending ecclesiastical gatherings, even unto worshipping God together with the saints, and there receiving the preaching of the Word of God unto the building of spiritual strength in HaMashiach and unto maturity in the Ways of God and in the Divine order and Voice of the Holy Ghost, as preached saying "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." It too involves the conversation of studying the Word of God, even deeply studying and meditating upon the Word of GOD according to the revelation and ministry of the Holy Ghost. The journey too involves the conversation of grace in HaMashiach, even the order of empowerment till the Day of HaMashiach, even the hold of Divine grace in pilgrimage sufficient till the Day of HaMashiach (exemplified of Elijah's strength born of Angelic meal that sustained him forty days till he arrived at the mountain of God).