MINISTRY FOUNDATIONAL MESSIANIC DOCTRINAL WRITING

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CALEB T MATETA

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Title: MINISTRY FOUNDATIONAL MESSIANIC DOCTRINAL WRITING (MFMDW) JOURNAL:

MFMDW: *THE HEAVENLY DIVINE FUNDAMENTAL DOCTRINAL PRINCIPLES OF THE HOLY SPIRIT APPERTAINING THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH:*

THE HEAVENLY ORDINANCES OF THE MINISTRY OF YESHUA HAMASHIACH:

CALEB T MATETA

MINISTRY FOUNDATIONAL MESSIANIC DOCTRINAL WRITING (MFMDW):

The conversation of the MFMDW Journal stands to pronounce the conversation of Divine wisdom appertaining every the revelatory doctrine required by a Steward of HAMASHIACH and to by every child of God appertaining the realities of the Church of Yeshua HaMashiach and exactly the divine calling's and hallowed purposes of God Almighty about the wisdom, order, power and effect of The Ministry granted the Church of Yeshua HaMashiach. The MFMDW stands to give divine foundational grounding appertaining every the ministry given the respective Apostolic Movement, and every its platform of ministry and every the Altar of divine service including the Altar of Apostleship, the Altar of Prophecy, The Altar of Evangelism, The Altar of Pastoral Ministry and Pastoral shepherding, guidance, discipleship and counselling; as well as the Altar of Teaching and Doctrinal Reformative grounding; the Altar of serving as a Bishop and Elder, and Deacon and every the conversation of ministry as a Laymen. It too stands a record purposed to publish the calling and natures respectively of the ministers the gift of HAMASHIACH, even The Apostle, Prophet, Evangelist, Pastor and Teacher, even the divine graces and giftings of God Almighty granted and purposed to the empowerment and accomplishment of their ministry. The MFMDW too stands to insure in every Saint the conversation of divine service and labour in brotherly love unto another's benefit in the Name of Yeshua HaMashiach of Nazareth. It too stands to develop the Messianic Systematic Order that will build in all saints the maturity unto gospel's furtherance in all conversations of livelihood. This conversation stands foundational because that it bears the fundamental revelatory contexts necessary to prosper in the way of Holiness.

It also stands foundational because these precepts and principles are the necessary and essential building blocks of the faith that led and gave rise to higher standards appertaining every the conversation of fellowship and communion with God Almighty. This conversation stands Messianic because that it stands the revelation of divine supernatural wisdom and power unto the deep knowledge and personal communion with Yeshua HaMashiach, it also stands Messianic because it is the focus of divine communion appertaining HAMASHIACH's Divine Authority, which Lordship and power stands the revelatory foundation unto the manifestation of The Latter House the Perfect Man that will establish the greatest soul harvest and revival in History. This conversation stands doctrinal because that it is through thus conversation that the doctrine and principles stand the teachings necessary unto strong grounding in the faith of Yeshua HaMashiach of Nazareth, it also stands doctrinal because that it is the pronouncement and publishing of mysteries and revelations that birth divine wisdom that trigger the manifestations of great exploits that are the standard known and matched only of God Almighty.

THE DEFINITION OF THE HEAVENLY ORDINANCE:

The Heavenly Ordinance stands the conversation of the Heavenly wisdom and divine percent preached unto divine spiritual conversation: the Heavenly Ordinance stands the conversation of divine heavenly wisdom appertaining the Divine understanding of a subject matter in the standards of heavenly angelic wisdom and revelation, even an understating of the subject matter that reaches that of the Angels of God Almighty. As was preached of HAMASHIACH YESHUA saying "YESHUA answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. of I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in Heaven:" it therefore remains that the Heavenly Ordinance is the divine wisdom of the Spirit of Yeshua HaMashiach appertaining a matter and subject, even the revelatory wisdom of The Throne of God Almighty given unto skilful exploitation of the matter, that the realities of God Almighty be manifest, even the same wisdom and power that raised HAMASHIACH YESHUA from the dead unto the testimonial realities of the divine supernatural power that can be accomplished only by the Hand of God Almighty, and works stablished only by the Dicine supernatural power of the Living God. Thus he heavenly ordinance stan ds a unique key that births the unique manifestation of the miracle power of God Almighty where by the revelation of the hers envy ordinance is stablished a unique revelation of the divine nature that births a unique faith in God unto the manifestation of His unique divine supernatural power of God Almighty

INTRODUCTION: THE DIVINE PURPOSE OF THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH:

It stands that God Almighty YAHWEH ADONAI ELOHIM established and did manifest every conversation of Creation and existence in both realms Celestial and Terrestrial, and in The Celestial Realm did He create the conversations and Divine Manifestation of a Heavenly Paradisiac Kingdom that stands constituted of Angelic residence and in this Kingdom did God Almighty establish The Throne upon which He Himself would sit unto Governance and Divine Dominion hold over all creation, even the conversation of The Divine Movement of His Sovereign Majesty unto the reception of worship and glorification from all creation both Celestial and terrestrial. Thus in His heavenly Kingdom did God Almighty create Angelic Hosts and Armies over which He would preside and sit in commandeering by Throne Being named YAHWEH ADONAI SABAOTH, which Angels stood unto perpetual worship and order of Ministry born of His Divine Command unto the manifestation of every the conversation of the Divine purpose of His Will. Among these Angelic Creatures was created one that stood a Greatly Glorious Angel named Lucifer that sat high appertaining the Divine order of worship conducted of The Angels of GOD 's Heavenly Kingdom. But Lucifer's heart was corrupted by Hs lustful desire unto the conversation of desiring worship and glorification, so he deceived a third of The Heavenly Host and became the first enemy of God Almighty, and by desiring to sit and command all creation as by the Throne of GOD Almighty did he then lead a rebellion constituted of the Angels that he deceived yet it remains that he was hen expelled from the Heavenly Kingdom of GOD Almighty and was forced unto forfeiture from every the conversation that he held born of divine commissioning unto chief in ministry of Divine Estate (which conversation stands the Luciferic Rebellion)- thus he and His expelled Angels became the Devils and unclean spirits that stand in the kingdom of darkness and gates of hell that now labour unto the condemnation and perdition of all mankind.

Appertaining Terrestrial Creation did God Almighty establish and create by His Word of Faith the conversation of all creatures visible and tangible, and as determined in the conversation of the resolutions of His Divine Will and Counsel established before any the conversation of creature of Divine Indaba did GOD Almighty conclude terrestrial creation as by the conversation of the creature that was to hold authority over all creation terrestrial, even unto the divine purpose of dominion hold of all earthly creation and too the conversation of colonizing all terrestrial creation on the behalf of The Heavenly Kingdom; that all terrestrial creation be made subject unto the Throne of God Almighty unto the conversations the presentation of worship acceptable unto God Almighty, and that the Divine Glory be seen throughout al terrestrial creation, the conversation which man's creation was preached saying that "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" 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:" thus man stands the most valuable creature of GOD Almighty in all existence because that only man stands that creature fashioned in the Divine Image of GOD Almighty and the first creature and only creature fashioned of the breath of God Almighty unto hold of Divine Nature's very

Hallowed Essence. Moreover God Almighty did then position man unto the conversation of hold of terrestrial dominion headquartered in the Earthly Eden Paradisiac Garden of GOD Almighty, which place stood unto man's mentorship stablished of God Almighty even through the conversations of communion and fellowship that was conducted between GOD and man. Thus man was divinely instructed of God Almighty unto divine refraining and abstinence from The partaking of The Tree of the Knowledge of good and evil, that by obedience appertaining the commandment be stablished divine wisdom and purposed worship, even as the evidence of worship is submission (the one in submission showing that the so Honoured and Worshipped of The Worshipper stands higher, to whom the worshipper has offered himself to in subjection to the Will and Directive of The Worshipped) and the evidence of submission being obedience (even as compliance of the instruction stand the conversation of honour and thus pronouncing the instructor to be higher than the one following the instruction, even as following the instruction stands the conversation of revealing self to esteem the instructor right to determine the manifestation above every personal will and conflicting conversations that lead to disobedience); thus the divine instruction of refraining from the partaking of the tree of discernment stood to establish the covenant of worship, even as was preached saying that "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

But Satan knowing that man stood God's most valuable creature ad knowing that he himself was to perish soon, and knowing that corrupting the first man would lead unto the corruptions of every the generation body of man born of his copulative seed, even the yoke of corruption that is sinful nature- Satan then did manifest himself a subtle cunning serpent that then deceived the woman and led man unto the breach of the covenant of worship, and in that conversation did man forfeit estate in paradise (because that if man had partaken also of the fruit of the tree of life, he would have lived eternally without hope of redemption like unto demonic spirits), but by man's expulsion out of Eden was manifest his death, because even as a fish cannot live out of water, nor can a beasts live in waters, so man out of the presence of GOD became subject to corruption, decay and death- every manifestation of pain and evil stands real because that it was born of the conversation of man's moving out of The presence of God Almighty, which conversation is death. Moreover by sin was every generation of Adam's copulative seed corrupted unto the subjection of the yoke of sinful nature, which conversation stands exemplified of how a small child is instructed to refrain from eating sugar, yet the child then goes ahead to eat the sugar and when called of his parents, the child then denies about having eaten the sugar even though it is all over his face, thus the child will have disobeyed and lied without a teacher, because that the child is subject to sinful nature. So by sinful nature is born sinful works , even As was preached saying that 'For all have sinned and fallen short of The Glory of God;' and by sinful Work is manifest death, Eve the conversation of divine judgement unto eternal perdition because it the hold of abomination and corruption before GOD Almighty, even as was preached saying that 'The wages of sin is death;' thus all men stand subject to the coming conversation of Divine judgement unto eternal perdition in the lake of fire (which place is much worse than hell because even hell shall also be there cast into and burnt, how great then is a flame that stands strong to also burn the flame of hell?), even as was preached saying that "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened:

and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire:" thus shall all men accordingly perish***, HOWEVER, THERE IS GOODNEWS!***

It stands that in The Book of The Eternal Law of God Almighty, there stands the conversation of redemption to man by the legal Statute and precept named 'The Doctrine of Divine Substitution Acceptable before GOD ALMIGHTY unto Atonement:' which conversation stands that Atonement can be stablished through the conversation of sacrificial offering unto divine pardon born of The sacrifice being of GOD Almighty dubbed and pronounced worthy to stand the propitiation of the record and accusation of every iniquity, thus Atonement born by the sacrifice suffering on the behalf of the sinner that by the suffering be manifest the forgiveness of sins and the Atonement unto divine liberation from every the conversation of the coming perdition and eternal condemnation unto the hold of the inheritance and steadship in the coming divine Euphoric Paradisiac Eutopia of God Almighty, thus the conversation and preaching of The Cross of Yeshua HaMashiach, which conversation was preached of the Spirit appertaining Him HAMASHIACH YESHUA of Nazareth The Sacrificial Lamb of GOD Almighty slain unto the establishment and pardon of every man's sins, even thus utterance pronounced centuries before HAMASHIACH's birth saying that "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." This therefore was the preaching of God Incarnate Named Yeshua HaMashiach of Nazareth, which YESHUA was born of the Virgin's Womb that He stand free of every the conversation of iniquity and sin stablished through The sinful nature encapsulated in Adam's copulative seed throughout all generations mankind, but HAMASHIACH YESHUA of Nazareth was born of the Virgin through the workmanship and wisdom of The Divine Supernatural Power of The Holy Ghost, which conversation was too prophesied and preached centuries before HAMASHIACH's birth saying that "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:" it therefore stands that Immanuel was born of The House of David, that He stand Worthy to hold and inherit the Throne of His Father David that He sit The Messiah of Israel, Immanuel meaning 'God With us' (even as HAMASHIACH YESHUA Held Divine Nature as The Son of God Almighty, being born by divine Supernatural Workmanship in the Virgin's Womb), which conversation was further prophesied of The Angel Gabriel to The Virgin Mary unto this Divine Manifestation saying that "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 b 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 i s the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her:" Thus was HIM THE WORD OF GOD born and numbered among men and Named Yeshua HaMashiach of Nazareth unto the establishment of The Atonement, as was preached of the Apostle John 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."

Thus HAMASHIACH YESHUA of Nazareth The Son of The Living GOD grew up numbered among men for thirty years in secret as a Carpenter and when He was Thirty instituted a ministry and doctrine that forever revolutionized every generation of man coming after, and in His Manifestation did He then suffer the Greatest pain and affliction in human History, even in conversation of Messianic Passion and HaMashiach Crucifixion unto the establishment of the Atonement, for which conversation He came and about which He Himself preached and prophesied before its manifestation saying that "And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Thus HAMASHIACH's coming stood divinely purposed of God Almighty unto the forgiveness of all sins, even in that by receiving HAMASHIACH YESHUA of Nazareth as Personal Lord and Saviour is manifest the divine pardon and forgiveness and remission of every iniquity unto the inheritance of life eternal preached saying that "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:" which ***Reception*** of HAMASHIACH YESHUA of Nazareth is born not of money nor of singing, nor dancing, nor self affliction but by he simplicity of personal utterance in personal choice preached saying that "That if thou shalt confess with thy mouth the Lord YESHUA, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This then is the prayer and confession unto righteousness, even that "Lord Yeshua HaMashiach of Nazareth I acknowledge that I am a sinner unable to save and cleanse myself, but you died for me and shed your blood upon the Cross for me, and you were raised form the dead by the power of GOD Almighty. I ask you to come into my heart and cleanse me from all my sins. From this day forward I am yours eternally. Devil, I renounce you and renounce every covenant I made with you knowingly and unknowingly. I belong to YESHUA HAMASHIACH of Nazareth. Lord YESHUA, thank you for saving me, in your holy Name I pray, Amen."

Now it stands that there was no immediate translation unto Heavenly Places because of receiving Salvation, but the Saint is still upon the same earth and in the same world holding The same mind and body, even though his spirit has been renewed, salvation is therefore a journey till the Day of HAMASHIACH where every true victorious saint and pilgrim having overcome satanic temptations and yokes unto eternal perdition, but by grace having been proven faithful by leading and living a life that witnesses the holiness and righteousness born of The saving power of Yeshua HaMashiach of Nazareth, it therefore stands that the Saint must journey unto HAMASHIACH through every conversation of this world, thus stands the doctrine of pilgrimage in Yeshua HaMashiach of Nazareth. Thus to lead and Help and Guide The Saints was given the Person of The Holy Ghost, because that only by His leadership and shepherding is manifest the conversation of divine redemption unto the hold of life eternal, so without His leadership none can endure and overcome unto life eternal in the day of HAMASHIACH. Secondly was given the Word of GOD Almighty, both written and preached, The Written being the Holy Scripture divinely purposed of GOD Almighty to establish in the Saint by revelation of divine wisdom the conversation of knowledge and maturity appertaining His Divine Order and Ways that worship be acceptable in all conversations and that the pilgrim stands strong and endure being founded upon the wisdom and power of GOD Almighty,. Too to the pilgrims was given the conversation of The Preaching of the Word of GOD Almighty, even as it stands that *DEFINITIVELY THE WORD OF GOD IS THE CONVERSATION OF THE DIVINE REVELATORY PREACHING OF THE HOLY SCRIPTURES BORN OF THE DIVINE SUPERNATURAL WISDOM AND POWER ENCAPSULATED IN THE INSTRUCTION AND ORDER OF THE HOLY GHOST. ALSO, THE DIVINE SUPERNATURAL AUTHORITY AND VIRTUE ENCAPSULATED IN THE VOICE AND WORD OF GOD IS THAT IT IS NOT JUST SOUND OR SCRIP BUT THE PERSON YESHUA HAMASHIACH. THUS THE DIVINE SUPERNATURAL AUTHORITY AND POWER AND WISDOM OF GOD ALMIGHTY STANDS ENCAPSULATED IN THE PULPIT OF YESHUA HAMASHIACH OF NAZARETH.*

Thus to the pilgrims was of God Almighty given the conversation of the Community of The church, that they all stand united unto the hold of conversation of oneness that they fight together under the Spirit's directive and so they endure till the hold of life Eternal, thus the Church stands an institution of worship unto God Almighty, and institution of fellowship among the brethren and an institution of witness' testimony of righteousness, redemption, wisdom and virtue into all creation , even the preaching of every conversation of wisdom and power encapsulated in The Name and Person of Yeshua HaMashiach of Nazareth. The Church being the body of HAMASHIACH comprised of the many members, each member bringing unique contribution of divine gifting and grace that HAMASHIACH be revealed through the Synergistic harmonic accordance of The Church in all conversations unto strength and definitive authority of HAMASHIACH over all the earth and throughout all the nations and generations of the sons of man. And to the Church of God Almighty was given the conversation of ministry preached saying that "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HAMASHIACH Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and

fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:" thus Apostleship, Prophecy, Evangelism, Pastoring and Teaching, every conversation of ministry here discussed stands Divinely purposed unto the conversation of empowering the Church unto the perfect manifestation of HAMASHIACH in all wisdom unto discernment and in all conversations of power unto the witness of YESHUA of Nazareth in the demonstration of divine supernatural miracle working virtue; even Divine oneness unto the World a harvest and greatest revival and soul harvest in Messianic Faith and Patience's History precedent before HAMASHIACH's second coming, which conversation shall stand concluded by HAMASHIACH's second coming. *THUS THE DIVINE PURPOSE OF THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH IS THAT IT STANDS UNTO THE HARVEST, PREPARATION AND PRESERVATION OF SOULS TILL THE DAY OF HAMASHIACH THROUGH THE FULL FACILITATION OF THE FIVEFOLD GRACE OF SERICE THAT STANDS ENCAPSULATED AND DIVINELY DISPENSED THROUGH THE CONVERSATIONS OF APOSTKESHIP, PROPEHCY, EVANGELISM, PASTORING AND TEACHING; EVEN UNTO THE LEADING AND BUILDING OF THE CHURCH UNTO THE WITNESS AND UNTO GOSPEL'S FURTHERANCE AND HOUSE OF GOD'S ESTABLISHMENT IN PERFECT ACCORDANCE WITH THE DIVINE ORDER AMD INSTRUCTION MANIFEST AND REVEALED OF THE HOLY GHSOT OF GOD ALMIGHTY.*

TITLE 001: THE HEAVENLY ORDINANCE OF THE CALLING AND DEFINITIVE PURPOSE AND SERVICE NARRATION OF THE APOSTLE AND PROPHET IN THE MINISTRY OF YESHUA HAMASHIACH:

The Apostle and Prophet of Yeshua HaMashiach stands one divinely called, separated, isolated, processed, commissioned, anointed and sent of God and HAMASHIACH in the burden of a unique divine gospel dispensation, from which gospel dispensation emerges a doctrine and power to preserve every harvested soul and planted assembly until the day of Yeshua HaMashiach of Nazareth (His every conversation being founded and made demonstrate by the divine supernatural power of the Holy Ghost). It too stands that The seal of the Apostleship of one standing in the office of an Apostle and Prophet of Yeshua HaMashiach is the church planted under his Apostolic Grace and Prophetic Anointing be preserved and presented unto God Almighty in the Day of Yeshua HaMashiach: thus the effectiveness of Apostolic ministry stands the capacity of the Apostle to establish an ecclesiastical institution and fully facilitate its endurance and standing even unto the day of HAMASHIACH, where all the members of that institution shall stand worthy unto the inheritance of life eternal because their names stand found in the Book of life and they were thus established and preserved unto the knowledge of the paradise of God Almighty, even as by Apostolic Grace and Cover were they empowered unto strength of prosperity in the way of Holiness, being trained and raised by the Apostle unto the aggressive and zealous guarding of personal salvation above all conversations, even the guarding of salvation in divine personal fellowship with God Almighty and thus the inheritance of life eternal in the Communion and Commonwealth of The Israel of God.

Moreover The Apostle bears fully a fivefold grace in ministry, even Apostolic grace, Prophetic grace, Evangelical grace, Pastoral grace and Teaching grace - there thus stands no conversation in the ministry of Yeshua HaMashiach of Nazareth that the Apostle cannot stand within, but a true Apostle of HAMASHIACH YESHUA bears conversation unto the facilitation of every the conversation of service encapsulated in the ministry of Yeshua HaMashiach and the Apostle stands called to ensure that every saint called to stand in his Apostolic Movement bears the divine grant of access in the respective conversation of divine ministry. The Apostle too stands the Ambassador of The Full Power pf the Throne of God Almighty and of Yeshua HaMashiach unto the representory burden of the divine supernatural doctrine and authority of the throne of God Almighty, even as was preached saying "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:" thus every Apostolic Institution stands an embassy bearing the divine Authority appertaining the full representation of the Throne of God Almighty and of Yeshua HaMashiach, thus the divine calling unto every the conversation appertaining the facilitation of the full divine supernatural wisdom and Virtue of God Almighty in the Name of Yeshua HaMashiach of Nazareth. Though Apostleship stands an eternal divine calling and office, it stood the wisdom of God Almighty that the Apostle's Ordination be wrought in the confirmatory empowerment of the Holy Ghost and of The Church The Body of Yeshua HaMashiach- thus it is a conversation of divine order that there be an ecclesiastical conversation of confirmation or of appointment unto Apostleship, even as was preached of Paul's ordination unto Apostolic Ministry saying that saying that "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work

whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

The Apostle stands the bearer of the highest office in the Ministry of Yeshua HaMashiach, being the appointed steward, guardian and custodian of all the servants of HAMASHIACH granted to his Apostolic dispensation, so the Apostle and Prophet stands the Father to The Prophet and Teacher, to the Evangelist, and to the Pastor and Teacher, and to the Teacher. It too stands that The Apostle stands the bearer of a founding and Pioneering grace evidenced in his coming to places where God is not known and there erecting and building a church strong in the Word of God and in The Testimony of Yeshua HaMashiach (so the Founder). Moreover The Apostle stands the custodian of the deep mysteries of God Almighty, even to the speech of a wisdom divinely concealed since the foundation of the world: even as was preached saying that "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." The Apostle too labours in the full manifestation of the ninefold gifting of The Holy Ghost preached saying "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." The Apostle and Prophet too stands in the office of the Prophet and Teacher called to release and pronounce divine prophetic seasons and pronounce their respective graces and impart the Anointings unto the full exploitation of the divine seasons; as the Evangelist he must harvest many to HAMASHIACH by his preaching evidenced in the demonstration of divine supernatural virtue; as the pastor he must shepherd and disciple the people of God till HAMASHIACH's coming- having built an Apostolic order and system orchestrated unto strength in the faith of Yeshua HaMashiach and in the leadership of The Holy Ghost; as the Teacher he must pronounce and enforce a divine revelatory doctrine divinely given to sustain the saints until the Day of Yeshua HaMashiach of Nazareth.

TITLE 002: THE HEAVENLY ORDINANCE OF THE MINISTRY OF THE APOSTLESHIP AND APOSTOLIC ORDER OF YESHUA HAMASHIACH GRANTED THE LATTER HOUSE IN THE MINISTRY OF YESHUA HAMASHIACH:

By The Apostle and Prophet shall be manifest a divine reformation of a hallowed Apostolic doctrine purposed unto the full manifestation of the perfect man, even the revelation of Yeshua HaMashiach manifest through the body of His redeemed: through the Apostolic doctrine shall be manifest the full Oratorical doctrine and divine virtue of the Divinity of God Almighty, of HAMASHIACH YESHUA and of The Holy Ghost; and through the doctrinal Apostolic reformation shall be stablished the equipment and divine rise of the Warrior-Builders of The Latter House (The preached word being granted the ability of strength's impartation). By the Apostolic doctrine shall be to the Latter House imparted and stablished a form of holiness evidenced in the power thereof: which conversation was preached of HAMASHIACH saying that "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen;" and "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."

By the Apostolic Doctrine shall be manifest the divine leadership unto endurance of both conversation and labour of the latter house in the divine covering and standard of the Holy Ghost. Moreover By the ministry of Apostleship to The Latter House shall be divinely stablished the guidance and impartation of divine virtue unto the manifestation of a perfect oneness and accordance of unity throughout the whole body of HAMASHIACH even unto the harvesting of souls from all nations and tongues and kindreds and peoples and languages and kingdoms - even in the bond of The Spirit and in love: which conversation stood preached saying that "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." It stands that By the Apostle shall be stablished the dispensation of divine virtue unto a perfected labour about the Testimony of Yeshua HaMashiach. Moreover By the ministry of

Apostleship shall be manifest the pronouncement of divine mysteries unto the transformation of the minds of the Redeemed, even unto the manifestation of the perfect will of God Almighty.

By The Ministry of Apostleship shall be manifest the dispensation of divine grace unto cover and protection evidenced in God Sized Works of deliverance and protection. It too stands that To the Apostle is of God and HAMASHIACH ordained the burden of heart unto the inspiration, government and leadership appertaining every the office, altar, instrument and vessel of the Latter House (Apostleship Being the cornerstone office): thus By Apostleship shall be manifest divine reformation unto the burden of the full standards of order in the divine wisdom of Messianic Testament. Moreover Every the person called to steadship under an Apostolic dispensation stands called to manifest the full power and giftings of the Spirit granted that Apostolic Dispensation: therefore. Through the ministry of The Apostle and Prophet shall be manifest the rise of both assemblies and individual brethren called to the pronouncement of the deep divine mysteries of the Gospel of Peace, thus by Apostleship shall be in the Latter House established the conversation of partnership between entrepreneurship and ecclesiastical service, where the entrepreneur shall by His offering of money stand to finance and empower the steward of HAMASHIACH unto Gospel's furtherance and publishing throughout all nations.

TITLE 003: THE HEAVENLY ORDINANCE OF THE CONVERSATION OF THE ACCEPTABLE YEAR OF OUR LORD IN THE MINISTRY OF YESHUA HAMASHIACH:

APPERTAINING THE NARRATIVE SCRIPTURE THAT PERFECTLY DICTATES THE DIVINE PURPOSE AND DEFIN ITIVE CALLING ABOUT THAT DIVINELY GRANTED OF GOD ALMIGHTY TO BE ADMINISTERED, OPERATED AND FACILITATED TROUGH THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH: As was preached saying that "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations:" it therefore stands that the ministry of the gospel of Yeshua HaMashiach of Nazareth stands divinely purposed and expedient of The Throne of God Almighty unto the full facilitation of righteousness to those wiling to receive it in humility through covenant of worship; to speak and establish the divine restoration of wholeness to those dismantled by secul ar affliction and vexation of being appertaining the pursuit of holiness and too to establish deliverance from every the conversation of satanic shackle and imprisonment of demonic snare expressed in the form of iniquity, infirmity, demonic possession of soul, poverty, death, perpetual grief and continuous mourning. Thus the ministry unto hold of place in the Generation of Yeshua HaMashiach of Nazareth in which stands the divine facilitation of Priesthood, ministry, revival and divine reformation in the conversation of divine supernatural power- all this conversation being the reality of the Acceptable Year of Our Lord, which conversation HAMASHIACH in Divine Wisdom preached in its intentional Messianic Fulfilment, even as was preached saying that "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 this scripture fulfilled in your ears."

It stands that YESHUA of Nazareth, once esteemed the lowly Nazarene Carpenter, stands The Lord over all being and over all creation, even as by Heavenly Election which He did attest to saying "And YESHUA came and spake unto them, saying, All power is given unto me in heaven and in earth." Moreover YESHUA of Nazareth did receive His Divine Ordination unto hold of Messianic-HaMashiach Lordship by the utterance of Him The Eternal Holy King of Heaven and LORD OF HOSTS in the moment that He sprinkled His blood upon the Heavenly Altar in the testimony of His Messianic Passion, Crucifixion and Resurrection: through which conversation He stablished the divine Atonement unto steadship as the Testator of The New Testament of His flesh and blood- the communion unto life eternal: His Lordship being granted the strength of The Hand of God unto Heavenly Kingdom's perpetuation in manifestation. So by the offering of His self in perfect obedience unto the death of the cross was The Son of God, even the LORD'S HAMASHIACH, ordained The Messiah of The Israel of God and The Lord of all Being both terrestrial and celestial. Therefore 'The Acceptable Year of The Lord' stands the divinely appointed beneficiary's pleasantries Born of the Divine's blessings and giftings as by steadship in the Israel of God unto oration of divine communion and possession of the Commonwealth of The Israel of God Almighty: even the inheritance born of the Messianic sanctification stablished by the reception of steadship in the HaMashiach consecration as by the divine election comely of The faith of The Nazarene Carpenter unto Holy Favour.

Therefore The Messianic Testament is the reality of the manifestation and order of 'The Acceptable Year of The Lord,' even as the goodness of God Almighty is granted and manifested solely through the covenant of the Son of God- HAMASHIACH YESHUA being the same's fulfillment in that the salvation of God Almighty is manifest only in Himself 'there is no other name in Heaven and upon the earth through which man can be saved but the name of Yeshua HaMashiach of Nazareth'- it thus stands that The Acceptable Year of The Lord is livelihood in the hallowed reconciliation stablished by the blood of HAMASHIACH YESHUA The Lamb of God. Thus The Acceptable Year of The Lord is manifest only by the personal reception of the Lordship and Salvation of Yeshua HaMashiach, Who Himself is the Proprietary fulfilment of The Acceptable Year of The Lord- Being the indeterminable measure of the expanse and duration of The Lordship of HAMASHIACH even into life everlasting.

TITLE 004: THE HEAVENLY ORDINANCE OF THE HOLY JEALOUSIES OF THE PERSONAL GOD- THE DIVINE JEALOUS REDEMPTIONS OF THE GOD OF THE PERSON IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached of God Almighty through Abraham saying that "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed:" it thus stands that God Almighty holds Divine Jealousy appertaining His every Steward even to the extent of establishing divine blessing upon all that stands blessing to the Steward, and too establishing Divine Curse upon all that stand unto the conversation of attempt of curse against the Steward or Handmaiden of God Almighty. As too was preached of God Almighty through Isaac saying that "Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land. And he went up from thence to Beersheba. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is Beersheba unto thus day:" it thus stands that even though the Philistines once stood to the resistance of Isaac's prosperity, it however remains that God Almighty in conversation of Divine Jealousy and Jealous Redemption blessed Isaac till he again retained all the wells that he had dug and thus did GOD manifest through the coming of the king of the Phillistines and his chief General in acknowledgement that Isaac stood The Blessed One of GOD Almighty and thus they desired to stablish league with him because of the divine Jealous Redemption expressed through Glory unto irresistible and incomprehensible divine supernatural *SUPERABUNDANT* prosperity.

As was pronounced saying “It is the glory of God to conceal a thing: but the honour of kings is to search out a matter:” so it stands that the wisdom of God Almighty the Eternal Creator is the concealment of the expansive and incomprehensible and unmeasurably indeterminable greatness of His wisdom and power, even as His Wisdom and Power far excels the united comprehensive capacity of all creation, so is every the statute, judgement and sentence of His Divine Majesty perfect and pure, being born of divine omniscience. It too stands that in the judgement of every the earthly king, because of the inferiority of his knowledge, he must diligently search out the matter through diligent inquisition, that he best practice his strongest judgement born of inferior wisdom- but before the eye of God is no matter hidden and before the knowledge of God is no event concealed or withheld. So the conversation of walking with God Almighty stands goodnews in that His Shepherding and leadership constitutes a wisdom and practice of walking in the divine omniscience of His guiding knowledge: so to the person is manifest divine omniscience of walking in the Spirit, as was preached saying “For as many as are led by the Spirit of God, they are the sons of God;” and “But ye have an unction from the Holy One, and ye know all things;” and “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.”

The greatest benefit of walking with God Almighty is the grant of the communion of the divine nature, as was preached saying “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust:” thus walking with God stands the grant of the nature and essence that constitutes His Divine Person- even the Knowledge of His Name unto the perpetual divine promotion preached saying “And the LORD said unto Moses, I will do thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name;” and “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.” Moreover, As was pronounced saying “He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite:” so it stands that God Almighty is The God of the person Who deals with every believer at a personal level, so He called The God of Abraham, Isaac and Jacob. It too stands that Walking with The Personal God means the knowledge of His Voice, even as HAMASHIACH spoke saying “My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand:” and “For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD.”

As was preached saying that "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of

the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: of there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous:" it thus stands that even though they were right, Aaron and Miriam stood punished of God Almighty because it is only God Almighty that holds divine right unto the rebuking of His True Steward in accordance with the divine order and nature of covenant of ministry existent between God Almighty and His person the Steward or Handmaiden, which conversation He to preached through Esaias appertaining Cyrus saying "Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." Thus Appertaining His every person that stands a Steward or Handmaiden in ministry, God Almighty is Jealous about the consecration of the knowledge of His person, even the person's sanctification born of a divine separation by the hand of God Almighty unto holiness and unto the stablishment of divine inheritance, as was preached through Abram who was called out of his father's house. God Almighty is too Jealous about the worship born of the lips of His persons, even the divine worship in Spirit and in Truth unto the abolishment of idolatry and sacrilege, allowing no other God His place: as was preached through Abraham's instruction to offer Isaac his only son of the promise a sacrifice of worship; as well as through Jacob who destroyed all the idols in his house. God is too Jealous about the prosperity and blessing of His person, even as He demonstrated in Abraham , Isaac and Jacob. God is Jealous about divine fellowship and communion with His person, as was preached saying "And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abrah am that which he hath spoken of him." God is too Jealous about the people and companies of His person, as was preached through Abraham's separation from Lot, and through Rebekah's separation from her family and through Jacob's separation from Laban leading to his encounter with angels at Mahanaim and wrestling with HAMASHIACH YESHUA. God is Jealous about the manifestation of divine victory in every the wars of His person, such as how Abraham delivered Lot and how David slew Goliath with nothing but the sling and stone. God is Jealous about the ensurance of Divine cover upon His person, such as how He stablished fear upon all surrounding Jacob, and how His divine power overshadowed Mary.

The saying of The Spirit is that "Because you have made YEHOVAH your God, you shall come unto the knowledge of His Divine Jealous Redemption and the eternal testimonial manifestation of His Jealousy about your well being. You are entitled to stand His person."

TITLE 005: THE HEAVENLY ORDINANCE OF WORSHIP IN THE MINISTRY OF YESHUA HAMASHIACH:

THERE STANDS NO CONVERSATION OF MINISTRY THAT CAN ENDURE AND BE SUSTAINED OUTSIDE ITS RESPECTIVE DIVINE COVENANT AND HALLOWED ORDER APPERTAINING WORSHIP'S PRESENTATION; THE WISDOM OF WORSHIP THUS IS THE DIVINE ORDER UNTO THE CONVERSATION OF MINISTRY THAT ENDURES AND REMAINS IN DIVINE GLORY EVEN TILL THE DAY OF HAMASHIACH YESHUA OF NAZARETH. In ministry: Worship is a conversation of priesthood: it is the mediating offering unto divine reconciliation. Worship stands the sole dimension and context that the full goodness of God can manifest, even the sole context where righteousness can stand, together with salvation, grace, joy, peace, agape, revelation, faith, anointing, blessing, divine power, and all the fullness of God. It is all about worship- prosperity about every relative conversation with God Almighty prospers only according to the conversation's presented accordance of worship - everything before God hinges on worship. Every conversation held of the creature about its livelihood, existence and being, stands before God a statement of worship. There thus stand seven conversations appertaining the Divine expression of worship: even Zamar ; Tehila ; Yadah ; Towdah; Halal; Barouch ; Shabach. Definitively, Worship stands the act of Heavenly pronunciation in divine acknowledgement of both the superiority and worthiness of office unto the honour of the seater there enthroned. Worship too stands the pronunciation of sight/revelation/knowledge of the Beauty and Superior nature of The Holiness and Glory of God Almighty. Worship stands the release of living waters drawn from the springing forth by he divine provocation of the drinking of the waters of life that sprung and flowed out from the pierced side of the HAMASHIACH of God (even as in every man's soul stand dead waters healed only by the drinking of the waters of life dispensed of the Pierced Lamb). Thus Worship stands the conversation of livelihood born of full and perfectly acceptable devotion of being and livelihood unto God Almighty, all in Song, utterance and labour- even in any and every the conversation of livelihood.

Appertaining the Power of Worship, it stands that: By worship is stablished the divine throne of God Almighty unto the advantage of His people born of the divine judgement and rebuke of the enemy: as was pronounced saying "But thou art holy, O thou that inhabitest the praises of Israel;" By worship is manifest the presence of God Almighty, even as was pronounced saying "And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make thus valley full of ditches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And thus is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." Moreover The Divine Song phenomenon, where every song bears the authority unto the impartation of whatever the spirit from whence it was sourced. it too stands that By worship is stablished the conversation of victory about every warfare regardless the adversary, as well exemplified of Jehoshaphat in leading the armies of Judah by women and children who worshipped God unto victory over Moab and Ammon; as too was exemplified of David who in worship slew a giant, though he was but a youth.

In conversation of heights of worship in the ministry of Yeshua HaMashiach, The first height of worship stands the conversation of Celebratory praise, preached saying that "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endure th for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto thus day:" thus because Jehoshaphat and Judah stood strong unto the conversation of worship, putting the worshippers in front of the army to engage he enemy through The Song of The LORD, it therefore stands that GOD Almighty showed Himself faithful unto the conversation of confusing the enemy that they kill one another and so the greatest Host that came to encamp against Judah remained nothing but a valley of corpses and the conversation of treasure and wealth to Judah thr ough the spoils of warfare, because of the divine supernatural intervention of God Almighty that had been triggered through the conversation of celebratory praise. Celebratory praise therefore stands the conversation of worship strong unto the manifestation of the Breakthrough by the conversations of Divine Supernatural power, which conversation was too preached through Paul and Silas who after their flogging and despite their bleeding wounds they worshipped GOD Almighty and sang songs unto the glory of His Name, which conversation triggered divine supernatural earth shaking power that broke their shackles and allowed them freedom if they so willed, even as was preached saying that "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." It also stands a conversation that was evidenced of Joshua and Israel appertaining their conversation unto the possession of Jericho, even as by the shout was the wall made to fall flat, because by celebratory praise is manifest the breakthrough that through them was evidenced and preached saying that "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword."

The second height of worship stands the conversation of higher praise, which Higher praise conversation stood preached through David and Israel unto the voyage of the Ark from Obed

Edomite unto the Tabernacle of David, even a conversation of Ark's voyage respected of GOD Almighty worthy, where they worshipped GOD in Song and offered sacrifice throughout the journey- Higher Praise being the conversation of skilful playing of instrument and skilful vocal harmony and skilful dance preached saying: saying that "And it was told king David, saying, The LORD hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD."

The Third height of worship stands the conversation of Deeper worship, which conversation stood d preached saying that "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen thus? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on thus side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine:" it therefore stands that through the conversation of deeper worship is manifest life, healing and divine supernatural prosperity, even as the water of the river stands the representation of the conversation and order of worship preached saying that "Out of his belly shall flow rivers of living water;" thus by the coming of the waters was stablished healing OT dead waters, so it stands that by deeper worship is manifest the conversation of divine supernatural healing virtue; by the conversation of the waters of the river was established trees of fruit at both bank sides, preaching the conversation of divine supernatural

prosperity born of worship; by the conversation of the river was established fishery and the catching of fish by fishermen, preaching the conversation of soul winning born of the convicting power of deeper worship; by the coming of the rivers waters was preached life to dead waters and dead creatures, preaching the conversation of the dispensation of divine supernatural life giving power encapsulated in and administered through the ***Conversation of deeper worship.***

The Fourth Height of Worship stands the height of Prophetic Impartational Worship, which conversation stood preached saying "And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrelplayed, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make thus valley full of ditches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And thus is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones:" it therefore stands that there is a conversation of order of divine worship that stands unto the manifestation of prophetic grace that then transforms the atmosphere unto the conversation of The Spirit of Prophecy that then births the utterance of divine supernatural virtue, even in that the prophecy of Elisha was born of The Spirit coming upon him whilst the minstrel plays unto GOD Almighty in the Song of The LORD.

The saying of the Spirit is that "Now is come the time and hour unto the dispensation of rivers of life, even to the salvation of nations by the drinking of the same, even the drink unto the communion of the commonwealth of the Israel of God, life-Everlasting: as all things where created to worship only, even in all conversations."

TITLE 006: THE HEAVENLY ORDINANCE OF FAITH IN THE MINISTRY OF YESHUA HAMASHIACH:

In itself, it stood the divine ordination of God Almighty that every the manifestation of divine virtue in ministry was to be born and founded upon the conversation of faith in God through the Name of Yeshua HaMashiach. As was preached saying "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had thus testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him:" it therefore stands true appertaining faith that Faith is thee economic financial currency unto the purchase of the divinely inspired desire, God being the sole merchant of the thing hoped for, even as money itself stands the fully capacitated representation of whatever the thing desired to be purchased in the nation and economy of the monetary currency; also Faith too stands the legal proprietary representation of whatever the thing hoped for, as exemplified by how that title deeds stand the legal proprietary representation of the house or whatever the real estate property: thus faith stands the conversation key unto the manifestation of divine supernatural virtue, even the manifestation of light out of darkness, and all existence out of inexistence and all being by the simplicity of the divine utterance of God Almighty.

Faith stands the arm that reaches into and draws the manifestation even out from the Heart of God Almighty. Faith too stands the spark and flame fuelled solely by the Word of God Almighty preached saying that "So then faith cometh by hearing, and hearing by the word of God:" thus faith stands the conversation of full conviction and absolute persuasion of being appertaining the faithfulness of GOD Almighty unto the manifestation of the hope held of the Saint, which hope stands born of the revelation of the divine nature's capacity unto the stablishment of the desired defined hope, and the knowledge of the divine promise unto the fulfilment of the hope held by the Saint. Moreover Faith stands the Divine Nature unto the manifestation of great supernatural works born of the Divine Power thereof, even when it is borne of small measures. It thus stands preached that Faith is the revelation of the Ability of God Almighty, even unto the prophetic utterance in heart's full persuasion of God's faithfulness to stablish the hope and manifest the desire. It too stands that True Faith is born of the Will of God Almighty, because there stands no conversation of work that can be made divinely manifest outside the will of GOD Almighty, even the divine resolutions and determinations that were held and defined during the Divine Counsel Indaba of God Almighty before the beginning. Moreover Faith too stands the spiritually visible and tangible hope and persuasion unto the manifestation of the power of Yeshua HaMashiach Who Himself is The Word of God.

The conversation appertaining building of faith is that from The Word of God is drawn revelation, and from that revelation the persuasion unto the manifestation of divine activity, even knowledge unto comprehension unto full conviction; it too stands that The true power of faith is the manifestation of hope in the Testimony of divine excellency born of the exploitation of the divine supernatural miracle working power that knows no limitation***. FAITH IS PHENOMENALLY FISSILE IN NATURE***, even unto the moving of mountains. Faith is exponentially multiplied by the divine union of

the hearts of the brethren assembled in one place bearing one name and pronouncing agreement therein by bond of Love and of Spirit in oneness of heart and mind. It too stands that the conversation unto the manifestation of faith either stands the divine gifting of the Holy Ghost, or of the Word of God both received by the Holy Scriptures and by the preaching of the Word of God. In truth, both Zoe and Faith stand one, where God Almighty is Single without any conversation of partiality or variation unto partition of His Divine Being, so His Divine Eternally Perpetual nature and grace born of the name 'I AM' without any limitation about the Ability of His Eternal Divine Being expressed in His three Persons. Faith too means 'Trust of Person' unto a future and coming expected performance unto actions in a present deal (the work at hand): Faith is the trust and confidence put in a person born of the understanding of the person's nature and ability drawn from the personal knowledge and witness by past event's memorial. However in power, There is a type called The God Kind of Faith, even the faith that manifestation obeys your every utterance unto the creation of that born of your will by word and voice.

The saying of the Spirit is that the "There is a faith unto the manifestation of Divine purpose whose greatness far excels the whole united imagination of all the creature and of all creation put together.

TITLE 007: THE HEAVENLY ORDINANCE OF THE RISE OF THE WARRIOR-BUILDER IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "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:" it thus stands that there are some conversations in ministry that demand the Steward to have conversation of aggression unto the engaging of GOD Almighty till the desired manifestation be accomplished in perfect accordance with the will of GOD Almighty till divine will's accomplishment and divine purpose's fulfilment- every Steward thus stands called to be a warrior unto the erection and establishment of the ministry of salvation. Moreover, as was preached saying that "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me:" it thus stands the ecclesiastical wisdom of God Almighty that every Steward stand the bearer of hold appertaining both the conversations of warfare and constructive building simultaneously, even hold of both spear in one hand and brick in the other hand at the same moment. As was pronounced saying "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:" thus appertaining definition of manner of Earth, we stand called and born into the conversation of spiritual warfare- appertaining definition of enemy, the saints of Yeshua HaMashiach stand called unto warfare against the devil and all the kingdom of darkness and all the gates of hell and every demon and unclean spirit; and appertaining divine armory and arsenal unto warfare stands the conversation of the Armour of God Almighty.

As was preached saying that "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one:" it therefore stands that it is only through the conversation of the Word of God Almighty that victory is established over every the conversation of the kingdom of darkness, even as by The Word is established divine strength unto victory over every the conversation of the kingdom of darkness. Moreover as was preached saying that "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 therefore stands that victory over Satan and his every conversation of both satanic accusation before God Almighty and whatever his satanic device is established through

the conversation of the application of the divine supernatural cover and utterance of strength unto victory pronounced by the blood of Yeshua HaMashiach of Nazareth, and by the conversation of personal experience appertaining hold of the reception of the salvation and Lordship of Yeshua HaMashiach of Nazareth unto the witness of His redeeming Power, which conversations are practiced by the saints without fear of death. It therefore stands the divine will of GOD Almighty that His saints stand strong unto personal knowledge of warfare, even as He Himself is YEHOVAH ADONAI SABAOTH strong unto every the conversation of warfare without defeat, which divine calling unto skillsmanship of warfare stood preached saying that "Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as b efore knew nothing thereof."

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

Thus "JEHOVAH NISSI- The God Whose Divine nature is to war on the behalf of His people and stablish to them an eternal sustainable perpetual victory in every and each the conversation of warfare:" He Being by eternal nature the God of War, even as He had an army even before any conversation of potential adversity or enemy, even before sin's conception in Satan's heart. Also, as was well preached of the Spirit in the day that Jehoshaphat and Judah gathered great spoils of warfare by a victory born of worship without any man in Judah raising a sword, even against one of the most greatest opposing armies in Judah's History, by the victory wrought of the Hand of God Almighty in conversation of Divine Intervention: so is it the eternal wisdom of God Almighty to stablish divine supernatural prosperity in the lives of His people by way of the spoils of warfare - even as Jehoshaphat and Judah gathered the spoils and riches of their enemy for three days. Thus *HAMASHIACH YESHUA OF NAZARETH THE SON OF GOD IS A DIVINE MAJESTIC WARRIOR-KING*: even as He and the armies of His saints truly shall take the Kingdom, as was pronounced saying "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and

ever." Moreover In itself the name 'Israel' means The Prince of God: as was pronounced of Israel, the nation and commonwealth institution of all the LORD's Redeemed and every the Saint of God Almighty, saying "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." *THE STRENGTH OF ANY AND EVERY THE BATION AND KINGDOM IS DETERMINED BY ITS ECONOMY AND MILITIA POWER, EVEN TOO IN TIMES OF PEACE!* It too stands a divine truth that The Church of Yeshua HaMashiach stands called to warfare against all the kingdom of darkness in the fullness of the power of God Almighty by the strength of the Name of Yeshua HaMashiach of Nazareth.

THE VICTORY ABOUT EVERY THE WAR OF THE HOUSE WAS stablished BY THECROSS OF YESHUA HAMASHIACH OF NAZARETH, AND IS MADE MANIFEST BY THE TESTIMONIAL PREACHING OF THE CROSS, even the sevenfold victory that stands deliverance from iniquity, infirmity, demonic oppression and satanic affliction, poverty and lack and shortage of want, death and eternal condemnation in perdition unto perpetual affliction in the wrath of GOD Almighty, perpetual grief, mourning and vexation of spirit unto the conversations of Messianic redemption by the cross: even the conversations of ***THE CHIEF VICTORIES OF THE CROSS*** revealed as Salvation and Righteousness, Bodily health and fleshly healing, Divine Authority over every conversation of the kingdom of darkness, Divine supernatural *SUPERABUNDANT* wealth and monetary and treasure prosperity unto all riches, Resurrection power and divine translation in glory unto life everlasting, Divine supernatural peace and Divine supernatural joy. *APPERTAINING PRACTICE OF DIVINE BUILDING AND WARFARE, THERE STAND SEVEN ALTARS OF THE HOUSE THAT ARE TO BE AGGRESSIVELY BUILT AND WARED FOR HE SAKE OF THEIR PROSPERITY*, even The Altar of Worship, The Altar of Prayer and intercession, The Altar of Witnessing and soul winning, The Altar of Monetary offering and presentations, The Altar of Preaching and ministering, The Altar of Fellowship in Agape, and The Altar of Conversations of House Keeping.

The saying of the Spirit is that "Now is come the time of the Warrior-Builder to the raising of the memorials and standards of the House of God Almighty in the anointing of a new Zealous Fire to build and beautify the house of a new glory: Even to establishing the victories of the house, and the altars therein. The secret to divine prosperity is the sowing of seeds in the building of the House of God Almighty."

TITLE 008: THE HEAVENLY ORDINANCE OF DIVERSITIES IN MEASURES OF FAITH WARD HAMASHIACH'S GIFTS IN THE MINISTRY OF YESHUA HAMASHIACH:

IT STANDS THAT APPERTAINING THE CONVERSATION OF MINISTRY AND DIVINE ORDER OF RANK AND HIERARCHICAL POSITIONING IN THE CALLING TO STEWARDSHIP AND SERVICE, IT STANDS THAT FAITH IS A DEFINITIVE KEY OF POSITION'S CONFIRMATION EVEN AS THE GRANT OF DIVINE FAITH STANDS THE DIVINE CONFIRMATION OF CALLING'S NATURE UNTO GOSPEL'S FURTHRANCE- EVEN DEMONSTRATION OF DIVINE SUPERNATURAL POWER LEVELED IN CORRESPONDING ACCORDANCE WITH CALLING'S ENTITLED CAPACITATION- THE GREATER THE CALLING THE GREATER THE MEASURE OF FAITH GRANTED THE STEWARD IN ACCORDANCE WITH HIS RESPECTIVE DIVINE CALLING AND PURPOSE. As was pronounced saying "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in HAMASHIACH, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness:" so unto labour in Ministry does God Almighty stablish in the minister the conversation of faith that corresponds fully with the conversation of His calling, where by the several gifting of the Spirit does the minister receive every the measure of faith relevant to his unique calling: moreover the minister's journeys in pilgrimage stand each the unique processing of God Almighty that in his ministry be stablished the unique faith unto the exploitative accomplishment of every the ordinances of his calling- so is faith tailor made of the Finger of God. Moreover As pronounced that "Now faith is the substance of things hoped for, the evidence of things not seen:" and "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear:" so is the definition of faith that it is the economy that allows purchase and translation of a desired hope into testimonial reality and memorial, like unto money- where money stands an equal representation of a thing valued at its amount; faith too is like unto title deeds which stand the representation of ownership and proprietary, where title deeds stand the literal representation of the house they signify.

As pronounced that "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him:" so stands every the minister and servant of HAMASHIACH called to bear faith in all his dealings with God Almighty in the knowledge of the Divine's Name, Ability and faithfulness that God will use unto the manifestation of his hope, and desire pronounced as petition in the name of Yeshua HaMashiach of Nazareth. As was pronounced that "So then faith cometh by hearing, and hearing by the word of God:" so does the minister stand called to build his faith intentionally in the engaging of the Word of God, where the boldness and full persuasion and conviction of Being is sourced of revelation about the capacity of God, which capacity can only be understood by the knowledge and understanding of that recorded in the holy scriptures.

The saying of the Spirit is that "Only by the knowledge of the work of God in its respective season can the minister bear wisdom unto the exploitation of the same season by his faith: so let the minister arise to the stablishment and manifestation of perpetual testimony in the faith relevant to the calling of God upon season, dispensation and generation- your prosperity stands the reflection of the faith you will have built."

TITLE 009: THE HEAVENLY ORDINANCE OF THE CALLED MINISTER'S STANDARD AND MATURITY IN THE MINISTRY OF YESHUA HAMASHIACH:

The divine purpose of God Almighty about the conversation of His called is that they stablish the testimony of fruitfulness, where the standard of the quality and measure of ministry is determined by the evidential fruit's abundance, quality and duration: that by abundance it be evidenced that the work was sourced by a wisdom and power that can only be wrought of God Almighty; that its quality be the evidence of a purity comely only in strength of doctrine of divine Holiness; that the duration of the fruit be not expiration in pilgrimage, but the full remaining and preservation of it freshness till the day of Yeshua HaMashiach of Nazareth: so HAMASHIACH pronounced that "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of tHostles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;" and "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you;" and "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples;" which conversation of fruitfulness is stablished by death in HAMASHIACH, and living therein Him, as He pronounced saying "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but of it die, it bringeth forth much fruit;" and "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. of a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. of ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The minister was called of God unto labour in divine greatness, even unto the shaking of kingdoms and their kings, nations too and their governors, as was pronounced that " if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Yeshua HaMashiach, to whom be praise and dominion for ever and ever," and "A man's gift maketh room for him, and bringeth him before great men." Moreover The minister and servant of God was too called unto the conversation of humility and meekness without strife, ensuring that his every labour to the saints is born of love, as was preached saying "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; of God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." It too stands that The servant of God, as exemplified of HAMASHIACH YESHUA in the day that he caused havoc in the temple out of divine jealousy, so too is the servant of God called to labour with great zeal and strength, even being the

image of He about Whom it was pronounced saying "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

The saying of the Spirit is that "Let the minister labour by full strength in My Holiness, having by faith and grace separated himself from flesh's yoke and affection, even as before God fruitful Ministry is accepted only by the Spirit from whence it came and in in Whom it was stablished, so must the minister stand literally the sight of God Almighty in the calling of Divine Godstead."

TITLE 010: THE HEAVENLY ORDINANCE OF THE ANOINTING OF FATHERHOOD IN THE MINISTRY OF YESHUA HAMASHIACH:

FATHERHOOD MEANS SOURCE: even 'he from whom it came' and he 'from whom the seed originated:' even shadowing God Almighty the Eternal Father and source of all being: fatherhood means the leadership about a procreated seed by the one from whom the seed came - so fatherhood means that the nature of the father is further manifested through the genealogy of his loins, even as the seed adopts his nature. Because man bears the Image of God Almighty the Eternal Father, he was granted the divine capacity unto the perpetual multiplication of the breath of life through procreation, preaching God Almighty called ABBA, even in that it is He from whence the same breath was sourced. As Paul pronounced saying "For though ye have ten thousand instructors in HAMASHIACH, yet have ye not many fathers: for in HAMASHIACH YESHUA I have begotten youthrough the gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in HAMASHIACH, as I teach every where in every church:" so it stands that predetermined will of God in His Divine ancient counsel that the one who founds a work stands the father of all called to labour and be planted therein- so is it the divine expectation that every child of God stand in submission unto the father by whose Testimony or by the witness of whose loins that child of God received the salvation of Yeshua HaMashiach; moreover in that conversation it stands divinely evidenced that the order of fatherhood is a construct of the ministry of Yeshua HaMashiach of Nazareth, by which fatherhood must be manifest the conversation of the leading of the Stewards and ministers called unto labour under the Apostleship of the Apostle The Gift of HAMASHIACH called of GOD Almighty unto the foundation of the respective Apostolic Movement- thus The Apostle stands called of GOD Almighty to be a father to every Steward and Minister that he is to raise in the building of The Tabernacle of Yeshua HaMashiach and unto the furtherance of the Gospel, even as Paul fathered many Stewards and ministers of Yeshua HaMashiach- thus Spiritual fatherhood is a divine construct unto establishment in ministry and unto the full fivefold facilitation of the ministry of Yeshua HaMashiach, even the full facilitation of Apostleship, prophecy, Evangelism, Pastoring and Teaching; it is a conversation of divine order without substitution.

IT THUS STANDS THAT GOD ALMIGHTY PURPOSED THE CONSTRUCT OF FATHERHOOD TO BE THE DIVINE ORDER APPERTAINING THE FULL FACILITATION OF EVERYBODY THE DIVINE CONVERSATION IN THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH, BECAUSE THAT FATHERHOOD IS THE BOND OF THE DIVINE NATURE UNTO CONVERSATION OF FAMILY AND UNITED SERVICE IN MINISTRY stablished BY A NATURE SHARED BEYOND FLESHLY FATHERHOOD, BECAUSE THAT FLESHLY FATHERHOOD IS THE SHARING OF PHYSICAL GENETIC NATURE WHICH SHALL PASS AWAY, BUT SPIRITUAL FATHERHOOD STANDS THE SHARING OF DIVINE NATURE THAT SHALL ENDURE FURTHER THAN ETERNITY'S FURTHEST AEON, THUS THE STRENGTH OF DIVINE CONVERSATION APPERTAINING ALL AND EVERY THE CONVERSATION OF FATHERHOOD IN THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH. Without the conversation of fatherhood there can stand no conversation of successful ministry. The anointing of fatherhood stands the grace and divine supernatural equipment unto the foundation of an institution strong in the publishing of the gospel and the doctrine thereof that all the souls called to stand in that institution be protected and preserved unto the day of Yeshua HaMashiach: even the Covenant of life in the wisdom and power of the Holy Ghost: thus stands the order of godliness without the denial of the power thereof: as Paul pronounced saying "To Titus, mine own son after the common faith: Grace , mercy, and peace, from

God the Father and the Lord Yeshua HaMashiach our Saviour." Moreover even as fatherhood is the bond of genetic composition, it thus stands that what the father is so too the son is, thus every Steward in and Apostolic Movement stands divinely called unto the conversation of being and ministering in the perfect divine standards established, worked and exemplified of his father the Apostle.

The saying of the Spirit is that "Even as it is fleshly order that one can neither determine n or deny the father from whose loins he came; as it too is terrestrial order that no tree can of itself remove its roots out the soil whence it was planted as a seed, so in the place that I have planted you, there receive the strength unto purpose's accomplishment. Let the fathers arise and stablish and raise the sons unto the grace of fatherhood, even as the time of the explosive building of the latter house is come- that harvested souls all receive leadership and instructive counsel in the way of Holiness."

TITLE 011: THE HEAVENLY ORDINANCE OF THE SPIRIT OF SONSHIP IN THE MINISTRY OF YESHUA HAMASHIACH:

The greatest example of the Spirit of Sonship stands Yeshua HaMashiach, Who totally gave Himself unto the father's will even to forfeiture of divine glory and in mankind's form suffering by far the greatest and most painful passion in the History of mankind by the death of His cross, as a conversation of worship unto the Eternal Father, so it was pronounced 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." The wisdom of God Almighty pronounced in the ancient divine counsel about the determination of His will was that, as exemplified even of Yeshua HaMashiach the Son of the Living God, Who subjected Himself to the witness and baptism of John the Baptist, as too exemplified of Joshua who first stood a servant unto Moses the great prophet of God and by the impartation born of the laying on of hands of Moishe was he granted the leadership too over Israel unto promised land's possession; as too was exemplified of Elisha who first served Elijah as a servant and son till the day he was stablished the double portion of the anointing upon Elijah: so is it the expectation of God that His every servant be groomed by one who would stand the father in spirit- even the father that would impart and stablish to the son guidance, wisdom, revelation and grace unto the fulfilment of purpose and calling divine.

The wisdom of God is that every His Redeemed stand a son of God, even as there is no grand-fatherhood in the gospel of Yeshua HaMashiach, but only fatherhood directly unto Him that sits upon the throne of His Eternal Heavenly Kingdom, as was preached of the Spirit 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:" 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; Holding forth the word of life; that I may rejoice in the day of HAMASHIACH, that I have not run in vain, neither laboured in vain;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath thus hope in him purofieth himself, even as he is pure."

The saying of the Spirit is that "Even as only by my leadership is manifest divine Sonship unto God Almighty, so let every man and each the servants of HAMASHIACH stand in submission unto their father in witness, even him chief in witness about the field wherein I have planted the soul of my child and servant- strengthen your Testimony in the gospel of YESHUA of Nazareth, even as it is only in HAMASHIACH YESHUA that Divine Sonship is manifest."

TITLE 012: THE HEAVENLY ORDINANCE OF SERVICE WITH ALL PURITY IN THE MINISTRY OF YESHUA HAMASHIACH:

IT STANDS THAT EVERY THE STEEWARD AND HANDMAIDEN CALLED TO SERVICE IN THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH MUST STAND STRONG UNTO THE CONVERSATION OF RIGHTEOUSNESS AND DIVNE STANDARD OF HOLINESS, THAT THERE BE NO OCCASION GRANTED TO SATAN UNTO THE CORRUPTION OF MEN'S PERSUASIONS APPERTAINING THE GOSPEL: THUS THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH STANDS CALLED AND PURPOSED OF GOD ALMIGHTY UNTO DIVINE PURITY WITHOUT ANY THE FORM OF BLEMISH OR CORRUPTION. The calling of the minister and servant of HAMASHIACH, both before God and man, is that he diligently labour bearing a perfect faithfulness and purity throughout all the livelihood of his pilgrimage both before the eye of God Almighty and that of man- that in all conversations he stand blameless and that if any there be afflictions he suffers, they be for the sake of the Kingdom of the Living God, as was pronounced that "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity." The young minister and servant of Yeshua HaMashiach stand called to diligence about victory over youthful lasciviousness, even as was exemplified of Joseph in that he ran away from all the sensual seductive conversations of Potiphar's wife: not reasoning with her or seeking to conquer by means of personal wisdom or debate; but he fled, so is victory stablished literally by running away, as Paul instructed the young man of God Timothy saying "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

IT TOO STANDS THAT THE DEVIL'S PRIME CONVERSATION UNTO THE CORRUPTION AND ENSNAREMENT OF THE MINISTER OF HAMASHIACH THROUGH THE CONVERSATION OF LUST, EVEN AS DAVID TOO WAS ENSNARED BY HIS LUST IN SIGHT OF BATHSHEBA. Victory over lasciviousness is stablished solely by the Word of God, even as we twice pronounced saying "I will keep thy statutes: O forsake me not utterly. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O LORD: teach me thy statutes:" so does the Word of God (regurgitated both in meditation and prayer) stablish in the heart of the young person the grace unto victory and purity in all contextual conversations of witness, regardless the snares of Satan. Marriage stands a gift of God to ensure the avoidance of lustful conversations, where the ministry of HAMASHIACH is shielded from sensual seduction's snare because that by knowledge with his wife and by their coming together does he need not another 'vent' of releasing his strength in conversations of fornication and strange flesh. *IT TOO STANDS NECESSARY THAT EVERY STEWARD BE PART OF A TEAM OF PERSONS THAT HOLD THEMSELVES IN ALL HOLINESS APPERTAINING MINISTRY REGARDLESS THE CONVERSATIONS OF STRANGE WOMEN SENT OF SATAN AGAINST THEIR MINISTRY.*

The saying of the Spirit is that "Be faithful daily to seek God Almighty about deliverance from conversations of lasciviousness, even as Satan sends agents of seduction unto the crippling of the servant of God's Testimony- thus victory is stablished only by grace: as the Divine conversation is not by might nor by power, but by the Spirit of God."

TITLE 013: THE HEAVENLY ORDINANCE OF THE LEADERSHIP OF THE HOLY GHOST IN THE MINISTRY OF YESHUA HAMASHIACH:

IT THUS STANDS THAT ONLY THROUGH THE LEADERSHIP AND SHEPHERDING OF THE HOLY GHOST IS THE STEWARD EMPOWERED, ANOINTED AND CAPACITATED UNTO CONVERSATION OF MINISTRY STRONG IN ENDURANCE EVEN TILL THE DAY OF YESHUA HAMASHIACH OF NAZARETH. IT TOO STANDS THAT THE HOLY GHOST IS THE DIVINE PROPRIETOR OF EVERY THE CONVERSATION OF THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH, EVEN AS HE THE SPIRIT IS THE ANOINTING OF PENTECOST THAT TRIGGERED THE PENTECOSTAL REVIVAL PREACHED SAYING THAT "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" AND "But Peter, standing up with the eleven, lofted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be thus known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But thus is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

As pronounced in hallowed scripture that "For as many as are led by the Spirit of God, they are the sons of God:" so it is only by the leadership of the Holy Ghost that divine Sonship Ministry can be manifest, where the full testimony of the divine nature and anointing of service in Godstead can be revealed. The greatest way to the hearing of the voice of the Holy Ghost is by way of divine unctioning in spirit; the mind strong in the Word of God can then receive and decipher the message deposited by the Holy Ghost into the man's spirit: the mind then instructs and uses the body to fulfill thus purpose pronounced of God, even as the Spirit spake saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee:" and "Wherefore (as the Holy Ghost saith, To day of ye will hear his voice,Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.)"

It is supercritical and super-Imperative that the people of God, especially the minister, be strong in the wisdom of the Spirit of God praying through then by the Father, even as He prays unto the full manifestation of the divine's perfect will, as was pronounced that "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh

intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Walking with the Spirit of God means walking with Him Who stablishes omniscience, omnipotence and omnipresence; omniscience as was pronounced that "But ye have an unction from the Holy One, and ye know all things.;" omnipresence even as was exemplified of Phillip who ministered being translated from place to place by the Spirit being caught up therein, as too was exemplified of Ezekiel; omnipotence in that it is the Spirit Who stablishes the workings of all divine supernatural signs and miraculous wonders by divine virtue's exploitation. The minster stands called to live a life without blemish, that the Spirit of God be not grieved and so depart from His servant, as was pronounced saying "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The saying of the Spirit is that "I now stand at work in the raising of the heritage of My servants called to deprive the world of sin, righteousness and judgment; even reproving sin as by the gospel of Yeshua HaMashiach pronounced in the irrefutable and irresistible wisdom and power of God Almighty; reproving righteousness by burden of Holiness in all conversations of livelihood and witness in pilgrimage; reproving judgement by the manifestation and exploitative practice and exercise of the name of Yeshua HaMashiach rebuking all demonic principalities and powers. Wherefore let the minister build his faith by the word of God in all righte ousness."

TITLE 014: THE HEAVENLY ORDINANCE OF MARRIAGE IN THE MINISTRY OF YESHUA HAMASHIACH:

The purpose (pronounced in the foreknowledge and determination of the ancient counsel of God Almighty before the creature), was that every each the marital institution stand the divine mystery of hallowed matrimony in the preaching of HAMASHIACH YESHUA and His Bride the church, even the whole body of His Redeemed from Adam till kingdom come: that the marital institution reveal what shall be the perfect Divine union of HAMASHIACH and His Bride in the day that she shall be of God Almighty granted His Name unto an eternal oneness, as by the communion of glory and of the divine nature. As was well exemplified of Aquila and Priscilla, the conversation of hallowed matrimony of those perhaps one or both in the calling and practice of the labour of the ministry of Yeshua HaMashiach , is that the man and his wife stand united as one person bearing one voice, so labouring by one Testimony under one Lord to build one people and one assembly in one Spirit: too must be no partiality about the utterance and labour of the called to serve bearing hallowed matrimony, complementing each other in diversities of grace. In the calling of union in hallowed matrimony must these the ministers stand the 'parents' of the assembly divinely granted their guardianship: where the man must labour as a father and the woman a mother, so shepherding the people of God in the grace of divine parenthood: that by this parenthood be groomed a church whole and strong in its every labours, the couples of which church too adopt the grace of parenthood and so too labour to the assembly's building.

Hallowed matrimony also serves to cripple conversations of lasciviousness and of strange flesh: that by the twain's frequent coming together, they give not to Satan the opportunity of killing their ministry by seduction unto sensual snares of fornication and adulteration. The regard and esteem that the couple hold one for another, the same stands the reverence they will receive of their flock: so must they stand wise about their behaviour one to another in all conversations regardless their emotions, knowing how to handle disputations between them with reverence alway one for another, both in sight and behind closed doors. It stands that marriage in ministry is the conversation of the man to establish leadership and the woman to provide help in submission appertaining every the hallowed purpose and divine calling of God Almighty upon their marriage, family and household. It thus stands marriage's calling unto the fulfilment preached saying "Wives, submit yourselves unto your own Husbands, as unto the Lord. For the Husband is the head of the wife, even as HAMASHIACH is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto HAMASHIACH, so let the wives be to their own Husbands in every thing. Husbands, love your wives, even as HAMASHIACH also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For thus cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Thus is a great mystery: but I speak concerning HAMASHIACH and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her Husband."

The saying of the Spirit is that "Let all called and granted grace unto conversation of hallowed matrimony, regard their marriage a conversation of ministry one to another, even as their marriage stands the greatest preaching and witness of character's Testament before the people of God."

TITLE 015: THE HEAVENLY ORDINANCE OF MINISTER'S GRACE TO BRIDLING OF TONGUE IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced of the Spirit through the Apostle James' (brother of HAMASHIACH) epistle saying that "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, thus man's religion is vain," and "For in many things we offend all. of any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh:"

Even as man was fashioned in the Divine image of God Almighty, and as God Almighty created all things by His Word (even as HAMASHIACH YESHUA the Word of God stands the creative power of God Almighty- where all creation is sourced of HAMASHIACH YESHUA rightfully named the beginning of the works of God): so is the full strength of man revealed in his tongue's utterance; where tongues utterance, whether holy or vain, determines and reflects the capacity of his person and being unto determination of all the testimonial standards of his being in pilgrimage- *THE TONGUE WAS PURPOSED SOLELY TO HOLY CONVERSATION WITHOUT BLEMISH OR VANITY- IT IS IN THIS STANDARD THAT GOD SHALL STABLISH BOTH DEMAND AND SENTENCE IN DIVINE JUDGEMENT!* Moreover The minister of the gospel of Yeshua HaMashiach was called to bear meek conversation of hallowed utterance pronounced in a divine love without vanity, blemish or strife, as was pronounced saying "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; of God peradventure will give them repentance to the acknowledging of the truth;" so it is the wisdom of God that the minster's tongue be separated, consecrated and sanctified only unto hallowed testimony.

The saying of the Spirit is that "Let every the minister bear diligent faithfulness about his every utterance, that it all stand only in the conversation of Holiness- by his intentional bridling of tongue unto acceptable testimony and witness before God Almighty: for it is only this man that I will ensure the manifestation of His utterance without vanity, even as I did in her day of Samuel."

TITLE 016: THE HEAVENLY ORDINANCE OF THE GOD OF THE TRANSGENERATIONAL COVENANT IN THE MINISTRY OF YESHUA HAMASHIACH:

Even as He is called the God of Abraham, Isaac and Jacob: so God Almighty stands the God Who stablishes a covenant with the fathers and further pursues its divine calling, significance, and developmental growth and perpetual transformative betterment throughout the genealogy and generation of all the nations that emerge out of the seed of the fathers who by faith stand His righteousness: thus stands the conversation of The God of the transgenerational covenant. The significance of Abraham stands his faith phenomenal, the significance of Jacob stands that by the hand of God was He stablished the Messianic Nation - the Israel of God: the significance of Isaac stands that he is the first proof of the transgenerated anointing and covenant, where he received the full inheritance of Abraham and expanded it till he stood wealthier than nations: so is the calling of the sons- "Let thy work appear unto thy servants, and thy glory unto their children." The Covenant of ministry stands a transgenerational covenant: as exemplified of the promise of Messiah that God pronounced unto Abraham and fulfilled the same promise 42 generations later; as to exemplified by the conversation of Monarchy and imperial majesty, where the crown is stablished only to Him that stands the rightful heir by birth (even as the sons of God shall be stablished the propriety of majesty and priesthood over all being), as too revealed in that the kingdom of David endured in translation of majesty's ministry for more than 14 generations, after another 14 generations arose the Son of David for Whom the throne of David was stablished: that He stand the same throne's heir.

As was exemplified of Moishe and Joshua, and of Elias and Elisha, and of Paul and Timothy: ministry bears the conversation divine transfer of anointing and prophetic virtue upon the son by the laying on of hands and by the revelation of the anointing, as was pronounced in hallowed scripture saying "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient;" and "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses;" and "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, of thou see me when I am taken from thee, it shall be so unto thee; but of not, it shall not be so;@ and "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

The saying of the Spirit is that "I AM at work raising the new generation the sons that will fully stablish the divine glory pronounced of God unto the fathers in all the workings and every and each the divine promise granted in their devotion in the building of the Ministry of Yeshua HaMashiach. Wherefore let the sons so arise, else they lose their place irreversibly and others take their place and substitute them."

TITLE 017: THE HEAVENLY ORDINANCE OF EFFECTIVE MINISTRY BORN OF PRAYER IN THE MINISTRY OF YESHUA HAMASHIACH:

The greatest wisdom exemplified of Yeshua HaMashiach that it be adopted of His servants stands the conversation of prayer, as He alway stood faithful to devotion most of His time unto the seeking of His Father's Divine instruction, even as His every act stood born of the divine instruction in prayer: even as His hands were alway strengthened by prayer unto the working of the divine supernatural power of God Almighty, and from the place of secret would He reveal His wisdom come of the Eternal Father- so for the people was He Godward, and of God He built people. It too stands that The most significant thing about prayer is that it stands the only means unto the moving of the Hand of God Almighty, where HAMASHIACH Himself spoke saying "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. of ye shall ask any thing in my name, I will do it:" and "of ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.:" and "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you:" so is prayer the key to the manifestation of the divine will of God, even as by prayer in accordance with the will of God is granted whatever the petition pronounced. Prayer therefore stands the conversation unto the ete rnal abiding of the presence of God Almighty in the life of him so faithful in the perpetual seeking of the face of God Almighty, as was pronounced saying "Seek the LORD and his strength, seek his face continually."

Prayer too stands the conversation of recharging strength, virtue and presence of God, even in divine communion does the glory and Spirit of God again fill the vessel, as exemplified of Moses who would return to Israel shining with the glory come of labour in the presence of the Living God: thu s stands the conversation of edification. Prayer in the Spirit and prayer in other tongues stands supercritical because is the most accurate prayer in accordance with the Divine's will, even as it is The Holy Ghost praying through you in the sight of all your coming future and in the knowledge of the will of God, so it literally is God praying through you to perfect your ministry in the wisdom of His Divine design. In small conversations of prayer, faith stands supercritical because it stands the economy and currency to the purchase, acquisition and translation of the pronounced hope and desire petitioned of God- so by faith is translated the petition from the hand of God unto irrefutable divinely manifest testimony.

The saying of the Spirit is that "Devote yourself faithfully and diligently unto the place of prayer in secret, even as it is the place of translation unto the gory of divine power. God awaits you in the secret place."

TITLE 018: THE HEAVENLY ORDINANCE OF DIVINE VIRTUE IN THE MINISTRY OF YESHUA HAMASHIACH:

It was the wisdom of God Almighty in ancient counsel's determination that the gospel of peace bear the confirmatory signature of His miracle working divine supernatural power that far excels all other powers in existence united, even as HAMASHIACH spoke saying "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 manifestation of divine virtue was purposed to stand the divine signatorial evidence about the confirmation of the pronounced gospel's Holiness. It is only by conversation that one is of God granted access unto the workings of divine supernatural virtue and the recharging therein unto power's contextual manifestation: even as Yeshua HaMashiach of Nazareth exemplified this conversation that because He worshipped God Almighty by submitting Himself unto the Word of God and so triumphing over Satan's temptation, so it is pronounced that though He went into the wilderness bearing the fullness of the Spirit, He returned in the power of the Spirit of God unto divine virtue's dispensation in all miraculous working of healings and wonders- even to the raising of the dead: virtue abides only upon the bearer of worship.

Prayer stands super critical for recharging of miraculous power, even as HAMASHIACH's greatest miracles were alway stablished after conversations of prayer, as was exemplified of how that after nine hours of prayer, Yeshua HaMashiach was seen walking in water; moreover even as HAMASHIACH pronounced that some Devils come out only after prayer and fasting to their expulsion in the pronunciation of the same, so it was the divine determination that conversation of prayer strengthen the divine nature of God Almighty in the believer and weaken fleshly voices - thus leading to the manifestation of the workings of God Almighty. The manifestation of power stands a conversation of access thereto by the Spirit of God, even as HAMASHIACH spoke saying that "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me:" and as is written that "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

The saying of the Spirit is that "Let My servant the minister bear a strong faith and boldness unto the manifestation of the divine supernatural miracle working power of God Almighty; and let it alway stand evidenced in their labour: for ministry without this conversation stands Ministry in part, even a form of godliness bearing the denial of the power thereof."

TITLE 019: THE HEAVENLY ORDINANCE OF PARENTHOOD IN THE MINISTRY OF YESHUA HAMASHIACH:

When God looks at every child, even too the new born babe and even too the babe still in the woman: God sees His Divine Ordinations upon their lives- even the vessel after their growth and maturity that He will use unto the manifestation of His divine glory by the fulfilment and accomplishment of His divine purpose: God sees the person of strength ordained unto His work in worship- even the person bearing capacity of greatness unto the shaking of all nations. It too stands the eternal wisdom of God Almighty that the manifestation of the fullness of His strength be revealed through the child and suckling, even as He spoke saying that "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenge:" so the infant and child bears the calling of divine capacity to reveal the fullness of divine strength unto the confusion of all standing adverse the conversation of God Almighty: even as it stands the will of God to debase all the greatness of worldly wisdom by what the world esteems foolish: even as Goliath was slain of David by the sling and stone. As the Word of God preached saying "That our sons may be as plants grown up in their youth;" so it stands the wisdom of God that the child grow up not to strength, but rather that by strength he grow up, that in the days of his youthfulness he bear the divine capacity of wisdom and strength by grace unto the full exploitation of the opportunities of his youth.

Moreover as David overcame Goliath only by sling and stone, so the sling stands the Word of God and the youth is the stone: where by the Word of God Almighty is the child and youth propelled unto giants slaying: even as victory and greatness is born of the Word of God - the strength of the exploitation of faith in great measures in witness of divine power. The child of a minster stands a gift purposed to the Testimony of righteousness and to the full standards of the Heavenly Kingdom, being raised in love without the denial of the rod of correction. As was too preached saying that "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, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord:" it therefore stands that parenthood in the ministry stands a conversation of divine covenant whereby the child is to perpetually and continuously present self in the conversation of unquestionably perfect obedience that facilitates the lengthening of days, and raising them in the conversation of obedience is the minister called to diligently labour unto every the divine calling and purpose's fulfilment ordained of GOD upon the child's life.

The saying of the Spirit is that "Let the minister My servant raise his every child in the wisdom of God Almighty, even as the Minister stands called to build and release the great man housed and hidden of God in the child- even as the prosperity of the great man encapsulated in the child shall be demanded of the parent before the judgement seat of Yeshua HaMashiach of Nazareth."

TITLE 020: THE HEAVENLY ORDINANCE OF TRUE SERVICE FREE OF VANITY IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached of Samuel that "Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD:" so it stands the will of God Almighty that His every minister be strong in the labour of their calling without vain conversation-vanity being an utterance or work without divine evidence that it was sourced of God Almighty, even as the work is measured according to the measure of the fruits birthed in its accomplishment. Moreover As God Almighty spoke 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:" so the true Word of God stands faithful to accomplish the purpose of its utterance and sending without failure- every fruitless word preached is not a Word from God; every minister without the true fruitfulness of divine glory is not a servant of God, it too stands that The Word of God is the Creative Power of God Almighty, even as He created all things by His Word The Voice of His Utterance Yeshua HaMashiach: The Word preached therefore stands the strength of God Almighty unto the prosperous accomplishment of His Divine Will.

Even as Paul preached in Athens Greecia, yet they ridiculed his message but there did however remained fruits by that witness, as was pronounced that "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of thus matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them:" so is every conversation of ministry and gospel's publishing fruitful. Definitively vanity stands the conversation of labour without fruit, but it stands that God Almighty purposed in ancient counsel that there never be Conversation of ministry without effect, even as it stands that every conversation in the ministry of Yeshua HaMashiach always stands either to the harvesting of souls by gospel's pronouncement and publication, or to the divine equipping of the saints that they too be strong unto the conversation of preaching HAMASHIACH, or to the conversation of establishing in the saints the conversation of maturity in divine grace unto the preparation and strength that endures unto both divine translation in the Day of HAMASHIACH and unto grant of eternal reward that shall exist and remain beyond eternity's furthest aeon in the Divine Euphoric Paradisiac Eutopia of God Almighty. Thus the purpose of the ministry of HAMASHIACH stands the conversation of the fruitfulness preached saying that "I am the true vine, and my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples;" and "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring

forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

The saying of the Spirit is that "The true ministry stablished of My servants and testimonial bearers stand a conversation of grace evidenced in the witness of a power that far excels the union of all other powers; Arise to the Divine Jealousy of the manifestation of My glory in every the conversation of your utterance and labour and power pronounced through your livelihood."

TITLE 021: THE HEAVENLY ORDINANCE OF THE DIVINE SANCTIFICATION AND ANOINTING OF THE MINISTER IN THE MINISTRY OF YESHUA HAMASHIACH:

Divine Sanctification stands the conversation where God Almighty hallows that which stands His possession, that it stablish to Him worship acceptable and that it bear His Holiness wherever it stands in the representation of His Divine Being and divine wisdom and divine power: which hollowing He does by the impartation of His glory upon the possession: as exemplified of the Tabernacle of the congregation built of Moses, how that after it was made of man's hands, Moishe was then instructed to anoint and sanctify the Tabernacle that it be worthy of the presence of God and that it's labours of worship be too acceptable of God Almighty; as was too exemplified of the Temple built of Solomon, how that it was hallowed by the visitation of the presence of God Almighty, then was all its order of priesthood unto Atonement in worship acceptable before the divine; as too was exemplified in both the days of Hezekiah and Josiah who first recleansed the House from all abominable conversations therein before its revival unto service of worship in priesthood. It also stands that The anointing stands the conversation of divine supernatural empowerment upon a chosen vessel, that it be so equipped to the accomplishment of the task born of the divine purpose in the will of God; as was preached through David who slew the lion, bear and giant Goliath by the anointing of kingdom proprietary hold: because of which anointing he grew and endured all affliction in divine victory till the day he received the kingdom of Israel; as was too exemplified of all the prophets who by the anointing spoke in the Word of the LORD, and their every utterance was fulfilled; and by the anointing every patriarch laboured and prospered in their callings and purposes ordained of God without any exception - as by divine power is accomplished the purpose, as was preached of God saying "Not by might, nor by power, but by my spirit, saith the LORD of hosts."

It was the divine purpose of God Almighty that His every minister be sanctified and hallowed by the anointing, that they do fulfil their calling in the splendour of His Holiness and that all the conversations of their labour bear the acceptable standard before the eye of the Divine unto the reception of their working: it is only by sanctification and by the anointing that the minister shall prosper in his labour and bear reward of acceptable service before God Almighty. It therefore stands the divine calling of every the minister in the gospel of HAMASHIACH of Nazareth that he be strong unto speech saying that "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified;" and it stands the divine utterance of GOD Almighty appertaining the respective sanctification of His every respective Steward and Handmaiden that "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."

The saying of the Spirit is that "It is only by Me, it is only in Me that the Lord's called endure and prosper in all the ordinations and purposes of their journeys in pilgrimage regardless the adversity and painful affliction that arises to their opposition by satanic resistance: receive My leadership, for it alone stands the true wisdom and power of God."

TITLE 022: THE HEAVENLY ORDINANCE OF THE DIVINE CONSECRATION OF THE MINISTER IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced that "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service:" consecration therefore stands the conversation where God Almighty Himself pronounced His Divine ownership of the person and possession by the declaration of a title to the which it is to solely stand in devotion thereto, that it be not owned nor shared with another but that all creation know its perpetual purposed pronounced of the Voice and Hand of God Almighty in His will of divine hold in singleness of purpose. Consecration stands the conversation of that stablished upon the Altar of God Almighty being offered unto His Divine Will and Him receiving the same offering as irreversible divine property irretrievable of another, even too of the one having stablished the offering: the utterance of God Almighty unto divine possession of the offering stands the conversation of consecration. Moreover The servant of Yeshua HaMashiach stands the one called unto presentation of life to stand an offering of service and ministry, so is he a living sacrifice: the calling of God stablishes the conversation of separation, and answering the calling of God stands the conversation of devotion and offering of self as a sacrifice unto the divine purpose: the irreversible utterance of God Almighty in reception of the offering unto the conclusion of the transfer of rights of propriety (where God then stands the owner of the offering) stands the conversation of consecration. It too stands true that There is no partiality of sacrifice unto the stablishment of divine consecration, God only receives an offering unto total propriety and shares not His glory or possession with any other, even as He pronounced that "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images:" Thus As was exemplified of the lives of Ananias and Sapphira who died in the New Testament church, being killed of God because that they sought to stablish an offering with presentation of partial honour of propriety unto God Almighty, so is it better not to give, than to give partially reserving for another, because whoever is esteemed of the giver as joint proprietor with God, stands a conversation of idolatry.

It too stands appertaining divine consecration in the purpose of calling to ministry that preached saying "And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, Thus is the thing which the LORD commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses:" it therefore stands that it is only by the conversation of the divine anointing that the minister is separated unto conversation of effective divine service and ministry that

endures, moreover it is only by the divine anointing that the minister finds strength unto perpetual labour in ministry without blemish and it is only by the Anointing that the minister's every conversation of ministry is strong unto divine acceptance of standard before God Almighty and unto divine grant of eternal duration; and it too is only by the anoi nting that the ministry stands in conversation of divine consecration and eternal sanctification.

The saying of the Spirit is that "Let no man give himself to stand a living sacrifice unto God Almighty unto the burden of the ministry, without knowledge of the price he is to pay, because that every offering stablished upon the altar stands the possession of God demandable in di vine judgement. Know the cost about the sacrifice of self to ministry, that you faint not in the day of price's arrival and cost's visitation."

TITLE 023: THE HEAVENLY ORDINANCE OF THE DIVINE SEPARATION OF THE MINISTER IN THE MINISTRY OF YESHUA HAMASHIACH:

The separation of God Almighty upon His ministers stands instituted not during the life of the minister, but the conversation of the separation of God Almighty about His called minister was instituted before creation, before even wisdom and time: even as the separation was stablished in the day of the determination of the counsel and will of God Almighty, where he pronounced the calling of each his every minister, as was pronounced of God Almighty unto Jeremiah that "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;" and as Paul the Apostle too testified saying "But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen." It too stands that The calling of God Almighty stands the conversation of the separation of the minister from all his colleagues in generation: As was exemplified in the day that ELELOHEISRAEL called Moses out of the midst of Israel to come up unto the mountain- so is the calling the conversation of the divine separation of the minister from all worldly systems unto the devotion of self to the advancement of divine purpose pronounced in His holy will: the minister giving all his time and life and possessions for gospel's furtherance: being separated unto the burden of the ministry's standards in all Holiness, building the people of God and transforming sinners in Agape Love.

There is always the manifestation of a distinct grace upon the called even before the full manifestation of the separation of His calling, as was exemplified of David who received the anointing being chosen of God out of the midst of his brethren and of all his father's house, and even before he stood recognized of Israel as the rightful king he slew the lion, bear and giant; this conversation was too exemplified of Moses who was not cast into the waters by his mother because she saw that he stood a goodly child; it too was exemplified of Jacob who stood beloved of his mother because that God Almighty had pronounced to her that Jacob would stand Israel the greater than Esau, even Edom. Thus the conversation of divine purpose appertaining divine separation stands that it is the working of GOD Almighty pronouncing the conversation of distinction of the minister from all others, that he stand the inheritance of GOD Almighty, even as was preached saying that "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HAMASHIACH with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" and "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

The saying of the Spirit is that "Let it be known that the servant of HAMASHIACH stands separated unto the testimonial steadship and representation of God Almighty- the treatment held of man about the servant of God stands a conversation unto opportunity of worship or ensnarement by mockery: even unto the reception of either the blessing or the curse. Thus separation is wrought only of The Hand of God."

TITLE 024: THE HEAVENLY ORDINANCE OF THE MINISTER'S VICTORY OVER THE STRANGE WOMAN AND ALL LUSCIVIOUS CONVERSATION IN THE MINISTRY OF YESHUA HAMASHIACH:

It stands the device and snare Satan to extinguish and quench the minister's flame and cripple his ministry by conversation of lasciviousness, where Satan will literally send women possessed of devil's to tempt and seduce the minister, that the minister fall into pits of adultery and fornication, by which conversation he forfeits title and order of ministry if caught; but of it be not known, it nonetheless remains snareful to the crippling of the minister's confidence, boldness and conscience about his publishing of the gospel and doctrine in the Testimony of Yeshua HaMashiach. Moreover Marriage and man's knowledge of his wife stands a divine wisdom of God that it continually be practiced only in the hallowed covenant of matrimonial union, that the minister of Yeshua HaMashiach be not ensared in conversations of strange flesh by lasciviousness or by loneliness; (neither the man nor his wife must withhold body one from another, even ensuring that Satan be given no opportunity- save during times of fasting with prayer). It too stands that The minister, even from his youth till his coming to the grave, must diligently ensure that during times of devotion, he in prayer seeks of God grace unto victory over all conversations of flesh's sensual seduction- even as victory in this conversation is stablished only by the grace sourced of the hand of God Almighty.

The servant of HAMASHIACH must too stand strong about the wisdom of the Word to victory over fleshly conversation, even as was pronounced that "Thy word have I hid in mine heart, that I might not sin against thee." The servant of God must too stand intentional about avoiding all such situations that can give strange creatures opportunities of seduction- his wife must too avail herself to stand with him in ministry, allowing no woman opportunity to exploit what may stand her Husband's naivety. As was exemplified of Jehu the son of Nimshi, in that because of the eunuchs' aid he slew Jezebel, so does the servant of God need friends and mentors to whom he can pronounce such conversations and receive of them both counsel and instruction unto victory over all such the snares of Satan. Thus the conversation of self-control and victory over lasciviousness must stand fulfilled in the minister, even as was preached saying that "Furthermore then we beseech you, brethren, and exhort you by the Lord YESHUA, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord YESHUA. For thus is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness."

The saying of the Spirit is that "By the motherhood of wisdom is stablished victory over all the conversations of the strange woman. Let each the called begin to seek grace and stand faithful over all the snares of the spirit of lasciviousness, even though it seem that such a situation will never arise: victory over this snare is a spiritual conversation that must be sought of God, for the mind of man was conditioned unto subjection of fleshly desire- esteem not your wisdom to consider it having power over this conversation. Pray! For by prayer is stablished victory over temptation, even as HAMASHIACH pronounced saying "Watch and pray, that ye enter not into temptation.""

TITLE 025: THE HEAVENLY ORDINANCE OF TRENCH-TRACKING IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced about HAMASHIACH that “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor loft up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house:" so it stands the heart of HAMASHIACH that in His coming He bore an absolute determination about the purpose of His sending, even care only about the doctrine and passion He would stablish without the consideration of anything else, entertaining no distraction or any other activity besides His absolute divine resolve to stablish the will of His Father with a great speed and total devotion of strength regardless the adversity and affliction - as exemplified by His cross and His forty day fasting.

Trench tracking stands the conversation whereby one identifies an objective he desires to stablish and then discerns between the order by which he is to there arrive and all else that bears no contribution about the journey to the objectives manifestation: the order of the journey stands the track, trenching then means the diligent labour only in the area of the track in forward motion, thus the development of the pathway in the exploitation of potential contribution of all the track's contribution in its defined area: so the tracker's sole focus of labour is the track's outlined Progression till objective's accomplishment. Thus Trench-Tracking stands the conversation of following and developing the identification and exploitative wisdom appertaining the channel of objective flow- even as it stands that a river does not flow randomly or all over an area like a swamp, but the divine design and construct of GOD Almighty appertaining the conversation of river flow was that water move in the directive motion in one foreword direction defined progressively in confinement to its river banks- thus the conversation of river channel which best preaches trench-tracking in that the track of the trench or channel stands the definitive area in which the objective element is found, moreover in that trench is the determination of both the quantity and direction of the element's flow and in that trench and track is the determination of the progression and continuation of the elementary flow unto the wisdom and comprehensive capacity to the full maximization and exploitation of the order that defines the growth and Journey unto the full discovery of the element's collective mass, even as a river flows into the corporate collection of rivers that is the defined ocean. Thus trench tracking also stands the conversation of identifying the channel progression of a subject matter, ignoring unnecessary information and pursuing the conversation of the defined order of discoveries (trench) appertaining the maturity of the dull knowledge and study of the subject matter.

The saying of the Spirit is that "Even as you were instructed of HAMASHIACH to not even greet any man in your journey about gospel's burden of publishing: it stands the Eternal Divine wisdom that you bare absolute focus to purpose's manifestation, being separated from pleasure and pleasantries till purpose's fulfilment and accomplishment: rest was purposed to be divinely granted after pilgrimage's conclusion, thus life stands a calling to labour."

TITLE 026: THE HEAVENLY ORDINANCE OF THE QUESTION OF AGUR SON OF JAKEH IN THE MINISTRY OF YESHUA HAMASHIACH:

Thus stands the discussion of The revelatory question asked of Agur the King, even the son of Jakeh, saying that "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, of thou canst tell?" As was preached saying "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things);" so it is that HAMASHIACH YESHUA stands he that descended into hell immediately after His Messianic Passion, as a captive of Satan and his Devils, who ridiculed Him greatly and then cast Him even unto the deepest depth in all being, the depth of the bottomless pit, where he was assumed unto the perpetual taste of all pain held in hell (that the Redeemed never know this affliction). But as was written that "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," so HAMASHIACH, being at The bottomless pit, began to transform unto the manifestation of the glory of His Divine Nature, even the glory of light- and in that moment was manifest of Him the light that shined greatly and brightened all of hell, torching the eyes of every devil in hell: moreover in the manifestation of His Divine Glory by His transformation thereto was Satan and his every devil in hell paralyzed unto lying prostrate upon the ground- so HAMASHIACH ascended out of the bottomless pit and by His foot upon Satan's head did He bruise Satan and take away the keys of hell and death- even as He testified saying "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;" He did too liberate every the soul in Abraham's bosom unto ascension to Heavenly places.

Immediately after His resurrection did HAMASHIACH ascend into heaven where He offered His blood upon the Heavenly Altar before God Almighty, Who then Divinely granted Him the Testament of Messianic Reconciliation unto all those faithful about the reception of His Lordship, then He returned and revealed His resurrected self unto His disciples, and afterwards ascended into Heaven unto reception of Divine Majesty in seating at the right hand of God Almighty- so did HAMASHIACH know every height, that each height bear the fullness of His presence from bottomless pit unto Divine Height unto God Almighty above third Heaven. Moreover As was pronounced that "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:" so in the reception, by faith's utterance, of the Lordship of Him that both ascended and descended to absolute heights is stablished salvation.

The saying of the Spirit is that "Every divine promotion unto perpetual translation in diversities of glory according to the eternal innumerable diversities of height stands a manifestation of glory left of HAMASHIACH in His goings: it is the Christian's calling to bear dominion over every height visited of HAMASHIACH, and so reveal the same height's glory in pilgrimage, even to the glorification of the Eternal Father in the name of Yeshua HaMashiach of Nazareth, the Son of the Living God- the Word of God Almighty."

TITLE 027: THE HEAVENLY ORDINANCE OF THE INSTITUTION OF THE LOCAL WORK'S TURNING OF THE CITY UPSIDE DOWN IN THE MINISTRY OF YESHUA HAMASHIACH:

As was divinely pronounced by the First Church, even the Church of Jerusalem wh ose first Crusade stablished the salvation of three thousand souls: because it was birthed unto divine revival by the coming of the Spirit in the instant that those who stood cowering about the acknowledgment of the Lordship of Yeshua HaMashiach suddenly stood bold to preach him openly without care of the coming affliction born of the adversaries of the gospel: so it is by the Holy Gho st that the flame unto Divine Zealous revival is ignited in the spirit of the Redeemed unto effective and strong testimonial publishing. Moreover as was exemplified of the early church of Jerusalem that by the working of miracles, both by the Apostles the leaders and by the common disciples like unto Stephen (even before his ordination to steadship in the number among the seven , moreover his ordination was not to preaching but to serving the brethren) and Phillip: by signs and wonders was to be stablished the determination of divine power that the whole city be moved to the hearing of the gospel (not the false miracles done of false apostle and prophets for their personal fame), but by miracle working power was to be cast in both net and rod's hook unto souls' harvest in the gospel of Yeshua HaMashiach.

It stands that the local work stands divine corporate institution that was p urposed and designed of God Almighty unto the facilitation of an Ecclesiastical order of ministry unto the publishing of the Gospel throughout that respective city, and that by the assembling of the Church the harvested be strengthened and equipped unto their peril respective contribution appertaining Gospel's furtherance unto the harvesting of the City; thus the prime purpose of the local work is that it stand a perpetual order and administration unto the evangelization of the city till YESHUA returns: Thu s The Divine Prototype of The Local Work stands that which was preached saying "And with many other words did he testify and exhort, saying, Save yourselves from thus untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

As was exemplified of the church of Antioch, which stood the mother church of the churches of the gentiles, it stands the divine wisdom that churches strong stablish The sendings of servants of God to the building of churches even too to places where the gospel is not come, as was written that "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus . And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister;" and "Paul chose Silas, and departed, being recommended by the brethren unto the

grace of God;" so is thus a great mystery in that those elected of both the church and the Spirit move to the strength, grace and anointing of the faith of all their senders united, even unto the inevitable shaking of cities, provinces and nations.

The saying of the Spirit is that "Even as there stands no true weakness about gospel's publishing, let the true church of Yeshua HaMashiach arise unto the calling of shaking first its city of residence, then the province of its dwelling, then the nation of its situation till it becomes the mother of mother churches standing throughout the nation's being planted by its labourers: nonetheless it must remain the mother church bearing 'headquarters' authority about the standard determination of all the assemblies it will have conceived."

TITLE 028: THE HEAVENLY ORDINANCE OF THE MINISTER'S ANOINTING TO THE SHAKING OF THE CITY UPSIDE-DOWN IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced that "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;" so it is that the calling of every the Minister of God Almighty chosen and divinely elected unto the burden and service of the publishing of the gospel of Yeshua HaMashiach and its Eternal Redeeming power; by the minister must be revealed the anointing of the wisdom and power of God Almighty unto the shaking of all places whither he is come in the burden of the testimony's publishing, even to the extent of the manifestation of signs, miracles and wonders without his own intention- as was exemplified of HAMASHIACH YESHUA by Whom were healed all that touched His garment's hem in virtue's transfer without His intention; as too was exemplified of Simon Peter who healed many simply by the passing of his shadow upon them, though it was not his intention that they be so healed.

It stood defined by Yeshua HaMashiach of Nazareth the Messianic Founder, Overseer, Chancellor and Chief Executive Director of The New Testament that appertaining Urban Revolutionization by The Ministry of the New Testament in His Day of Foundation that "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where;" and "After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to thus house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of thus, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city:" thus City Shakers in the Gospel stand called and instructed of HAMASHIACH YESHUA of Nazareth unto the conversation of focal witness and preaching and Gospel Publishing in The open demonstration of Divine supernatural power by the healing of The sick and the casting out of Devils; and appertaining the conversation of their transportation and residential habitation in the cities they stand confident in perfect faith that the provision of place to lay head and food to eat shall be stablished and so must it not at all ever stand an issue of worry, even too their conversation of rainment: which Calling's and instructions are at date strongly ignored by the chief ministers of the faith and the church's must repent and return to this faith (which instructions of honoured shall shake all nations especially those hostile toward the ministers of the Gospel of Yeshua HaMashiach of Nazareth).

The true minister of Yeshua HaMashiach bears an unquenchable Zealous fire and anointing about the Testimony of Yeshua HaMashiach in the Divine skill of its publishing to the extent that his every going leaves a blazing trail of revival's flame in divine standard of glory, whether it seems that he labours in or out of season, he always retains the irrefutable, irresistible and undeniable manifestation of the presence of God Almighty: as exemplified of Philip the Evangelist whose goings in the Spirit spread great foundational fires of revival beyond the understanding of even the generation of the church of his time - where he preached in Samaria before the Apostles and by the Spirit's instruction he too preached to the Ethiopian Eunuch, the first gentile to repent, who carried the gospel unto Ethiopia; as too was exemplified of the Apostle Paul and his company - who caused riots in all their goings, of whom it was said "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also."

The saying of the Spirit is that "Let the minister of Yeshua HaMashiach arise to the faith of the full manifestation of all the holy power divinely encapsulated in the name of Yeshua HaMashiach: for I AM at work raising the generation that will by the boldness in the Spirit and by the faith and grace of Yeshua HaMashiach move all nations unto revolt, as by their publishing of the gospel of Yeshua HaMashiach. Now is come the rising and divine revolution of the most influential unprecedented Move of God even to both the open uprooting and planting of kings and wars in the evidence of the open power of God Almighty by gospel's furtherance in the name of Yeshua HaMashiach."

TITLE 029: THE HEAVENLY ORDINANCE OF PARTNERSHIP IN THE MINISTRY OF YESHUA HAMASHIACH:

Every minister stands called to labour in subjection to a spiritual father to whom he is given of God Almighty; even as it is shadowed in the flesh, so is there no minister that stands his own father, which conversation stood well evidenced in The Apostle Paul that stood to father many Stewards and Handmaidens unto the Divine Order of the Gospel's publishing in all nations - thus the partnership is an order of submission in stewardship in service and ministry, even the conversation of divine order unto the full manifestation of the Vision and the full accomplishment of the divine calling upon that respective Apostolic Movement. It too stands that The Ministry of Yeshua HaMashiach is neither a platform for competition nor politics, but it was purposed of God to stand a platform of service, where HAMASHIACH commanded saying that "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," and "And he sat down, and called the twelve, and saith unto the m, of any man desire to be first, the same shall be last of all, and servant of all," and "And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve," and "But YESHUA called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many:" ***SO IS THE HEART OF THE TRUE MINISTER THE HEART OF A SERVANT!***

The Ministry of Yeshua HaMashiach stands an institution and body wherein each minister bears a unique grace and anointing about the Work of the Ministry, so are they to labour in the accordance of their calling, each minister standing a unique organ of the body whose grace and function in Calling cannot be imitated of another, no matter how it be esteemed or regarded: the order and title of the leadership being that pronounced in the Word of God: thus is the conversation of Partnership in Ministry. *IT IS IN THE UNITY OF THE MINISTERS LABOURING AS ONE BODY AND IN ONE SPIRIT WITH ONE HEART AND MIND TO WORK THAT THE UNITY OF THE YESHUA HAMASHIACH THE PERFECT NAN IS MANIFEST THROUGH HIS CHURCH!* Moreover as was preached saying that "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry:" it therefore stands that the divine order appertaining partnership of Stewards unto the fulfilment and accomplishment of the Ministry of Yeshua HaMashiach of Nazareth is that God Almighty calls His servant, even the Apostle unto conversation of service whereby to the Apostle is stablished the Vision and Divine Design of what the definition of The Apostolic Movement and Ecclesiastical Institution - the Apostle thus stands one sent of God and HAMASHIACH unto the foundation and perpetual erection and construction and continuous establishment of the Vision: and to the Apostle is of God and HAMASHIACH given Stewards that bear conversation of Divine calling unto service of building the Vision in perfect submission to the Apostle that stands the recipient of the Vision: thus the Apostle is the Writer of the Vision called of God Almighty to Father and Mentor Runners of The Vision that they capture the record and run with it to all the people of GOD called

unto steadship in that Apostolic Movement, thus these runners then read the Vision and together as an Ecclesiastical Institution the Apostolic Institution then labours unto the fulfilment of the Vision.

The saying of the Spirit is that "Let the minster of God stand not for the pursuit of honour or title, but in the burden of the Agape Love of God Almighty is he to devote himself to stablish the testimony of God about each the life within his reach, even as HAMASHIACH YESHUA died in His innocence, that the guilty by His death receive salvation. He that dishonours himself in affliction of service shall God honour, and he that by practice of love in ministry shall God promote."

TITLE 030: THE HEAVENLY ORDINANCE OF MINISTRY PARTNERSHIP DEVELOPMENT IN THE MINISTRY OF YESHUA HAMASHIACH:

Every believer and recipient of the salvation and Lordship of Yeshua HaMashiach stands called unto the conversation of the witness and publishing of His Redeeming Power stablished upon Calvary: both by utterance and livelihood: every saint stands called unto the conversation of gospel's furtherance in every and each the aspect of their being. Moreover There stand those called to be the 'Levites of the New Testament:' even those in obedience separated from all worldly Conversation unto labour as full-time stewards and ministers in the house of God and unto the people of God - these stand separated, consecrated, sanctified and anointed of God unto the service of the Ministry of Yeshua HaMashiach, even the building of His Church and the publishing of His Testimony unto all men in the accordance of their order. It too stands that Ministry requires money, even as was pronounced in the Word of God that "but money answereth all things," so to does the work of the ministry need money for effective labour service, which conversation was too preached through the Ministry of Yeshua HaMashiach in that He actually had an accountant entrusted to the conversation of continuously keeping the bag of money, even as was preached saying that "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not thus ointment sold for three hundred pence, and given to the poor? Thus he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein;" and this too was preached through the partnership of the ministry stablished by the certain women preached saying that "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

Nonetheless it was the Eternal Divine wisdom of God Almighty that all His bear calling of portion and contribution about gospel's furtherance and publishing: where even as a man labours for mammon, so was he called of unto the personal presentation and offering of money unto the minister called and faithful to gospel's publishing and Church's establishment by the enrichment of the lives of the people of God in the preaching of the Word of God: every such seed stands an investment unto the birthing and building of one's heavenly treasure: this is the conversation of Ministry Partnership Development. Thus God does not need anybody's money for His Work to prosper (as exemplified by Yeshua HaMashiach in the day that He paid both He and Peter's taxes by the money birthed of the mouth of a fish), if the Redeemed do not stand faithful in this calling, by many divine supernatural means God Almighty stablish the provision; nonetheless the saints will stand in forfeiture of the blessing both in this life and in that to come.

The saying of the Spirit is that "The conversation of Ministry Partnership Development stands a personal choice, but it is nonetheless a Divine calling of God Almighty that each man so labour according to his capacity: even where he that has little give his best no matter how small it seems, and he that has much bear the faith in the heart of worship to offer all without fear of bankruptcy. This conversation stands the chief divine door unto prosperity."

TITLE 031: THE HEAVENLY ORDINANCE OF COMMUNAL LOCAL-ASSEMBLY INCOME STREAMLINE PORTFOLIO DEVELOPMENT IN THE MINISTRY OF YESHUA HAMASHIACH:

Appertaining Messianic Tabernacular Erection and Establishment, It stands the divine order of God Almighty appertaining the Apostolic Movement that it stand strong and financed through the conversation of the saints of GOD Almighty going into the world to possess the world's treasures and then returning them into the house of God that they be presented offerings unto the conversations of Gospel's furtherance, even as was proven of The Church of The Wilderness under The Directive of Moses' Apostleship saying that "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;" and "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And thus is the offering which ye shall take of them; gold , and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it;" and " Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

This conversation and divine order appertaining Tabernacular development was too preached through the early Church of Yeshua HaMashiach of Nazareth saying that "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord YESHUA: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet."

"Income Streamline Portfolio Development" stands the conversation of building channels of wealth investments that provide the builder and owner thereof the continual flowing of money without him having put effort or labour after their foundation, it therefore is the perpetual coming of wealth without work: thus is the conversation of investment power. In itself Prosperity is not all an issue of capital unto institutions' development, but more of entrepreneurial ideology and innovative paradigms about the stablishment of institutions in exploitation of opportunities at hand, where by the idea are people moved to give money that the future institution contribute to their income portfolio as an investment: institutions can be stablished without capital, where the founder can actually borrow money, build the business, and return the borrowed money but the profit he then keeps to himself (this however is greatly dangerous, as this risk is managed only by intellect, so is this strongly advised to be reserved unto them with this maturity actually capable of affording this conversation of their selves, even as what a man can afford is a reflection of his current capacity), lack of Capital therefore is not an excuse unto poverty's justification. It thus stands great wisdom to stablish income systems for each the local church assembly, that these projects and investments stablish great contributions of money needed for the church's development and building both for gospel's publishing as well as for providing unto those in need of provision- by these institutions should flow wealth first for the house of God, then for the ministers of the house, then for the poor and needy, then for all. Moreover The Portfolio must stand under the directive of those proven faithful and wise without desire for personal gain, however these should bear advisory role unto the Chief Servant of God who will then have final say about the implementation of actions in the building of these activities; there too must be a sensitivity in the reception of the guidance and instruction of the Holy Ghost the Omniscient advantage.

The saying of the Spirit is that "Without strife, and in the conversation of worship, let the Redeemed arise to the wisdom of treasury's amassment in the anointing of God granted the latter house: even the anointing of the obtainment of prosperity unto gospel's furtherance and unto testimony of divine supernatural provision born of the great wealth transfer from world's possession unto child of God's treasury. Prosperity is a calling and power of God upon every the life of His Redeemed: moreover earth is but a shadow of heavenly wisdom, pursue and allow the wisdom of God to stand as your advantage."

TITLE 032: THE HEAVENLY ORDINANCE OF PERSONAL INCOME STREAMLINE PORTFOLIO DEVELOPMENT IN THE MINISTRY OF YESHUA HAMASHIACH:

It stands that sometimes as ministers of the gospel, the minister must stand strong in vocational and professional conversation unto the financing of his ministry, which conversation stood well exemplified through the Apostle Paul who stood a tent maker and actually fixed and repaired and sold tents in order to develop income unto his personal sustenance and that of his team that they continue appertaining Gospel's furtherance wherever they went, even as was preached saying "After these things Paul departed from Athens, and came to Corinth And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks;" and "of thou count me therefore a partner, receive him as myself. of he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: al beit I do not say to thee how thou owest unto me even thine own self besides." Moreover As HAMASHIACH YESHUA spake saying "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in thus time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life:" so it is that every bearer of the Testimony of Yeshua HaMashiach, though he shall be tried of affliction about his testimony, be a bearer of wealth for the sake of gospel's furtherance: it is not the will of God about the believer in HAMASHIACH YESHUA that he stand poor- thus gospel stands a calling unto prosperity in worship- ***POVERTY IS NOT A SIGN OF HOLINESS***! Moreover Poverty stands a way of thinking, evidenced in that one man rich was put in a city and given no access to his wealth and to live for a week, and a beggar given much money in the same city- at the week's close the rich man raised much money from nothing, yet the beggar found himself standing in debt: though all men be exposed to the same environment bearing opportunities for all, only the man bearing the knowledge and understanding of the opportunity stands capable to its exploitation.

It too stands that HAMASHIACH YESHUA of Nazareth Himself too stood in the witness of this conversation because that before the institution of His ministry, by profession and vocational training He stood a Carpenter in Nazareth unto the sustaining of His mother and brethren. It is greatly disheartening that the saints of God believe that wealth is born of salvation and prayer alone, believing that by Holiness is treasury's coming, failing to realize that prosperity is stablished by actions of wisdom about opportunities at hand, where though as children of God they stand the rightful heirs of prosperity, because of ignorance do most die poor, yet sinners exploit the treasury of the sons of God-because that wealth is the practice of wisdom in world's labour: so was stablished the divine instruction saying "And be not conformed to thus world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God;" even as in mind's changing is stablished the wisdom to possess treasure by way of economic activity.

The saying of the Spirit is that "Let the Saint come to the wisdom of prosperity, even as wealth stands called to labour about the gospel's furtherance. In the wisdom of building, be not one who labours for mammon, but rather one for whom mammon labours and to whom it comes flowing as great rushing waters. Be not ensnared to labour and have just enough, when in HAMASHIACH you are called to the overflow in divine superabundance. Moreover receive wealth in the manifestation of your divine calling."

TITLE 033: THE HEAVENLY ORDINANCE OF MESSIANIC RECONCILIATION'S FINANCIAL AND ECONOMICAL WISDOM AND ORDER DIVINELY EXPECTED IN PILGRIMAGE IN THE MINISTRY OF YESHUA HAMASHIACH:

It was never the purpose or desire of God Almighty that man know poverty: God created and ordained man to hold dominion over all the earth and its treasury in the steadship of the Most High God- so was man created unto the purpose of Divine Superabundant Supernatural Prosperity. Moreover As was pronounced that "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone:" so was Eden, man's original Capital, purposed to stand unto the prosperity of man's dominion in the presence of God Almighty: poverty is a concept alien unto the will and divine desire of Gad Almighty appertaining man's being. It too stands that By conversation of iniquity did man forfeit the divine glory of prosperity and was cursed unto poverty, even that he eat bread by great sweat in labour, and to him the ground yield thorn and brier. Also, By the work of the Messianic Reconciliation was stablished to man, only in the reception of the Lordship of Yeshua HaMashiach, the Redemption unto the knowledge of the divine supernatural prosperity granted to man of YEHOVAH YIREH, that man again know wealth, even as by the crown of thorns HAMASHIACH abolished the curse of poverty about the constituents of His Messianic Lordship: as was too 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," and "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

It therefore stands preached appertaining the divine financial and economic order and calling of God Almighty about the Ministry of Yeshua HaMashiach saying that "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory;" and "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God:" thus it stands the divine conversation of GOD Almighty appertaining ministry that there be *stablished SUPERABUNDANT* provision unto the building of His House and unto Gospel's furtherance, where He actually stands strong and faithful unto conversations of divine supernatural provision by the taking of resources from nations unto His Ministers- thus it stands part of ministry and divine calling unto the reception of offerings and tithes from nations. Thus all wealth in the world stands a conversation subject to the House of GOD, even as God Almighty Himself Alone

stands the respective Creator and Sole Proprietor of every Treasure in the world, and He stands Divinely entitled and Able appertaining the directive of every financial and economic resource in both the world and throughout all the earth.

The saying of the Spirit is that "Receive the grace unto prosperity, even as you were made to be rich both in thus life and that to cone: but in the day you hold prosperity, let it not ensnare you into idolatry, but let God Almighty remain the only God to whom you present worship in every labour."

TITLE 034: THE HEAVENLY ORDINANCE OF GUARDING THE PRESENCE OF GOD ALMIGHTY AND YESHUA HAMASHIACH ABOUT EVERY THE CONVERSATION OF SERVICE IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached of The Spirit through Moses saying that "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up thus people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, of I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that thus nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, of thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name:" t therefore stands that the only conversation of significance appertaining an Apostolic Movement and an Evangelical Crusade is that it is a Tabernacle of The Presence of YAHWEH, even the Presence of GOD Almighty and Yeshua HaMashiach- without the presence then the ministry, no matter how great it seem is not a conversation of divine directive but merely and institution unto deception- which reality stands true because that the only conversation of divine order unto reception of divine. Supernatural miracle working power and every the Conversation of blessing and anointing in divine virtue, even anything appertaining God and the Heavenly Kingdom is stablished to stand operational through the administration of The Presence of GOD Almighty that it stand a manifest divine testimonial hallmark. Thus the Presence of GOD is the door and channel and key appertaining every divine conversation.

It therefore stands that The only significance of any ministry is the presence of Yeshua HaMashiach, even as the purpose of every the ministry is the expounding of the gospel and Testimony of Yeshua HaMashiach unto the stablishment of the great dominion hold of the Messianic Dominion both by person and possession unto soul's harvest and eternal redemption: both in this life and in the life of the world to come- that the Kingdom of God be built and expanded on the Testimony of Yeshua HaMashiach the Son of David. Moreover it is an unfortunate reality that There stand greatly few the churches bearing the presence of Yeshua HaMashiach, and greatly many the churches where the presence of Yeshua HaMashiach stands an alien concept, even as He Himself spoke to the church of Laodecea saying "Behold, I stand at the door, and knock: of any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;" consider then that there stand many the churches where Yeshua HaMashiach of Nazareth is not permitted to stand a member, yet every such the gathering pronounces itself an assembly of His holy name. The proof of the presence of Yeshua HaMashiach is not the working of a miracle or the casting out of a devil, but the true proof of the presence of Yeshua HaMashiach in His Church and assembly is the spiritual confirmation of the Holy Ghost stablished in the believer's spirit by way of the divine unction: some assemblies even seem to bear an acceptable gospel and doctrine, and miraculous working power in the name of Yeshua HaMashiach, yet they are deceptive works of Satan.

The chief evidence of the work stablished and born of the presence of Yeshua HaMashiach is the fruit of that ministry: even a gospel and doctrine in order of worship capable of sustaining its every recipient and bearer till the day of Yeshua HaMashiach, even unto the day of Divine Glory's translation. Also, The presence of Yeshua HaMashiach is sustained by the perpetual devotion of self in the continuous seeking of His voice, as well as the diligent study and publishing of His Doctrine and Divine instructions that He pronounced in the conversation of His pilgrimage: even as He Himself spoke saying " of ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" and "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him;" and "of ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The saying of the Spirit is that "The only way that the presence of HAMASHIACH abides with any man, is of the man himself abides in the presence of HAMASHIACH YESHUA: even in the diligent obedience of every the Messianic Instruction: that gospel be glorified and Eternal Father glorified by the Name of Yeshua HaMashiach- even in utterance and working stablished only by the wisdom and power divinely granted that Holy Name put above all names by the Hand of God Almighty."

TITLE 035: THE HEAVENLY ORDINANCE OF THE TESTIMONY OF YESHUA HAMASHIACH PUBLISHED THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

The Testimony of Yeshua HaMashiach is a Heavenly Witness, it is a tangible heavenly treasure and divine signatory key that grants its bearer unlimited access to heavenly places and unlimited buying power unto the translative purchase of heavenly blessings and goods into pilgrimage's conversation and livelihood. The Testimony of Yeshua HaMashiach is too the hold of the witness of the salvation and divine redemption about the cleansing power of Yeshua HaMashiach, even unto the restoration of holiness and righteousness perfect in the eyes of God; it is the witness of the full work of the Passion and Cross of Yeshua HaMashiach born of the personal experience of this power stablished in the name of Yeshua HaMashiach. Moreover The Testimony of Yeshua HaMashiach is only a first hand account: it is a personal witness received not by hear say, but by an encounter and personal experience of the saving power of Yeshua HaMashiach of Nazareth; it is the only hold that stablishes way of entrance into the Heavenly Kingdom of God Almighty. *THE CONVERSATION OF THE TESTIMONY OF YESHUA HAMASHIACH OF NAZARETH IS THAT IT DEFINITIVELY STANDS THE REALITY OF THE WITNESSING AND PUBLISHING OF THE SALVATION AND LORDSHIP OF YESHUA HAMASHIACH FOUNDED UPON THE PERSONAL EXPERIENCE OF RESPECTIVE EXPERIENCE APPERTAINING THE PERSONAL RECEPTION OF YESHUA HAMASHIACH OF NAZARETH AS LORD AND SAVIOUR: THE TESTIMONY OF YESHUA HAMASHIACH STANDS THE CONVERSATION OF THE PREACHING OF THE CROSS FOUNDED UPON THE HOLD OF PERSONAL ETERNAL REDEMPTION RESPECTIVELY DRAWN FROM THE CROSS OF YESHUA OF NAZARETH.*

The Testimony of Yeshua HaMashiach is the hold that stablishes the unity and bond of peace about all its bearers, that united they stand the body of Yeshua HaMashiach in the bond of the Spirit- even unto salvation be word and utterance of witness perfected in the wisdom and power of The Holy Ghost, triggered unto manifestation by the Name of Yeshua HaMashiach of Nazareth. The Testimony of Yeshua HaMashiach stands the hold (visible in the spiritual realm) of the acknowledgement that Yeshua HaMashiach of Nazareth is The Son of The Living God, that He stood with God and Being God He participated in the creation of all things as The Word of God, that He forfeited His Divinity and was numbered among men His creatures, that He lived all His life without any form of sin, blemish and unholiness before God Almighty, that in worship He subjected Himself to the death of the cross according to the will of the Father, that He went down into hell and stripped Satan of all his power and authority, as well as of the keys of hell and death, that Yeshua HaMashiach of Nazareth rose from the dead by the power of God Almighty, and that He ascended into Heaven where He today sits at the right Hand of God, and that all that receive the cleansing power of His blood in the submission to His Lordship stand the heirs of life everlasting - whose names are written in the Lamb's Book of life- even as He suffered death in their place, that they in His receive life, being reconciled unto God Almighty.

The saying of the Spirit is that "Let the Testimony of Yeshua HaMashiach stand the foundation of your every labour, that all your livelihood be both the pronunciation of the same and unto the furtherance of the same's publishing: this conversation stands the prime means to the stablishment and perpetual amassing of eternal Heavenly treasure, even as the witness of those that by your testimony received HAMASHIACH, their sheep too stand portion of your testimony."

TITLE 036: THE HEAVENLY ORDINANCE OF THE FAITH AND GRACE OF THE COVENANT OF THE NAZARENE CARPENTER IN THE MINISTRY OF YESHUA HAMASHIACH:

The Covenant of the Crucified Holy and Divine Nazarene Carpenter that rose from dead, named Yeshua HaMashiach, bears the faith and grace unto the purchase and stablishment of the righteousness of the Heavenly Kingdom of God Almighty, that all the recipients of The Lordship of Yeshua HaMashiach. It too stands hat The Covenant of the New Testament bears the faith and grace unto the determination of all activities upon the earth, even as HAMASHIACH spoke saying "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven:" so it is that by the prayer of faith slides the believer bear power unto the determination of the Heavenly Court's resolution about the manifestation of the earth's events, even in power over all demonic principalities and powers rooted in the earth's air and heavenly places (not the Heavenly Kingdom): as well as the power unto casting out of devils and demons occupying and possessing people. Moreover in itself The Covenant of the New Testament bears the faith and grace unto the manifestation of testimonies of the divine supernatural miracle working power of God Almighty in all healings and signs and wonders, as was pronounced that by His stripes we are healed. *THUS FAITH AND GRACE STAND THE CONVERSATIONS FOUNDATIONAL APPERTAINING THE PERSONAL RESPECTIVE EXPERIENCE OF EVERY THE TESTIMONIAL REALITY OF THE DIVINE WORKING OF GOD ALMIGHTY EVEN FROM SALVATION UNTO THE HOLD OF LIFE ETERNAL GRANTED THE COMMUNION OF THE ISRAEL OF GOD ALMIGHTY, EVEN THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY THROUGHOUT HIS COMING KINGDOM THAT SHALL STAND THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF THE LIVING GOD*, even as was preached saying that "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HAMASHIACH, (by grace ye are saved; And hath raised us up together, and made us sit together in heavenly places in HAMASHIACH YESHUA: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HAMASHIACH YESHUA. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

The Covenant of he New Testament bears the faith and grace unto the manifestation of a divine supernatural abundance of wealth and treasury provided of God Almighty, that the people of God be delivered from poverty and in pilgrimage be granted super- abundance of both earthly and heavenly treasure, as was written that "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Thus The Covenant of the New Testament bears the faith and grace unto the reception of the translation from carnal flesh unto the divine eternal glory of God Almighty in the communion of the eternal paradisia of God stablished by the purchase of the Cross of Yeshua HaMashiach in a His Divine resurrection power, as was pronounced that "Therefore we are buried with him by baptism into death: that like as HAMASHIACH was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," and "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

The saying of the Spirit is that "By the reception of HAMASHIACH's Divine Covenant of Lordship is stablished the full dispensation of every gifting and treasure of God hidden in you: receive the faith and grace of HAMASHIACH unto the full communion with the Eternal Father, Living Son and Holy Spirit- for in your pilgrimage is granted this hallowed communion and fellowship by the faith and grace of HAMASHIACH."

TITLE 037: THE HEAVENLY ORDINANCE OF STANDING IN GODSTEAD IN THE MINISTRY OF YESHUA HAMASHIACH:

DEFINITIVELY, STANDING IN GODSTEAD IS THE CONVERSATION OF BEING THE DIVINE REPRESENTATIVE OF YEHOVAH SABAOTH, EVEN UNTO THE TESTIMONIAL MANIFESTATION AND DEMONSTRATION OF WISDOM AND VIRTUE THAT CAN ONLY BE ESTABLISHED THROUGH THE DIVINE OMNISCIENT KNOWLEDGE OF GOD ALMIGHTY AND THROUGH THE DIVINE OMNIPOTENT STRENGTH OF THE HAND OF THE LIVING GOD: THUS STANDING IN GODSTEAD MEANS THE MANIFESTATION OF THE PERSON OF GOD THROUGH HIS DIVINELY ELECTED REPRESENTATIVE. As was pronounced saying "And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take thus rod in thine hand, wherewith thou shalt do signs;" and "And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet:" it thus stands that God Almighty has stablished every His Saint to stand the representation of their King, that is that every saint in witness stands called of GOD Almighty unto the representation of The Heavenly Kingdom and The Representative of The Throne of YEHOVAH SABAOTH THE SOVEREIGN LORD, thus stands the conversation of steadship in Messianic Testament, even the preaching of the Cross where the conversation of salvation and redemption stands the conversation of respective election as The Ambassador of The Heavenly Kingdom of GOD Almighty, and it too follows that every Church is therefore an Embassy of The Heavenly Kingdom.

As was preached saying that "And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, Thus is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh loft up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of thus house: For indeed I was stolen away out of the land of the Hebrews: and here also have I

done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, Thus is the interpretation thereof: The three baskets are three days: Yet within three days shall Pharaoh loft up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lofted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him;" it thus stands that Joseph perfe ctly signified the conversation of Godstead in that he showed Himself to the Butler and Baker of that which belongs to GOD Almighty in that he first showed Himself strong in the Divine Wisdom of YAHWEH by how he pronounced to them that he would answer their dreams because that dreams belong to GOD Almighty and that as God's representative he would establish each dream its interpretation and each dreamer his answer. Moreover by stablishing the interpretations and through their fulfilment in perfect accordance with his interpretations did Joseph stablish Himself truly a man of standard of great maturity about the conversation of standing in Godstead.

As was witnessed saying that "And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace:" so does standing in Godstead simply mean the conversation of representing God Almighty unto all creation by way of calling in divine purpose, where literally one ministers and stands there representing The Glory, Wisdom and Power in the name of God Almighty: thus as Joseph spoke so it stands that he revealed himself the Proprietor of divine wisdom unto the revelation of that signified of GOD through his answer about that which Pharaoh had dreamed, sh owing that God Almighty stood The source of the wisdom however he was to stand the divine source to stablish the answe r of GOD Almighty, thus the conversation of divine representation of God Almighty through Godstead, where that person speaking and ministering in Godstead stands an ambassador of The Living God. Thus the Corporate institution and Body that is The Church of Yeshua HaMashiach and every the member of the host of The LORD's Redeemed stands called unto the conversation of standing in Godstead, being the literal representation of the Face, Fragrance, Heart and Hand-power of Yeshua HaMashiach. Moreover The conversation of standing in Godstead is strong and perfected only by grace about the manifestation of and labour in Imagio-Dei the image of God in man, even the unique divine gifting and purpose of God scripted in and deposition upon the sou l of man, even the unique talent that a man works and is honoured unto God standard of working. It remains that where a man faithfully and diligently truly labours in Godstead, God Almighty alone is glorified and worshipped about the testimony's conversation.

The saying of the Spirit is that "Let the sons of God arise unto the conversation of effectual working in Godstead, where they shall bear great boldness of strength in perfect faith divine saying 'we are the proprietors of these things hallowed,' even as the HAMASHIACH of God spoke saying 'All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you:' so is come the Rise of the generation that will stand unto the exploitation of strength born of their representation of the full strength of God Almighty The Omnipotent, Omniscient and Omnipresent in all their works- even in Agape Love's accordance."

TITLE 038: THE HEAVENLY ORDINANCE OF THE PREPARATIONS OF THE DAY OF HAMASHIACH IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of HAMASHIACH;" It thus stands that every the Saint bears divine calling to ensure that his every conversation stand perfect before the Holy, and that the testimony of righteousness and holiness in HAMASHIACH endures till the Day of HAMASHIACH in which shall be manifest the resurrection and divine translation unto the hold of divine glory in Yeshua HaMashiach of Nazareth, even through the Conversations of maturity through the conversation of that which comes of God Almighty. Moreover as was pronounced saying "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of HAMASHIACH, that I have not run in vain, neither laboured in vain:" thus the conversation of divine calling unto the steadship and diligent labour of divine purpose in pilgrimage without an the conversation unto fault or right despisal born of iniquity and trespass before GOD Almighty , but the hold of salvation and righteousness perfect in all conversations despite whatever the seemingly attractive conversation of vanity and lasciviousness and abomination of the world's that stands unto soul's corruption till yoke of blemish in subject of second death's affliction - but the divine calling unto grace and purity born of the gospel till reward gicen in the day of HAMASHIACH, the Saint being the perfect representation of divine wisdom and virtue in all holiness before all the earth, even the divine light sourced of the impartation of spiritual life light dispensed and administered by the cross of Yeshua HaMashiach, even the life that flowed from His piercing that the Saint stand the representation of divine glory in all holiness appertaining the Embassy of the Throne of GOD Almighty: all conversation being divinely called and purposed to endure till The Day of HAMASHIACH.

Paul thus preached and in the Spirit revealed the mystery of The Day of HAMASHIACH saying that "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HAMASHIACH: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HAMASHIACH, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HAMASHIACH. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory:" it thus stands that the divine eternal purpose of creation by God Almighty resolved in Ancient Counsel and in the Divine Indaba determined before the beginning stands that all creation was to stand encapsulated unto GOD Almighty through the divine Reconciliation of all things in the Cross of YESHUA HAMASHIACH of Nazareth by the Ministry of The Sons of GOD , which Sons of GOD themselves stand granted endurance of salvation till the day of HaMashiach only through the

conversation of the Baptism and Divine Directive of The Holy Ghost The Divine Seal unto cover of salvation and redemption's voice strong to echo beyond eternity's furthest aeon.

It thus stands that The day of HAMASHIACH is the day to the transformations and translations of the saints of God and of His HAMASHIACH unto Divine Glory promised in the Divine stablishment of the Messianic Reconciliation. Moreover The Day of HAMASHIACH is the hour of the redemption of the purchased possession by the finished work of Calvary, which purchased possession is the divine glories in the commonwealth of the Israel of God as by the acquisition of the bearing of witness in the HaMashiach Testament. Also The Day of HAMASHIACH, in the translation unto Heavenly Glory, shall be the day that the elect in the Covenant of the Nazarene Carpenter shall give account before the Lamb as to all the activities, labours and their every working of their flesh. The Day of HAMASHIACH shall too be the Day of judgement of the saints where there shall be stablished rewards and riches according to labours in pilgrimage. It too stands that The Day of HAMASHIACH shall be the Day that the saints shall give account of their influence and soul harvest in the witness of the salvation of God, even in all the record of the every opportune moment to be witness of HAMASHIACH and the covenant of His Divine salvation. Also The Day of HAMASHIACH is the Day that the redeemed shall give account of the every word that proceeded out of their mouth. Moreover The Day of HAMASHIACH shall be the Day that the HAMASHIACH of God shall bear record and pronounce before His Father and before the holy Angels the names of all the worthy beneficiaries of the commonwealth of life everlasting, even the record of the names in the Lamb's book of life. Thus The Day of HAMASHIACH shall be the Day of the feasting in the celebration of the union stablished in the Marriage Supper of the Lamb. It too remains that The Day of HAMASHIACH shall be the Day of the divine ordination of the Lords, Kings and Priests of The Messianic Testament even by the ministry of God.

The saying of the Spirit is that "In the Day of HAMASHIACH shall be stablished the determination of reward in divine election of rank, as by seed of labour sown in pilgrimage: to the diligent shall be made manifest the diligence of divine goodness in reward and treasury."

TITLE 039: THE HEAVENLY ORDINANCE OF JOY IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "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:" it thus stands that the conversation of The Gospel of Yeshua HaMashiach is not a calling unto grief but it stands the divine ordination and calling unto divine incomprehensible supernatural joy unspeakable unto strength far beyond human understanding, even divine joy unto the full knowledge of strength and cheer stronger than every the conversation of surrounding danger and environmental conditions unto jeopardy and suffering of pain and affliction: it thus stands proven that it a strong lie of Satan to esteem grief to be the conversation of Holiness, because that redemption by grace is a conversation unto the rejoicing about he grant of hold of that which the beneficiary does not at all deserve. It thus stands that the conversation of Joy is an anointing of God, even the conversation I of oil unto divine supernatural rejoicing in affliction for the sake of Gospel's furtherance, even as was preached through Paul and Silas that after being beaten and being bound by many chains during conversation of imprisonment and though they held bleeding wounds all because of their witness and testimony about the redeeming power of Yeshua HaMashiach of Nazareth, despite their pain it remains that they held divine cheer unto celebratory praise even till midnight, which conversation was preached saying that "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

It too stands that Joy is a heavenly fruit, even a spiritual fruit that must too be manifest through the Saint that stands a partaker of the same fruit, joy is therefore one of the chief signatory testimonial manifestations appertaining the cross of Yeshua HaMashiach and must be evidenced through one that holds the conversation of redemption stablished by the Cross. Definitively, Joy is therefore 'the unconditional merriness and divine cheer of heart born of and stablished by the knowledge and practice of the praise of the divine nature regardless the adverse raging matters of danger during the respective present moment.' True Joy is therefore a Heavenly standard and divine expectation that must be made demonstrate through every the Saint called of God Almighty, thus Joy is a divine expectation and hallmark that must be revealed strong in all moments, especially not in those of affliction where it is not necessarily the most expected behaviour and reaction according to human understanding. It too stands that Joy is the signature testimonial manifestation of walking with God Almighty, even in that it is through the Knowledge of the redeeming power born of The Omnipotence of GOD Almighty that the Saint rejoices because that even if he dies, he knows that God can raise him form the dead unto eternal life, as was evidenced and proved through Yeshua HaMashiach of Nazareth. Joy too is sourced exclusively and solely of God Almighty, no matter how attractive it seem, and no matter the skills of satan's deception, it remains that the divine Joy sourced of God Almighty is effected and secured beyond every the conversation of counterfeit. Moreover Joy is the great expression of the Heavenly Kingdom (as the Kingdom of God is righteousness, peace and joy in the Holy Ghost), thus it is a divine cultural conversation held and expressed of every the True Redeemed Saint of The Heavenly Kingdom. It is therefore a great abomination to walk with God yet stand without joy in spirit, this is an indication of the lack of the

knowledge of the Living God (such a person will be walking with another God that is not JEHOVAH). Joy is therefore the conversation of expression founded upon the revelation of the divine nature and thereof the knowledge of victory regardless the greatness of the adversity.

The saying of the Spirit is that "The chief Testimony in the Messianic Reconciliation stands the manifestation of Joy inexplicable far beyond the care of adversity."

TITLE 040: THE HEAVENLY ORDINANCE OF THE BEARING OF THE PRESENCE OF THE HOLY UPON HEART-THRONE IN DIVINE PERPETUAL WORSHIP-HOLD IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "But thou art holy, O thou that inhabitest the praises of Israel:" it therefore stands that Worship is a conversation of the Throne of GOD Almighty, which conversation stands true in that even in the day of Ezekiel's witness, it stood the divine revelation that the four angelic creatures, even the Cherubim of the moving throne of God Almighty, stood unto the conversation of bearing the throne in the standards of worship, Even as there is no revelation of the Throne and Presence of GOD Almighty without the bearers of His Divine Throne and Glory, which conversation was preached saying that "And when the living creatures went, the wheels went by them: and when the living creatures were lofted up from the earth, the wheels were lofted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lofted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lofted up from the earth, the wheels were lofted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on thus side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. Thus was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake." *THUS EVERY MINISTER MUST STAND A WORSHIPPER STRONG IN DIVINE STANDARDS UNTO PERFECT MATURITY AND WISDOM APPERTAINING THE BURDEN OF THE THRONE OF GOD ALMIGHTY.* Thus through the conversation of perpetual worship in Spirit is stablished the conversation of the Throne in Heart over which God resides as a Throne of Divine Seating, and so the conversation of perpetual habitation of in The Presence of GOD, and so the testimony of the perpetual encapsulation and evidence of GOD Almighty about every the conversation of pilgrimage-thus as the flour Cherubs stood to carry the Throne, so is every saint called of GOD Almighty to continuously carry His Throne, Presence and Divine Supernatural Shekinah Glory, even as the coming days in Latter House Revival shall stand the conversations of the manifestation of the open divine supernatural glory of GOD Almighty.

In his ministry to the divine before his rebellion and before the manifestation of his satanic nature, Lucifer stood the Light bearer, that is that out of him came the sound and song of all instrumental worship, and as he did so in the raising of his hands and wings save those that covered his face, the presence and covering light of the Bearer of the Divine Nature would descend to seating upon His throne, and when the light of God was there seated, Lucifer would then spread forth his wings in the covering of the divine throne. Because of his wretchedness in satanic nature, Lucifer forfeited the

place of worship as the light bearer. it therefore stands that The Church of Yeshua HaMashiach has been given the place of first worship in the burden of the throne of the divine nature. Moreover the conversation of Man worshipping God in Spirit and in Truth, that is in HAMASHIACH and in the Holy-Ghost, is the mystery of God worshipping God: as it is the worship born of the bearer of the divine image and the worship is sourced of the HAMASHIACH and Spirit in the man, this is a worship that no Angel could ever offer. Also, God's presence is always revealed only in the place where there stands a bearer of the divine throne, even one upon whom is the privilege of the burden of the presence of God to the manifestation of divine Majesty. Thus The conversation of worship presented unto God is a throne that His holy presence descends to sit upon, and by this throne is stablished the divine judgement to the failure of the rage of the matter in adversity of the divine glory upon the throne bearer.

The saying of the Spirit is that "To him that shall, by worship, receive the stead of the burden of the throne of the God of the divine nature is promised upon his he ad the crown of the presence of God."

TITLE 041: THE HEAVENLY ORDINANCE OF THE ESTABLISHMENT OF THE YESHUA CRUSADE IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced appertaining Yeshua HaMashiach saying that "How God anointed YESHUA of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him:" it therefore stands that HAMASHIACH YESHUA stood the first Evangelist that in His Divine Anointing as HaMashiach and Messiah, through the conversation of His Divine Supernatural Virtue did He publish and Evidence Himself the Gospel of Peace, thus the Doctrine of 'The YESHUA Crusade.' Moreover as was preached saying that "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:" so it stands that the Church of Yeshua HaMashiach of Nazareth bears the Divine Commission and calling unto the publishing of The Gospel throughout all nations in Apostolic Doctrine unto the faith that endures till eternal life's full manifestation in the Day of HAMASHIACH as by Messianic Reconciliation's publishing. This conversation too stood witnessed saying that "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:" it thus stands that The Church stands called unto the manifestation of The YESHUA Crusade in divine supernatural power, even the conversation of Gospel's preaching in divine wisdom and oratorically Divine eloquent and articulate utterance unto the salvation of Nations through Gospel's confirmation by the open demonstration unto the manifestation of Divine Supernatural Miracle working power= that it stand open and evident that the Source and Wisdom unto Gospel's Eternal power and reward of life eternal stands a conversation stablished by the Hand of GOD Almighty, even feats of strength that can be accomplished and established only by the Hand of God Almighty, which conversation about The YESHUA Crusade did HAMASHIACH announce saying "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."

Moreover as was witnessed saying that "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand." And "From that time YESHUA began to preach, and to say, Repent: for the kingdom of heaven is at hand:" it therefore stands that the Church bears the divine calling unto the conversation of the preaching of The Heavenly Kingdom, even of the eternal life born of righteousness in perfect accordance with the divine law of The Throne of GOD Almighty and the Divine standards of His Sceptre and Crown, even the Divine Worthiness achieved exclusively by and in Messianic Redemption unto the hold of Eternal Salvation through the reconciliation and Propitiation stablished by the Blood of HAMASHIACH Shed upon the Cross, Even the divine purchases unto the knowledge and hold of every the heavenly Blessing and Treasure granted the Citizens of GOD Almighty booth in pilgrimage and in life eternal. It thus stands that Yeshua HaMashiach of Nazareth is Himself the Founder and Chief Minister of the YESHUA Crusade. Moreover The YESHUA Crusade is the movement of the preaching of the Gospel of

the kingdom of God, which preaching was instituted in the Day of HAMASHIACH- even the pronunciation of the gospel of peace. Thus The YESHUA Crusade is the gathering of peoples of all nations, kingdoms, tongues, lineages, families and languages to the preaching and soul harvest in the glory, grace and anointing of the faith standard promised the latter house and the generation of the soul harvest before the coming of HAMASHIACH, even the harvest in the revival of the demonstration and practice of the power of the Holy Ghost, even in the Holy Ghost Outpour Revival to the latter soul harvest.

It too stands that The YESHUA Crusade is the anointed movement stablished the whole body of HAMASHIACH, even in the breakdown of the barriers and brigades of denominational doctrinal division: it is a work stablished in the unity of the Holy Ghost. The Holy Ghost is therefore the Principal and Divine Exactor, Disciplinarian and Dictator of the administrative wisdom and divine order and protocol accordance of the YESHUA Crusade. Also, The foundation of the YESHUA Crusade is the continual seeking of the Face of God to the stablishment of a generation strong in the diligence of the seeking of the Face of God and the reward thereof. Definitively, The YESHUA Crusade is the preaching of Hallowed Reconciliation stablished in godliness and in the power thereof: thus The YESHUA Crusade is an Apostolic movement and The YESHUA Crusade values even one soul.

The saying of the Spirit is that "I this day pronounce to the assembly of HAMASHIACH the divine union and fellowship-hold in one witness and one power in the preaching and ministry of one Name and one Lord."

TITLE 042: THE HEAVENLY ORDINANCE OF THE DIVINELY INSTITUTED OPERATION OF THE HALLOWED LIFE AND LIVELIHOOD PROGRESSION IN SEASON'S COMPOSITION AND CONSTITUTION IN PILGRIMAGE THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace:" it therefore stands that every moment is unique and that every season holds a unique Divine calling unto conversation of establishing of the respective minister a unique contribution of maturity born of the time's unique experienced stablished in perfect accordance with the Divine will of God Almighty declared and established before the beginning. Thus even as a product goes through processes of refinery and transformation till it stands worthy of quality and alteration that it then becomes the product desired to the market, as exemplified of a gold ring that first gold is dug out of the earth, then it is refined and molten until it is pure and then it is transformed and made into the ring desired of the market transaction, thus every minster is of God made wise and strong through the maturity born of the experiences of the season; Which conversation of the Minister's "Maturity by Divine Processing" stood well exemplified of John The Baptist, how that in the season's of his isolation in the wilderness, he developed a great wisdom and maturity unto the wisdom of that Kingdom Gospel Preaching and Prophetic Revival of Repentance and Baptism born of the Heavenly Kingdom, even as it was pronounced of him saying "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

Thus The Heavenly Operational Institution is the birth of the Divine Heavenly King's word pronounced of His mouth that it be stablished and manifest in the labour, service, waiting and ministry of the host summoned and ordained to its earthly manifestation in haste with all strength of divine commissioning and ordination of the pronounced purpose and precept of the LORD GOD OF HOSTS. The Operation is the work instituted by the divine word of God the Father pronounced in accordance with the will of the ancient time: so it was pronounced that "there are diversities of operations, but it is the same God which worketh all in all." Moreover The hallowed life and livelihood progression is the manifestation of the called to the testimonial power and grace of the conversation of the divine sanctification and consecration of the chosen bearing steadship in the salvation and divine fellowship of the Messianic Election. The divine utterance of progression of season is the revelation to the exploitation of the season's opportune moments as by prophecy and the word of wisdom: as each season holds the opportunity to translation of higher glory and divine elevational promotion of person in hold of the Messianic Testament. The season's purpose is the manifestation of a new grace to the glory of God the glorious Father. Also There are diversities of seasons to the manifestation of the diverse testimonies where each testimony stands the glori ous footstep and hallmark to the revelation of the predetermined composition and divine story of the

glorified God by the power and wisdom preached of the beautiful full picture of the livelihood of his saint's livelihood and witness. Each season then is like a brick and the unity thereof is the testimonial household of the divine nature stablished in seasons' progression. Thus Pilgrimage is the testimonial migration to heavenly translation by earthly livelihood of divine perpetual pursuit and fellowship with the Holy.

The saying of the Spirit is that "To the diligent God-seeker shall be stablished the wealth of the knowledge of the Face of God even in earthly conversation."

TITLE 043: THE HEAVENLY ORDINANCE OF THE GOODWIFE IN THE MINISTRY OF YESHUA HAMASHIACH:

Appertaining the divine calling unto exemplification of Virtue through the woman in accordance with Divine Standards (especially through the LORD's Handmaiden) it was preached of The Spirit saying that "Who can find a virtuous woman? for her price is far above rubies. The heart of her Husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her Husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her Husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

As was preached saying that "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, Thus is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh:" it therefore stands that man was made and fashioned in the divine Image of God Almighty unto the conversation of establishing the Heavenly Kingdom's divine dominion and governance hold over all terrestrial creation, where man was thus first made alone unto this divine calling and later the woman was made to stand his helper. it thus stands that in the Ministry, the divine calling is stablished to the man and through his conversations of divine communion and fellowship with GOD Almighty, it stands that he must develop maturity to fulfil that calling- it then stood the wisdom of GOD Almighty that the woman was introduced into the equation to help and assist the man unto the fulfilment of his divine calling in perfect submission to the man's leadership. Thus the man stands called to ensure by leadership in perfect love the fulfilment of every the conversation of the divine callings of GOD Almighty upon his life and upon the life of his wife, and the woman (even if she stand the LORD's Handmaiden) must stand a helper unto these accomplishments of purpose and fulfilment of divine calling in perfect submission, no matter how great she seem=***this is the divine construct of GOD Almighty appertaining marriage and about the good wife in the Ministry***. If a woman then feels that the conversation of submission will stand an hindrance and crippling appertaining the fulfilment of the divine calling's of GOD Almighty upon her life, then better that she does not marry but live all her life as The LORD's Handmaiden being a Virgin in all purity, which conversation was preached of The Spirit saying that "There is difference also

between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her Husband."

Thus The woman was made to stand a minister to her Husband and The wife was given of God to the adoption of the divine calling of her Husband in submission to the union of his leadership stablished in hallowed matrimony. Also, The union of a man and his wife was stablished of God that the wife adopt the name of her Husband to co-operation in divine calling and service to God. Moreover The wife is the preaching of the bride of HAMASHIACH, in the obedience and submission to the leadership of her Husband in divine calling. Definitively, The goodwife is too the mother that raises the holy seed to the accomplishment of the manifestation of the purposes of God about His children: as is the conversation of salvation through child bearing.

The saying of the Spirit is that "To the daughters of Zion shall be stablished the fruit of their labours and the full reward of the callings of the names of their Husbands, even the sons of David- and to them shall in the Day of HAMASHIACH be granted the reward in life everlasting according to their rearing of the holy seed."

TITLE 044: THE HEAVENLY ORDINANCE OF THE MAN STRONG AND FAITHFUL IN HALLOWED MATRIMONIAL HUSBANDRY AND IN THE FATHERHOOD OF THE GODLY HERITAGE ABOUT HIS FLESHLY COPULATIVE SEED IN THE MINISTRY OF YESHUA HAMASHIACH:

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:" it therefore stands that man was fashioned in the divine Image of God Almighty unto the conversation of the ministry and full administration of the Heavenly Kingdom and Divine glory of God Almighty unto the earth, that all terrestrial creation stand in the hold and knowledge of the Divine Glory of GOD Almighty through the blessing of God that was to be stablished by man over every the conversation of terrestrial manifestation through the conversation of governance and Dominion hold exemplified by YEHOVAH SABAOTH in His Heavenly Kingdom and by His Divine Throne upon which He sits YAHWEH ADONAI SABAOTH. Moreover man was thus made that unto God Almighty he stands faithful to ensure the presentation of the offering from all his dominion and governance, even the presentation of the offering of acceptable worship from all terrestrial creation, even as it stood the divine order of God Almighty that all creation be made unto the presentation of the acceptable offering of worship and glory unto God Almighty. Thus man was fashioned unto the position of divine leadership, where the wife was divinely created unto the conversation of submission as the helper. As both the Husband and father, man thus stands called to establish divine leadership as the Prophet, Priest and King of the House , where his wife and children receive through man the minister the conversations of divine blessing perfect to ensure that the wife and children are led and fully equipped unto the conversations of the perfect fulfilment of Divine Calling in all Holiness as expected of God Almighty.

Appertaining Husbandry, the man stands called of God Almighty unto the conversation of ministry to his wife in perfect love, even as exemplified of the nature of HAMASHIACH's love for His Church in that He stood faithful and loving even unto thee hold of death for the sake of her redemption by His Blood through the Affliction of His Messianic Passion pronounced in the preaching of the Cross- thus the Husband must love his wife and lead her unto the fulfilment too of even the divine calling and purpose of GOD Almighty upon her life. Moreover, the Husband must stand strong in every the conversation of financial provision and economic order of ministry, that there never stand the conversation of lack and shortage in the House. Appertaining Fatherhood, It thus stands that Man was fashioned in the divine image of the Eternal Father: FATHERHOOD is a divine nature revived in the Messianic Reconciliation and FATHERHOOD is the divine essential likeness and image and the calling and expectation of God upon every man. Moreover Fatherhood means source and origin of being. The calling of God upon every man is that he stand the Prophet and divine messenger of God to every soul given his house, and to the prosperity of the divine ancient expediency fulfilled and accomplished by the prophetic word. The man was too made and called of God to stand in the lot of the kings of the Heavenly Kingdom, that all the agendas of household be to the colonial expansion of the Heavenly Kingdom. The calling of God about every man is that he stand the Priest of his household in the ministry of the Messianic Reconciliation to the manifestation of that expected of God about his priesthood and Priestdom. The man was stablished of God to stand the Dictator about the callings of his household in the fellowship of the Holy Ghost.

The saying of the Spirit is that "There is an order of valour in the anointing to the manifestation of the building of the HaMashiach's Kingdom by the preaching of divine warfare in pilgrimage, assume your stead and rank in the Hosts of the LORD."

TITLE 045: THE HEAVENLY ORDINANCE OF THE PROPHETIC CHAPTER IN ITS DIVINE GLORY, AND THE PROPHETIC SEASON IN ITS HALLOWED ANOINTING IN THE MINISTRY OF YESHUA HAMASHIACH:

THE DIVINE PURPOSE OF PROPHETIC MINISTRY IS THAT IT STAND UNTO THE CONVERSATION OF DIVINE ECCLESIASTICAL CONTRIBUTION OF THE DIVINE WISDOM AND VIRTUE BORN OF REVELATORY KNOWLEDGE AS TO WHAT MUST BE DONE IN THE RESPECTIVE SEASON APPERTAINING THE CONVERSATION AND RESOLUTION OF DIVINE PURPOSE DETERMINED AND RESOLVED IN ANCIENT COUNSEL (HELD BEFORE THE BEGINNING'S DIVINE INSTITUTION), WHICH CONVERSATION APPERTAINING PROPHETIC MINISTERS WAS PREACHED SAYING THAT "And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment." As was preached of prophetic ministry by The Spirit saying "The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned:" it thus stands that one of the chief definitive facets of prophetic ministry stands the conversation of the preaching of the Prophetic Word, even the conversation of the divine revelatory preaching of the future season, and it's every conversation of opportunity and the divine wisdom and grace required unto the future's exploitation sealed by the conversation of the anointing of oil born of the sowing of a seed unto the full manifestation of the anointing's divine supernatural operating virtue. Thus prophetic ministry stands too the conversation of the release and divine declarative dispensation and institutional administration of Heavenly Seasons that they be facilitated to the pilgrim and that the pilgrim benefit from their conversation. Moreover There is a divine determination of purpose about every life, the same is the will of God pronounced of the Spirit of Prophecy in divine unction and In the spirit and eternity, the progression of being and existence is measured not in time but in the manifestation of the divine glory at hand: thus the measure of time in Heavenly order i s that there stands the hour, the day, the season, the year and the chapter; and the conversation of the prophetic word stands to the application of the revelation of the season, the year and the chapter, the season being the collective of days, the year being the collective of seasons and the chapter being the collective of years. Thus the prophetic word stands the revelatory preaching of the divine purpose and opportunity encapsulated in the season, year and chapter.

The composition of the diverse measures of unified maturity and growth to purpose accomplishment is manifest in the "Prophetic Chapters of Heavenly glorious promotion:" thus the conversation of divine purpose stand the conversation of the collective of chapters. Moreover The prophetic chapter is the composition of diverse years, thus the prophetic chapter is the manifestation of the diverse seasons that when are all passed stablish the translation to a new and higher divine glory: so it is written that "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD." The prophetic season is therefore definitively a unitary sub-measure of the eternal progression of glory (the prophetic chapter): the season was purposed of God to the manifestation of the exploitation of the opportune moment in time, even according to the ancient counsel and divine determination of will. The season is too the divine impartation of an eternal gift and glory from God unto time, as in accordance with the prophetic revelation of the divine publishing of the season at hand. The season is too opened from eternity into time's exploitation and opportune manifestation by the labours of the Spirit of Prophecy. Also, The manifestation of the prophetic word of season is by the faith and convictive persuasion born of the understanding of the prophetic word preached

even to the hope of the pronunciation’s manifestation. It too stands that The divine season is alway accompanied by the season's anointing, even to the manifestation of the divine promise to the exploitation of the season's opportune moment in manifestation of divine glory.

The saying of the Spirit is that "The divine wisdom in ordination of purpose manifestation is stablished in season's progression: despise not the infancy of the divinely planted seed of glory in you, for that small seed shall grow to the covering of the earth, even as by the hand of God."

TITLE 046: THE HEAVENLY ORDINANCE OF THE COMING MESSIANIC TRANSLATION INSTITUTED IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him:" it therefore stands th at there is a conversation of existence and being that is of a glory and frequency beyond that of terrestrial manifestation, even the conversation of celestial being and di vine glorious manifestation in the Paradisiac Heavenly Kingdom of God Almighty, to which place Enoch was translated and transformed unto hold before his chance of death. This place therefore stands the definitive destination unto pilgrimage's conclusion, even as was preached saying that "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for y ou, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know;" and "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city;" and "And an highway shall be there, and a way, and it shall be calle d 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."

The full conversation of the hope of the Messianic Testament is the coming translation unto divine glory in the day of HAMASHIACH: in which day the saints of God shall be transfigured in the glories of the divine majesty and priesthood granted the HaMashiach Covenant of Witness, even as was preached saying that "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that YESHUA died and rose again, even so them also which sleep in YESHUA will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HAMASHIACH shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." There thus stands the conversation of divine translation purchased by HAMASHIACH YESHUA upon His Cross, even the conversation granted the Church because of The Lamb's Sufferings in Messianic Passion and Crucifixion preached saying that "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 sung 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."

In pilgrimage, though it be not manifest fully in glory of flesh, there is the continuous operation of perpetual transformative maturity of spiritual man to the growth and manifestation of divine image's revival by the communion and fellowship born of the partaking of the divine nature, even as was preached saying that "Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD." Moreover By the divine unction is born the testimonial incomprehensible miraculous manifestations of glory and power to the witness of the imp artation of the divine virtue stablished in the steadship and bearing of the Messianic Covenant of glory. Also, The purpose of God about every pilgrim is the manifestation of the face of HAMASHIACH in the testimonial manifestation of his pilgrimage. *THE DIVINE FOUNDATIONAL PURPOSE OF THE MINISTRY OF YESHUA HAMASHIACH IS THAT IT STAND UNTO THE FACILITATION OF DIVINE TRANSFORMATION IN SPIRIT THAT SHALL THEN BE FULLY MANIFESTAED IN THE DAY OF YESHUA HAMASHIACH OF NAZARETH: THUS MINISTERS MUST LABOUR AND FIGHT UNTO THE BUILDING AND EQUIPPING OF THE PEOPLE OF GOD AND OF EVERY SHEEP OF HAMASHIACH GRANTED THEIR PASTORATE THAT EACH THE SOUL BE PRESERVED TILL THE DAY OF HAMASHIACH AND BE GRANTED THE RIGHT OF INHERITANCE UNTO THE DIVINE COMMUNION OF THE TRANSLATION UNTO BODY FORMED OF THE ETERNAL SHEKINAH GLORY OF GOD ALMIGHTY.*

The saying of the Spirit is that "I have raised Me a generation strong in the testimonial covenant of the face and heart of the HAMASHIACH of God: the purpose of the glory in pilgrimage is the conversation of the HaMashiach ministry to all the world, even the fragrance of HAMASHIACH.

TITLE 047: THE HEAVENLY ORDINANCE OF THE PROPHETIC MANTLE AND ITS ANOINTED BEARER IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached aging that "And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him:" it therefore stands that even as God Almighty commanded Elijah to establish upon Elisha the divine anointing unto steadship of prophetic grace as the successor of his divine calling and office of Prophetic ministry to Israel. In that conversation did Elijah cast upon the young man Elisha his mantle, which mantle Elisha knew by divine revelation to stand the conversation of divine calling unto prophetic ministry in the Elijah anointing- thus Elisha forsook every conversation in pursuit of Prophetic ministry, that he stand the next to hold the prophetic room that was currently occupied by Elijah (The Prophetic Mantle is therefore the Divine Representation of Office of Prophetic Ministry and Prophetic Service). Thus it is the divine order of GOD Almighty that the conversation of divine ordination of Prophetic office be stablished through the conversation of the transgenerational anointing (the exceptions being the cases where there is no prophet standing to impart the anointing, as in the case of Samuel), that from the father be imparted into the son the anointing unto room of service in that Prophetic Office, even unto the burden of Prophetic mantle.

Moreover as was preached saying "And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fofty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so

unto thee; but of not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him:" thus the conversation of the reception of the prophetic anointing and mantle unto prophetic office is founded upon the conversation of sight and revelation, even as it stands that it was pronounced continuously to Elisha that Elijah was about to depart, but Elisha refused Elijah leave till he held his desired hope, even the conversation of the double portion of The Elijah Anointing, thus Elisha had the sight to see Elijah as the divine Channel of impartation in divine order unto his reception of the double portioned anointing. Moreover even as Elijah revealed that of Elisha saw him in his going, Elisha would then receive a doubled portion of his anointing, which conversation preaches divine impartation born of revelation and sight, even as Elisha saw the falling of Elijah's mantle and thus by tearing His own clothes did he assume the office of Elijah in a double portioned anointing even to the parting of the River Jordan using the prophetic mantle he had received. Thus without revelation there can be no impartation of the prophetic anointing according to the order of the transgenerational conversation of divine anointing.

It therefore stands that The Prophet and Seer of God is him anointed and sent of God in the burden and hold of the Word of the LORD. Moreover The mouth and tongue of the Prophet of God carries the manifestive power to the fulfilment of his every utterance born of the signification in the name of The LORD, the signification in the name of HAMASHIACH and the signification by the Spirit of God. Also, The Prophet of God holds the authority to the divine rebuke born of the prophetic mantle - even as Elisha rebuked Gehazi saying that "But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow." Also, The calling of the Prophet of God is stablished by supernatural means, as is written that "And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: of there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream." It too stands that By the prophetic ministry is stablished the testimonial witness of the full gifting of the Holy Ghost and By the ministry of the prophet of God is stablished exhortation, edification and comfort. *BUT ABOVE ALL THINGS APPERTAINING PROPHETIC OFFICE IN MINISTRY, IT STANDS THAT*: **The chief purpose of the prophetic mantle and ministry is the revelation and appearance of Yeshua HaMashiach: so it is written that 'for the testimony of Yeshua HaMashiach is the Spirit of Prophecy.'**

The saying of the Spirit is that "It is a true saying granted the prophetic heritage, for he that receiveth a prophet in the name of a prophet shall receive a prophet' reward."

TITLE 048: THE HEAVENLY ORDINANCE OF THE UNION OF THE CHIEF IN THE PRESBYTERY OF THE BRETHREN/ THE DIVINE CONFERENCE OF THE APOSTOLIC AND PROPHETIC ANOINTING STANDARD BEARERS IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus:" it therefore stands that there is the divine calling of God Almighty that appertaining the ministry of Apostolic Movements, there be table held Presbyteries of the Stewards of HAMASHIACH strong to ensure that every the Apostle's Ministry and that every the Apostolic Movement and Prophetic Conference be wrought and stablished in the Divine Leadership of The Holy Ghost, even through conversations of seeking the Face of God and worshipping till the hearing the Voice of The Spirit appertaining what should stand the Divine directive born of The Wisdom of God and HAMASHIACH. Thus it is a conversation of Messianic Wisdom and Ecclesiastical order that such counsels exist unto the conversations of both Divine Inspiration and Divine Confirmation of that which is of GOD but may never be seen before, even as is witnessed of the following two conversations (where The Apostle James in one of these even spoke saying 'it seemed good to us and to The Holy Ghost'; thus the Church and Spirit stand the divine Union unto the divine manifestation of the power and authority of Yeshua HaMashiach upon the earth and about every ecclesiastical conversation).

The first conversation of the exemplification of order appertaining ecclesiastical presbytery and Divine Apostolic Conference stood witnessed saying "And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And thus was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Yeshua HaMashiach; what was I, that I could withstand

God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

The second exemplary conversation of the Spirit appertaining Divine Presbyterian order and Apostolic Conference's authority and order stood witnessed saying "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about thus question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of thus matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purofying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through th e grace of the LORD Yeshua HaMashiach we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after thus manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Yeshua HaMashiach. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which of ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they

rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them."

Moreover the divine conversation of presbytery and standard conference stands a Heavenly Order practiced of the Angels of God Almighty, even the Order of The Watchers and The Conference of The Holy ones exemplified in Scripture saying that "I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. Thus matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

It stands that the highest order of The Ecclesiastical presbytery an Authority stands hat constituted of the Twenty Four elders of HAMASHIACH comprised of the Twelve Tribes of Israel (the sons of Jacob) and the twelve Apostles of YESHUA of Nazareth, the twelve tribes being the gates of The Eternal City of GOD and Bride and Wife of HAMASHIACH, and The twelve Apostles of HAMASHIACH being the Twelve foundations of The City of God and The Bride and Wife of The Lamb, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Thus The wisdom and order of the Presbyterian Conference to the accomplishment of the divine operation and hallowed institutions is the wisdom of God. Moreover The chief in the conference of the Messianic Reconciliation in pilgrimage sit in stead as the Apostles and Prophets of God, Eve as was preached saying that "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues;" and "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone."

Thus The Presbyterian Conference is the head of the church even to the service and ministration of the whole body of HAMASHIACH. Moreover The authority of the Presbytery in the accordance of the Holy Ghost is the authority of the HAMASHIACH of God upon the earth, even as the Lamb's bride beard His name and full stature in the Hallowed Matrimonial Union in the Mystery of the marriage of the Lamb. It too stands that The Presbytery is, in divine operation, above the denominational and doctrinal barriers and operates in the divine supernatural union and harmony in grace. Also, The Presbytery's strength is revealed and made manifest in the strength to endurance of the persecution

of the Conference and church of the Nazarene Carpenter. There always stands an order in rank about the manifestation of the divine order of The Apostolic Conference and Prophetic Presbytery and College of Bishops evidenced by respective personal standard appertaining fruit and accomplishment of Grace in ministry.

The saying of the Spirit is that "I have stablished a standard of the union of the e lect to the Presbytery and Conference of the sent ones and the messengers bearing the word of God and testimony of Yeshua HaMashiach, the same shall emerge out of unlikely and unseemly places: however they shall show an inexplicable supernatural strength to the glory of God the giver."

TITLE 049: THE HEAVENLY ORDINANCE OF THE WORLD AND VICTORY OVER IT IN THE MINISTRY OF YESHUA HAMASHIACH:

It stands that there is definitively a great conversational difference between the Earth and the World: the earth stands the conversation of everything in the terrestrial realm and natural in the tangible and visible realm of existence, thus definitively the earth is every the conversation of terrestrial existence created by God Almighty YEHOVAH ADONAI ELOHIM; but the world stands the conversation of every the manifestation of human socio-communal interaction, even every the conversation appertaining civilization and communal order and social practice, which conversation of human interaction was corrupted and prevented by Satan and the order of his demonic principalities and powers over all the nation's of man, where Satan stablished Himself the god of the world through the deception unto the establishment and perpetual strengthening or hell's yoke over the world by strength of the iniquity and sinful vanities practiced in the world, yet born of satan's demonic order, even as was preached saying that "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of HAMASHIACH, who is the image of God, should shine unto them." Thus As was preached saying that "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world:" it thus stands that Yeshua HaMashiach of Nazareth, through the conversations of His afflictions and sufferings in Messianic Passion and Crucifixion established the conversation of Divine Victory over th e world governed of Satan, even rendering powerless every the conversation of accusation and satanic device unto the ENSNAREMENT and perdition of all that partake of iniquity - thus by the knowledge of the redemption of the divine virtue of The Blood of YESHUA and through the preaching of The Cross is manifest the conversation of personal perfect victory over all the conversations of yoke unto second death's eternal perdition and never ending conversation of affliction. Moreov er as was preached saying that "For whatsoever is born of God overcometh the world: and thus is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that YESHUA is the Son of God?" It thus stands that victory over the world is a conversation that stands the testimonial expression of divine nature stablished in the conversation of Divine Sonship, even the divine conversation and order of personal testimonial hold of victory over the world unto the expressions and fruits of righte ousness, sanctification, holiness, joy, peace, prosperity, health, divine authority and grace and love till the divine fulfilment of personal and corporate respective purposes and divine callings' accomplishments.

As was too preached saying that "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:" it therefore stand s that even though every natural resource used of the world was created of HAMASHIACH YESHUA the Messianic Divine Proprietor of all Terrestrial creation, it remains that appertaining His coming, their was no conversation of acceptable honour at was stablished to Him from all the Nation's of The World, but in itself the world stood until the conversation of His Passion and Death - which conversations He used that they may be unto the World's Salvation which conversation stands the great mystery of Agape love in that what the same man purposed to be unto HAMASHIACH's destruction, HAMASHIACH YESHUA used that same conversation to stands unto that same person's salvation and redemption from the wrath of God Almighty and from second death's flames in the Lake of fire, as HAMASHIACH witnessed to Nicodemus 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."

The foundational conversation of grace and strength appertaining victory over the world stands the prayer that HAMASHIACH pronounced in the moment purposed unto the erection and raising of His Cross saying that "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

It thus stands the divine calling of God Almighty that His Church be not corrupted by the sins of the world but stand pure and faithful in all things, ministering and preaching HAMASHIACH diligently through out all the world and earth, yet remaining holy and pure without any the conversation of blemish and spot born of the world, but to the world the representation of the Righteousness and redeeming power of God Almighty in all Holiness, which conversation was preached saying that "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HAMASHIACH with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." As already witnessed, it thus stands proven that The earth and the world are not the same, the earth is the natural terrestrial creation of God existing in union, even everything tangible under heaven; the world however is the system forged of Satan to the oppression, affliction

and chain hold unto the eternal condemnation of the sons of man together with satan and his every devil: and so by the work of the cross was HAMASHIACH ordained 'the Prince of the kings of the earth', however satan was pronounced 'the prince of thus world'. The earth is subject to the throne of HAMASHIACH, but the world is the union of the condemnation. Also, Because flesh has hated holiness, it is the world's mission to afflict and persecute the Church of Yeshua HaMashiach by any means possible. Thus Victory over the world is stablished only by the grace of God granted the bearers of the Messianic Reconciliation in pilgrimage. *EVERY THE STEWARD AND MINISTER OF YESHUA HAMASHIACH THEREFORE STANDS CALLED TO FIRST ENSURE THAT IN HIS PERSONAL LIFE BE MANIFEST THE DIVINE ORDER UNTO PERPETUAL VICTORY OVER THE WORLD'S EVERY MANIFESTATION AND CONVERSATION UNTO ETERNAL CORRUPTION, AND SECONDLY THAT EVERY THE SHEEP AND LAMB OF HAMASHIACH BE SHEPHERDED BY THE MINSTER'S PASTORATE UNTO THE CONVERSATION OF MATURITY AND VICTORY OVER THE WORLD IN MESSIANIC WITNESS AND PREACHING BY BOTH WORD AND DEED IN EVERY CONVERSATION OF LIVELIHOOD, EVEN THE FULL REPRESENTATION OF HAMASHIACH THAT ENDURES IN ALL CONTEXTS OF LIVELIHOOD UNTO THE DAY OF HAMASHIACH.*

The saying of the Spirit is that "Your purpose in the world is to the harvest of souls and their deliverance from the coming condemnation in the day that the world's pronounced judgement shall be made manifest In witness and testimony of the Nazarene Carpenter, seek the grace to the steadfast hold of the victory of your salvation and purity in the world."

TITLE 050: THE HEAVENLY ORDINANCE OF THE POSSESSION OF THE LAND GIVEN OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanotes, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel. At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And thus is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey. And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the LORD said unto Joshua, Thus day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto thus day. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. And it came to pass, when Joshua was by Jericho, that he lofted 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:" it therefore stands that the first conversation necessary unto land's possession is that there must be the conversation of circumcision (not fleshly but spiritual circumcision) whereby the children of GOD are led by the Steward and Minister of HAMASHIACH unto the conversations of hearts circumcised, even the conversation established first by the divine reality of the reception of The Lordship and Salvation of Yeshua HaMashiach of Nazareth, then secondly the circumcision of heart in the Baptism of The Holy Ghost unto the full devotion of self before God Almighty that allows the Holy Ghost to stand the Chief Director of the Receiver's life, that every conversation be born of the wisdom and Divine Order of God Almighty established in perfect accordance with the Spirit's Directive. Moreover spiritual circumcision also stands the conversation of contrition of heart unto the perpetual offering of worship acceptable before God Almighty in heart.

DEFINITIVELY THE PROMISED LAND STANDS THE CONVERSATION IOF EVERY THE CONVERSATION OF DIVINE PROMISE AND BLESSING STABLISHED THROUGH THAT PURCHASED BY THE BLOOD OF YESHUA HAMASHIACH OF NAZARETH UPON THE CROSS, EVEN EVERY THE DIVINE UTTERANCE THAT HIS BLOOD SPOKE UNTO IMPARTATION AND BLESSING BY HIS CROSS. Thus as was preached saying

that "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over thus Jordan, to go in to possess the land, which the LORD your God giveth you to possess it:" it therefore stands that the foundation unto promised land's possession stand s the conversation of divine supernatural power, even as Canaan's possession demanded the parting of Jordan unto Israel' s passage that would lead unto Canaan's possession, it therefore stands that Jordan signified sin and inquiry, and even as Jordan was miraculously parted by the Priests bearing the Ark, so it is that the Ark signified the cross of Yeshua HaMashiach that is the conversation of divine encapsulation of every the conversation of the goodness and power of God Almighty, and the Priests represented HAMASHIACH Himself Who took upon Himself the burden and Ministry of The Cross unto the parting of the waters of sin, sickness, poverty, demonic affliction, death, grief and vexation of spirit: that the Saint cross over unto the possession of every the blessing and divine virtue of righteousness, peace, joy, life eternal, spiritual authority, prosperity, and divine health and perfect wholeness and strength of being. *Moreover GOD ALMIGHTY IS FAITHFUL TO ESTABLISH THE CONVERSATION OF PROMISED LAND'S POSSESSION, EVEN AS WAS PREACHED SAYING* "And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein*:" PROMISED LAND'S POSSESSION CAN ONLY BE ESTABLISHED THROUGH THE MINISTRY OF MESSIANIC STEWARDSHIP, EVE AS JOSHUA'S PRIESTS SIGNIFIED THE SERVANTS OF HAMASHIACH'S GIVEN UNTO THE CHURCH'S LEADERSHIP AND SHEPHERDING.*

It too stands that The stablishment of the land for possession is born of the divine decree: none has the power to the national land distribution and grant of possession but the LORD GO D OF HOSTS, The Sole Proprietor of all being. Moreover There is a grant and divine promise of God about the land pronounced and determined in ancient time to the hand of the pilgrim in his pilgrimage, even the hallowed gifting of dominion hold born of that unique manifestation of the image of God in the pilgrim's stead in Messianic Testament. Also, The revelation and hope of the land distributed ward the possessor is born of the divine conversation in unction and hallowed fellowship in the knowledge of the voice of the Living God. It too stands that The labours in the granted land hold the strength of noise even to the echoing throughout all eternity. There too are inhabitants in the promised land, which inhabitants before God are considered illegal trespassers. Also, The possession of the land is stablished solely by means of warfare, e vent the expulsion of the dwellers therein by the sword of the LORD, even the sword held in hand of the pilgrim. But in all things, God is faithful to stablish the land by means of divine supernatural warfare and divine intervention to victory therein. Moreover The land is stablished only to those circumcised in heart by the Messianic Reconciliation's consecration and sanctification thereof upon the Heavenly altar. Therefore The purpose of the dwellers about to be expelled of the land is that their possessi ons and buildings are stablished ward pilgrim's hand, pilgrim

is to only dwell in the already stablished land; even as was written that "the wealth and treasure of the wicked is laid up to stand the possession of the righteous.

The saying of the Spirit is that "Great is the land that is granted your name in the Heavenly Court, great is the tragedy for many die without the knowledge of their divinely granted treasury. Arise to warfare, for the possession is a spoil of the battles, Lo, The LORD GOD OF HOSTS goes before you."

TITLE 051: THE HEAVENLY ORDINANCE OF THE BLESSING OF ABRAHAM DISPENSED THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

IT STANDS THAT THE CONVERSATION OF THE IMPARTATION AND CAPACITATION UNTO THE HOLD OF THE COMMUNION OF THE ABRAHAMIC BLESSING CAN ONLY BE STABLISHED THROUGH THE DILIGENT MINISTRY OF THE STEWARDS OF YESHUA HAMASHIACH OF NAZARETH, EVEN THE CONVERSATION OF DILIGENT LABOUR, COUNSELING AND SHEPHERDING DIRECTIVE UNTO ABRAHAMIC BLESSING IN THE LIFE OF EVERY THE SHEEP AND LAMB OF HAMASHIACH'S FLOCK. As was preached saying that "HAMASHIACH hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith:" it therefore stands that by the Blood of Yeshua HaMashiach of Nazareth shed upon the Cross of Calvary was manifest the conversation of divine redemption even unto the divine grant of access that those who do not stand physically the seed of Abraham be counted worthy unto steadship in the commonwealth of the Israel of God Almighty, even unto the divine right and entitlement in the inheritance and partaking of The Blessing of Abraham, eve n the conversation of the knowledge of the divine supernatural superabundant prosperity born of the provision of YEHOVAH YIREH, Even the hold of wealth where each individual shall respectively stand the holder of wealth greater than that of national economies in the Divine Standard born of the Leadership of The Holy Ghost, Thus as was preached saying "And Abraham called the name of that place Yehovah Yireh: 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 thus thing, and hast not withheld thy so n, 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:" it therefore stands that the conversation of The Abrahamic blessing is the divine order and pattern of personal growth and multiplication appertaining both financial possession and influence born of mastery of personal capacity of craftsmanship in divine calling, even till the world stands a beneficiary of that conversation of blessing and communion unto gospel's a rrival at every the door of the Houses of the sons of man throughout all the n ation's of mankind.

Moreover as was preached saying that "And Abram was very rich in cattle, in silver, and in gold:" it therefore stands that the blessing of Abraham stands the conversation of divine grant and hold of terrestrial treasure, even natural financial and economic resources unto the testimonial capacity and hold of divine supernatural wealth unto standard of Divine Prosperity from personal respective investment portfolios greater than those of nations. As was too pronounced saying "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward:" so was God Almighty part of Abraham's wealth portfolio and a personal treasure that too stood the security and divine cover appertaining every the conversation of his person and possession, thus the greatest treasure that can be had is God Almighty, because that if He stands a personal treasure, then it follows that all existence becomes part of the treasure portfolio because that God Almighty the Personal Treasure is too the Divine Proprietor and Creator of all existence, thus Abraham's greasiest treasure was God Almighty: and the greatest treasure in the Abrahamic Blessing is God Almighty, and the inheritance of Him JEHOVAH THE DIVINE as a Personal Possession. It too stands that Prosperity is a divine nature of God from Whom is the conversation of every resource and wisdom unto both financial and economic resource. It took

standards that The blessing of Abraham is stablished only to those sealed in the Messianic Reconciliation, because without HAMASHIACH there stands no conversation unto the qualification of steadship in the communion of The Abrahamic blessing. Moreover The blessing was stablished because of the Messianic Passion, as HAMASHIACH forfeited His Heavenly Treasury to the poverty of man, and in passion he suffered the bearing of His cross and was raised and nailed therein all the while He wore the crown of thorns, as the thorns signified the curse of poverty divinely stablished upon man and his earth in the day of his transgression before God - so in HAMASHIACH was granted man deliverance from the curse unto the excessive divine supernatural prosperity come of Him able to provide 'exceedingly abundantly more than we could ever ask or think,' even Him the Proprietor of all being. It too stands that Abraham's wealth was drawn of the cross of Yeshua HaMashiach: so HAMASHIACH spoke saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

The saying of the Spirit is that "There awaits the pilgrim the following of the divine provision to great testimonial hallmarks of the glory of Jehovah Jireh, it is a strange and unholy conversation for the pilgrim to bear a livelihood and death in poverty, for I made the earth to his possession, and I stablished all treasures to his wealth in the patience and endurance of HAMASHIACH."

TITLE 052: THE HEAVENLY ORDINANCE OF THE HARVEST TO AND IN THE GREATNESS STABLISHED BY RENEWAL OF MIND IN THE MINISTRY OF YESHUA HAMASHIACH:

As was 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 ye may prove what is that good, and acceptable, and perfect, will of God:" it therefore stands the conversation of divine calling that every the person having received the Lordship and Salvation of YESHUA HAMASHIACH live a life that in all conversations stands in perfect correspondence and alignment unto the evidence of the redeeming virtue of Yeshua HaMashiach of Nazareth, as living sacrifice in perpetual divine consecration and sanctification unto the Glorification of GOD Almighty, which is a divine fundamental standard necessary unto the inheritance of life eternal. But it further stands that for the sake of the manifestation of the good and prefect will of GOD Almighty in the life of the pilgrim, there must stand the conversation appertaining the mind's transformation, even the conversation of a new wisdom and maturity that births the divine order of the manifestation of the Will of God Almighty, even the conversation of Heavenly wisdom unto the inheritance and possession of divine virtue and prosperity in pilgrimage. *THERE BMUST THEREFORE STAND TYE CONVERSATION OF MIND'S RENEWAL UNTO THE CONVERSATION OF MATURITY THAT ALLOWS THE REALIZATION OF DIVINE WISDOM UNTO THE FULL POSSESSION AND EXPLOITATION OF EVERY THE GOOD WORK OF GOD ALMIGHTY AND EVERY THE DIVINE BLESSING- UNTO WHICH CONVERSATION WAS PURPOSED EVERY THE CONVERSATION AND PRACTICE AND PROFESSION AND VOCATION DIVINE OF THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH.*

At the place of salvation in HAMASHIACH YESHUA, there is a miracle of revival and renewal of spirit by the Spirit of God, however mind remains the same as it was before the manifestation of the saving power of HAMASHIACH. Also, The faith of Yeshua HaMashiach preaches the hope to the Day of HAMASHIACH, the manifestation of the divine translation in glory-hold stablished of the hand of God unto his, even the redeemed's flesh, spirit and mind that each hold the bearing of the perfect wisdom and conversation of harmony in divine nature: it is for this reason that it is called the patience and endurance of Yeshua HaMashiach. The manifestation of this glory is called the day of the redemption of the purchased possession, as this translation to glory was stablished and purchased by the passion and cross of Yeshua HaMashiach. It too stands that Steadship in the Messianic Reconciliation is the calling to the building and maturity of a Heavenly Mind, even a mind able to comprehend the knowledge and comprehensive wisdom of the heavenly order and the exploitation thereof. Moreover The manifestation of the heavenly mind is only accomplished in the grace of the Lord YESHUA. in all conversations, it therefore stands that The key to the manifestation of the heavenly mind is the revelation come of the Holy Ghost in the e ngaging and meditation of the word of God born of the reading of the holy scriptures and of the hearing of the preaching of the word of God. THE STEWARD OF YESHUA HAMASHIACH THEREFORE STANDS DIVINELY PURPOSED, GIVEN, CALLED, PROCESSED AND DIVINELY EQUIPPED UNTO THE STANDARD OF DIVINE SUPERNATURAL WISDOM AND VIRTUE THAT, IN THE POWER AND DOCTRINE OF THE HOLY GHOST, FULLY ALLOWS EACH THE SAINT TO STAND UNTO RESPECTIVE RENEWAL OF MIND UNTO THE RESPECTIVE FACILITATION AND CONTRIBUTION OF OFFERING NECESSARY TO ACCOMPLISH THE PURPOSE OF THE CHURCH, EVEN THE GREAT EVANGELICAL HARVEST AND THE DIVINE PRESERVATION OF ALL HARVESTED SOULS IN THE REVIVAL OF YESHUA HAMASHIACH OF NAZARETH EVEN UNTIL THE DAY OF HAMASHIACH.

The saying of the Spirit is that "I seek the host of them willing to forfeit their lives to the calling of respective eternally portioned servanthood of the divine will about all their being in pilgrimage: for in this forfeiture and ward this host shall be stablished and granted the mind sharpened to the wisdom of the divine nature and the exploitation thereof."

TITLE 053: THE HEAVENLY ORDINANCE OF THE POWER RELEASED IN THE PREACHING OF THE WORD OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things:" it therefore stands that the conversation of faith can only come through the preaching of the Word of GOD Almighty, because the purpose of preaching is that there be manifest the conversation of the impartation of divine revelatory wisdom and understanding unto the knowledge of the divine nature and promise of God Almighty, from which knowledge is born in spirit the conversation of the divine standard of total conviction of being and full persuasion of soul and so the conversation of aggressive and Diligent labour in pursuit of the manifestation, without ceasing till it stands a tangible and visible testimonial hallmark in witness of reality born of divine intervention unto the accomplishment of the hope: *THE DIVINE VIRTUE THEREFORE OF THE PREACHING OF THE WORD OF GOD ALMIGHTY IS THAT IT STANDS THE DIVINE CONVERSATION OF HOLY INSPIRATION, WHICH INSPIRATION STANDS SUPER CRITICAL AMND SUPER IMPERATIVE UNTO THE MANIFESTATION OF THE HOPE BORN OF DIVINE REVELATION THROUGH THE COMMUNICATION OF DIVINE WORD BY PREACHING AND HEAVENLY STUDY.* Moreover the Word of God Almighty stands the conversation of the Divine Supernatural Power of God Almighty, even as was proven in that every the conversation of creation was stablished by the simplicity of the Divine Utterance, even as was preached saying that "And God said, Let there be light: and there was light." Moreover the true Word of God knows no conversation of vanity that it be spoke of God Almighty without manifestation, but every Word of GOD stands bearing the conversation of Divine Fulfilment, even as was preached saying that "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 therefore stands that The first preacher is the God, Yehovah El-Ohim, that stablished all creation into being by the doctrine of His mouth, and The power of the word preached is that it is the creative and transforming power of God. Moreover There is no distinction between the word preached and the fruit thereof, for the twain are one, thus the utterance that proceeds out the Mouth of GOD Almighty stands the manifestation to the which the utterance was pronounced of divine purpose and hallowed intention. Thus The word of God is the essential life of all being, because every manifestation of life is born of the Word of GOD Almighty. Also, The divine supernatural wisdom of God was that in His church and among his people would be stablished the divine translation, transformation and fruitfulness by the word preached, the hope is born and planted to manifestations by the same word. It too stands that The word preached in the congregation of the Divine's sheepfold is sourced solely in the mouth of God. The preacher is therefore divinely given and stablished of God Almighty unto the preaching of the divine word as by the unction of the Holy Ghost, Who takes out of the depths of the knowledge and wisdom of God and then imparts and stablishes the planting of the word into the spirit of his chosen vessel the preacher. However Satan knows the power of the word of God, most his crafts and devices are allocated to robbing the hearer of the planted divine word seed. It is an abominable work to come into the place of the preaching of the word of God and to there leave without transformative fruitfulness. Before God, the pulpit stands God's and it therefore bears the same significance and

power of His heavenly throne, and God Almighty is Jealous about His every word. Moreover There is no word preached that will not be accordingly fruitful in manifestation of the divine pronunciation.

The saying of the Spirit is that "It would shatter your heart and being to know the treasures of God hidden in the word of God that they be imparted into your life! Him that hath an ear to hear the saying of the Spirit, let him hear. Receive and engage the word till the manifestation of the pronounced hope.

TITLE 054: THE HEAVENLY ORDINANCE OF DIVINE COVER IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached of David saying that "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard." It therefore stands that there is a place of Divine Cover in HAMASHIACH YESHUA of Nazareth, even as the conversation of the reception of The Lordship and Salvation of Yeshua HaMashiach of Nazareth stands the conversation unto the hold of every the covering virtue of The Blood of Yeshua HaMashiach, and of the Fire Standard of the Holy Ghost that burns every the conversation of satanic floods lodged against the Saint: even as the conversation of walking with HAMASHIACH stands the conversation of the benefit of the full protecting power of HAMASHIACH YESHUA, even the Divine Supernatural Omnipotence of God Almighty. Moreover HAMASHIACH YESHUA is the Secret Place that was preached saying that "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 ten 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." *IT THEREFORE STANDS THAT THE MINISTRY OF YESHUA HAMASHIACH STANDS THE CONVERSATION UNTO THE FULL FACILITATION OF EVERY THE PROTECTIVE VIRTUE MENTIONED IN THIS PSALM, EVEN DIVINE SUPERNATURAL COVER BORN OF THE FULL STRENGTH OF GOD ALMIGHTY ADMINISTERED BY THE REDEMPTIVE STRENGTH AND COVER OF THE CROSS OF YESHUA HAMASHIACH OF NAZARETH: THUS THE DIVINE ORDER UNTO THE CLAIM AND CALLING OF DIVINE VIRTUE THAT IT BE MANIFEST IN THE LIFE OF GOD'S REDEEMED AS PRACHED AND IMPARTED BY HIS STEWRADS.*

It therefore stands that There is a place of divine cover in hallowed Messianic Safeguard. Moreover There is a place of divine perfect peace regardless hand's adversity and moment's rage in opposition, even peace in the Valley of The Shadow of Death and in the midst of raging waters all around. There is too a place of worship and praise to miraculous supernatural inexplicable victory stablished by the divine intervention, even as was preached through Jehoshaphat and Judah saying "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and

destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto thus day:" thus the divine intervention was triggered by worship born of the faith and reverence stablished by the prophetic word unto divine supernatural conversations.

There is too a place of being's guard by the ever supernatural surrounding ministry of the Angelic bands and militia companies in the personal commandeering of the LORD GOD OF HOSTS and The Captain of the Hosts of the LORD; even as was preached through Elisha saying " And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Moreover There is a place of divine godly authority over all the satanic mischief and devilish crafts, even the authority over all the kingdom of darkness preached saying "And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." There is too a place of the cover of all the strength of the divine in prosperity of heavenly standards manifest in pilgrimage. There is a too place upon which is stablished the carrying to divine purpose manifestation in flight over the heights of adversity, even the place of the Holy Eagle's wing.

The saying of the Spirit is that "though your flesh seems vulnerable, in the spirit-realm your being, gifting, possessions, blessings and ordinations in the hallowed promotion is hidden in the divine glory, and enveloped in the very presence of the living God: by conversation of purity in faith-hold is stablished the there remaining."

TITLE 055: THE HEAVENLY ORDINANCE OF THE WARS OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

It stands that there is a book in Heavenly places called The Book of The Wars of The LORD preached saying "Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon:" thus warfare stands a strong conversation of God Almighty, even Him titled YEHOVAH ADONAI SABAOTH, and that the purpose of The Ministry of Yeshua HaMashiach of Nazareth stands the conversation of the establishment of an Earthly Host of GOD Almighty strong to fight on God's behalf in all nations unto the manifestation of His Divine Kingdom over all nations, even that every conversation be born of His will and Word in reference to His Heavenly Throne. As was preached saying "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation:" it thus stands that the conversation of Prophetic Ministry stood instituted of GOD Almighty that through the conversation of oversight and revelatory intercession born of the Holy Ghost in worship be stablished the conversation of victory in the lives of the people of GOD Almighty, which conversation was preached of The Spirit through the perfect modelling of the divine virtue of prophetic intercession stablished in Moses and Israel, even in that it was only during the time that the hands of Moses were raised unto GOD Almighty that there was facilitated divinely the conversation of strength against Amalek, but in the moment that Moses hands were not raised unto GOD , Israel would stand losing the battle: thus victory stands born of the minister's raising of hands on the people's behalf during their times of warfare.

In scripture the greatest conversation of warfare , where man fought and was helped by God in warfare through supernatural manifestations, stands the passage of Scripture preached saying "Now it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adonizedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from

Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not thus written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until thus very day."

Thus God Almighty is the Divine Warrior-King by nature, so He made Heaven and His angelic host and sat THE LORD GOD OF HOSTS in the commandeering of Heaven's armies before any form of adversity and before there stood any enemy with which to stablish war: the nature of warfare is a divine eternal warfare. It too stands that the impartation of the divine blessing is stablished by the possession of the spoils of warfare in the victory of the divine intervention: adversity then is simply the opportunity to the exploitation of divine promotion. Moreover, God knows no weakness about strength in warfare, for with God warring on your side, victory is a guarantee. Also, God Almighty The Omnipotent, Omnipresent and Omniscient God has never and is incapable of losing. It too stands that God may not be moved by many things, however of He rises to warfare, He does not sit again till the conclusion of the consummation of His enemies in the unmeasurable, unphatomable indeterminable cruelty of His divine wrath. Moreover The sword of them adverse, is simply the

weapon of God to the destruction of the same enemies and adversaries born of satanic plots of rivalry.

The saying of the Spirit is that "In the coming season of wars, be aware that the war is simply stablished of God to the divine impartation of treasury expansion about the Heavenly gift. The wisest thing to do is to worship in the raising of hands and in the bowing of knees regardless the adversity and rivalry there surrounding you."

TITLE 056: THE HEAVENLY ORDINANCE OF THE TESTIMONY OF YESHUA HAMASHIACH AND THAT EXPEDIENT OF GOD ABOUT THE BEARER, PUBLISHER AND GIVER OF THE SAME TESTIMONY IN WITNESS, TESTAMENT AND PREACHING IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "Who bare record of the word of God, and of the testimony of Yeshua HaMashiach, and of all things that he saw:" it therefore stands the eternal foundational wisdom of GOD Almighty resolved and determined in Ancient counsel's deliberation and definition that every the conversation appertaining preaching and ministry be born of the personal experience, even the conversation of personal testimony and experience - all being founded of the personal reception of The Lordship and Salvation of Yeshua HaMashiach of Nazareth, even as witness and testimony stand the conversation of definitive utterances appertaining an event experienced of the one giving report, even the conversation not of third person utterance but first person's reference born of sight and hearing: which conversation of necessary experience appertaining testament was preached saying that "YESHUA answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. of I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven;" and "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;" and "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Yeshua HaMashiach, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, Thus is my beloved Son, in whom I am well pleased. And thus voice which came from heaven we heard, when we were with him in the holy mount."

The testimony of Yeshua HaMashiach is the witness of the reality of the coming, passion and resurrection of Yeshua HaMashiach. Also, The testimony of Yeshua HaMashiach is the publishing of the gospel of peace in the practitioning and demonstration of the power of the Holy Ghost. Moreover The testimony of Yeshua HaMashiach is the personal witness of the manifestation of the divine saving power and the redemptive grace stablished the receiver of the HaMashiach Lordship in pilgrimage. It too stands that The testimony of Yeshua HaMashiach is the doctrine and heavenly message of the Messianic salvation published by the livelihood of the Saint of God. Also, The testimony of Yeshua HaMashiach is the collective witness of the one bond of fellowship stablished in the union of the church of Yeshua HaMashiach as by the unifying divine spirit unction of the Holy Ghost, even the union of the whole single body of HAMASHIACH, each member and organ labouring to the livelihood and prosperity of the Messianic Calling.

The saying of the Spirit is that "There is no labour in the testimony of Yeshua HaMashiach that stands without reward in life-everlasting. The sole work and wealth that can be endured through the grave solely is that of the Messianic witness."

TITLE 057: THE HEAVENLY ORDINANCE OF THE CREATIVE POWER GRANTED THE BEARER OF THE DIVINE IMAGE IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" it therefore stands that man was divinely created and established in the divine image of GOD Almighty that he stand the terrestrial representation of the Divinity of GOD Almighty unto dominion hold over all terrestrial creation thus in this conversation appertaining his creation, it therefore stands that man was created unto the conversation of capacity unto the testimonial manifestation of that that can only come of the divine virtue and power of God Almighty. The conversation that preaches man's capacity appertaining the testimonial conversations of divinity stand that man is God's creation divinely capacities unto the conversation of faith's every potential, even unto creative power, there is therefore a conversation in the ministry of Yeshua HaMashiach of Nazareth unto the witness of the testimonial manifestations of divine supernatural creative power. Moreover As was preached saying that "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day:" it thus stands that the signature conversation of divine creative power is its testimonial manifestation of goodness, even as only God stands able by His Divine virtue unto the manifestation of goodness, thus is the minister called to pioneer the Church unto the testimonial manifestation of the goodness of creative power through the testimony of Yeshua HaMashiach of Nazareth.

It stands that YEHOVAH EL-OHIM did alone create all being, even as The whole creature was fashioned by the word that proceeded out of the mouth of God. Man is thus the creature made of the essential composition of the eternal divine nature, what God is, man was fashioned and divinely stablished so to be. Moreover As man is the image of God, so was he fashioned to stand a potential creator as in the hold of the divine nature and the divine image. It too stands that Man in HAMASHIACH is the full potential manifestation of the divine perfect will about the created man. Moreover Man in HAMASHIACH, as by phenomenon of divine union in hallowed unction of the Spirit, bears all the capacity of God even to creation, because of the impartation of the divine nature stablished when the new man is born of the Spirit of God: so is the new man called a son of God- and it always stands the divine wisdom manifest (in accordance with the determination and order of the ancient time) that the offspring bear the nature of its parental source and origin: so was man called a god. *THE DIVINE CREATIVE POWER IS STABLISHED BY THE WORD, IN DIVINE NATURE THE WORD HOLDS THE AUTHORITY TO THE ESSENTIAL MANIFESTATION OF ORDER OF BEING, FOR THE WORD IS LIFE. ALSO IN CREATION, THERE IS NO DISTINCTION BETWEEN THE WORD PRONOUNCED AND THE MANIFESTATION OF BEING*. Creative potential power is therefore triggered and manifest in operation by faith, as was pronounced that "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

The saying of the Spirit is that "Now is come the manifestation of the sons of God, even in the demonstration of the divine power to create things unknown and unseen since the foundation of the world! It shall be manifest in the order and instruction of the divine unction."

TITLE 058: THE HEAVENLY ORDINANCE OF THE PRONOUNCED DIVINE ORDER ABOUT THE GATHERING IN AND OF THE CONGREGATION AND ASSEMBLY OF THE BRETHREN IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "Now there was a day when the sons of God came to present themselves before the LORD:" it therefore stands that the conversation of the assembling of the brethren is a conversation of divine order that was born of Angelic Practice, thus the conversation of Church gatherings is a doctrine of divine order born of Heaven and expected of God Almighty appertaining His redeemed, that they stand one body United in perfect subjection to and in perfect obedience appertaining every the pronouncement of the preaching of the true pure and holy preaching of The Word of GOD Almighty born of the instruction of the directive of the Holy Ghost and the foundational referential preaching of The Holy Scripture called of the Latter House The Bible. Thus as was preached saying that "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 therefore stands divine Messianic Order that the saints be gathered every the Day of The Lord in One Place unto the conversation of worship and prayer in Spirit and Truth, and unto The reception of divine Doctrine in the Supernatural revelatory preaching of The Word of God Almighty, that the Church stand unto the revival and witness unto the second coming of Yeshua HaMashiach of Nazareth, even as was preached saying that "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It was the counsel and wisdom of God to order His hosts by the presentation of their selves before Him in worship: both the hosts of celestial and terrestrial glory. Moreover There is (of the determination of that ancient time, even the counsel of old) a divinely stablished order and a statutorial- precept accordance about the gathering and assembling of the saints of God in the presentation of their selves before the divine. Also, The place of the assembly of the saints of God was stablished to be a service of communion and conversation with the holy as by the pilgrim's offering of worship and reception of the divine instruction to a fruitfulness born of the hearing of the word preached of God. It too stands that The place of the assembly is transformed into a place of the manifestation of the presence and power of God and of the Lamb and of the Holy Ghost, as was promised that 'wherever two or three shall gather in My name, there am I in the midst of them.' Moreover It is abomination to come into the place of the presence of God and leave the same way that you came, the place of the presence of God is a place of divine translations to new heights of glory. Also, It is great wisdom that the service's foundation be born of prayer and the seeking of the face and presence of God before any other activity, that the service's conversation begin with 'God the Alpha and Omega,' as was pronounced that "I will therefore that men pray every where, lofting up holy hands, without wrath and doubting." Then After the prayer, the conversation of celebratory praise and worship to the building and raising of the throne upon which God descend to sit as His

people receive His presence in worship (in the spirit worship is tangible and is offered unto God for a sweet incense if it be pure and acceptable, according to the conversation of the purity and worthiness of the offered of the worship: impurity and blemish of heart before God is like dung, and such worshippers only claim a curse; as was pronounced that "Thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee"). Also, After the worship there must be a prayer for the governance of the nation and city of the assembly's gathering, as was preached that "seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace," and "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For thus is good and acceptable in the sight of God our Saviour."

In perfect reverence must the word of God be preached, where the only noise is made to the confirmation of the word being preached and to the glory of God the giver of the same word. After the preaching of the word must be stablished prayer in accordance with the word preached, that there be a divine transformative fruitfulness thereby. After the prayer must be stablished the opportunity for sinners to receive HAMASHIACH YESHUA as Lord and Saviour. There must also be a functioning course of discipleship and shepherding parallel to the service, that the church be strong and nature about the ways of the faith of Yeshua HaMashiach. Towards the close of the service must be the opportunity to the presentations of the saint's personal tithe, offering and special seed. The close of the service must be a prayer, then the preacher's blessing as was written saying "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD loft up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." After the blessing must be the confession of the benediction saying "The grace of our Lord Yeshua HaMashiach, the love of God our Father and the fellowship of the Holy Spirit be with us all now and forevermore, Anen."

The saying of the Spirit is that the labours of your worship in the gatherings of HaMashiach should simply be the manifestation of your divine conversation and hallowed fellowship with God in the secret place."

TITLE 059: THE HEAVENLY ORDINANCE OF THE BEARERS OF THE STANDARD OF TRUTH AND HOLINESS BEFORE GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying "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:" it therefore stands that the conversation of ministry stands first and foremost the conversation of worship, even the personal conversation of the perpetual presentation of honour to God Almighty through the conversations and testimonial realities of the divine glorification of the Name of God Almighty born of personal experiences: moreover stewardship in the Ministry of HAMASHIACH stands to ensure that the Called Stewards and given gifts of HAMASHIACH stand to be standard bearers in all ecclesiastical assemblies and gatherings ensuring that every the conversation of practice and every the form of ministry, worthy, witness, preaching and offering, even every the conversation of the faith of Yeshua HaMashiach of Nazareth stands in perfect correspondence with the divine standards of God Almighty and in perfect compliance with the leadership and authority of The Holy Ghost. *THUS THROUGH THE MINISTRY OF YESHUA HAMASHIACH OF NAZARETH MUST BE FULLY FACILITATED THE CONVERSATION OF DIVINE WISDOM APPERTAINING THAT ACCEPTABLE BEFORE GOD ALMIGHTY AND THE DIVINE ORDER OF DISCERNMENT IN THE SAINT UNTO THE PERFECT MATURITY OF KNOWLEDGE EVIDENCED THROUGH THE ABILITY TO DISTINGUISH THAT SOURCED OF GOD ALMIGHTY AND THAT COME OF ANOTHER SPIRIT, EVEN AS WAAS PREACHED SAYING THAT* "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The calling and steadship in the hold of the faith of the Nazarene Carpenter is a calling and steadship to rank-hold in the host of the saints of God and of the Lamb, unto a warfare against a defined enemy in pilgrimage, which enemy holds no rest about the mischief of his adversity. Also, Worship is the signatorial emblem like flag and standard of the hosts of the saints of THE LORD GOD OF HOSTS, even as it was in the Day of Jehoshaphat. Moreover The enemy has launched out of his mouth a flood of persecution against the church of Yeshua HaMashiach by mischievous labours of his allegiant: however the Spirit of God has stablished a new standard to the annulment and voiding of the satanic attack. *IT THUS STANDS THE STANDARD OF THE SPIRIT IS THE GENERATION OF THE BEARERS OF THE SKILLFUL CONVERSATION AND EXPLOITATIVE KNOWLEDGE TO STRENGTH BORN OF THE HEARING OF THE VOICE OF GOD. MOREOVER THE NAME OF THE NEW STANDARD IS 'THE BEARERS OF THE COVENANT OF THE PROPHETIC HERITAGE OF THE LATTER HOUSE*.' Also, The **STANDARD BEARERS** are the forerunners sent of God to, in the expeditional espying of the land, receive the divine wisdom of the possession of the same by the exploitation of the stablished wisdom in warfare. It too stands that The standard bearers are the priests that carry the ark of the testament, even the cross of Yeshua HaMashiach, before the host of the Messianic Reconciliation: even to the parting of the waters and floods of the enemy - as it was in the Day of Joshua that the priests parted the waters of Jordan by the bearing of the ark of God. Also, The standard bearer is the

carrier of the divine glory of the throne of God, like unto the cherubim the beasts seen of the prophet Ezekiel and the apostle John.

The saying of the Spirit is that "I have now sounded the trump of calling to the gathering of My called standard bearers, wherefore arise to your rank in the hope and faith of the exploitation of the divine anointing unto victory. The standard bearer holds the key to the victory of the whole host, for he is the key, as David testified saying "God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baalperazim."”

TITLE 060: THE HEAVENLY ORDINANCE OF THE PRESENTATION OF THE OFFERING, TITHE AND SPECIAL SEED IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "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 therefore stands that the first person to stand in the conversation of the presentation of the Tithe unto GOD Almighty is Abraham, which Abraham stablished the offering to the mysterious man Melchizedech; moreover it needs be pronounced that Melchizedech stood The King of Salem which is too translated as The Prince of Peace, and the name Melchizedech means the preaching of The King of Righteousness, thus Melchizedech is none other than Yeshua HaMashiach Who is The Prince of Peace and was called of Jeremiah The Lord our Righteousness, moreover the bread and wine that came with Melchizedek stood the conversation of the representation of the Lord's Supper, even the communion of the Flesh and Blood of HAMASHIACH YESHUA of Nazareth. Thus the conversation of the presentation of The Lord's Tithe is a conversation of The Messianic Testament, even as Abraham stablished the Tithe in the confirmation of the Atonement stablished by Melchizedek Who was too the High Priest of GOD Almighty, even as HAMASHIACH YESHUA is The High Priest of The New Testament-and it is through thus conversation that Abraham received Divine Reconciliation born of The Messianic Testament, even as HAMASHIACH pronounced saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad." It therefore stands that the conversation of tithing was not instituted of the Mosaic order nor of the Levitical Priesthood, but it was born of HAMASHIACH YESHUA as a conversation of honour and worship unto the HAMASHIACH of GOD through Whom The Atonement is stablished of Judaic Priesthood and thus every the Saint of The Messianic Testament bears a divine calling unto the presentation of The Lord's Tithe.

As was preached saying that "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even thus whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, of I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts:" it therefore stand that the tithe is the divine property of GOD Almighty, moreover failing to present the Tithe unto The Steward of God Almighty stands the conversation of theft and robbery, and it stands true that it is through the conversation of the presentation of the Tithe and offering that God Almighty establishes the testimonial manifestation of Superabundant blessings of divine provision unto a prosperity that can only be established of The hand of GOD Almighty, and too through the presentation of the tithe and offering is stablished divine cover that every business project mature fully and that there be no inexplicable conversations leading to the losing of money, even unforeseen situations of emergency that crop up frequently and stand conversations of great liability, ever taking the income without planning to foresight unto their prevention.

It too stands that the presentation of the Tithe and offering must be stablished during the time of the gatherings of the assemblies of HAMASHIACH of Nazareth, even as was preached saying "Upon

the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And of it be meet that I go also, they shall go with me" Thus The offering of mammon is a divine expectation because money is the blood of man's possessions- the offering of it unto God is the signifying worship of the Divine, saying that to He to Whom it is given is the God- so is money not an idol or form of sacrilege to the giver, and the One solely worshipped is Jehovah Jireh, the God by whose provision is stablished the hold of the money. Moreover The tithe is (like unto man's tax), the return of a tenth of all the money having passed through hand unto the God from whence is sourced the provision, it is the presentation unto and the acknowledgement of God as the giver of all the wealth dealt of hand: thus act is a divine expectation without negotiation. It too stands that The presentation of the offering, in the acknowledgement of the divine provider, is the sowing of a seed to a financial harvest: in that letting go of what is in one's hand births the manifestation of the release of the treasures held in the hand of God; this was stablished to be a conversation bearing perpetual cycle in communion. Moreover The special seed is the sowing of an assigned and named offering to the manifestation of a uniquely desired harvest stablished of the hand of God, which harvest does not necessarily need be monetary; it is the strong worship channel stirring the heart of God to the end moving and accomplishment of the hand of God.

The saying of the Spirit is that "The key to the full manifestation of all desired Heavenly treasures is he planting of mammon's seed, as the harvest bears the nature of the seed sown, so the measure of the sacrifice determined the abundance of the harvest. It solely is the House of God divinely elected to the presentation of the sacrifice and seed, and the offering is not unto the servant but unto the God of the servant."

TITLE 061: THE HEAVENLY ORDINANCE OF THE BUILDING OF FAITH IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "So then faith cometh by hearing, and hearing by the word of God:" so it stands that through the Steward and through the preaching of the Word of God Almighty, even through the conversation of the Divine utterance and publishing of The Word of God Almighty is stablished the conversation of the divine revelation of the Divine Nature of GOD Almighty appertaining the fullness of His every Divine Ability and the Divine order unto the testimonial manifestation of His Divine capacity in perfect accordance with His Word and the Divine Utterance that Proceeds out of His Mouth, and in divine accordance is the conversation of total persuasion and full conviction of soul, mind and spirit unto the perfect testimonial manifestation of divine virtue and supernatural power in the revelatory manifestation of the Divine Faithfulness of GOD Almighty. Moreover as was preached saying "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith:" it therefore stands that the foundational authority unto the definitive statutorial determination of utterance's authority and its honour to be received as instructive, even the conversation of measure of standard appertaining authority and rank of ministry and Stewardship stands that conversation of the grant of the measure of faith, even the amount of faith given of GOD Almighty through the Spirit unto the determining manifestation of position and capacity of leadership, Stewardship and witness; there thus stands the divine capacity of instruction and directive according to personal capacity of faith that the bearer of faith stand not in pride but in confidence, where pride stands the conversation of seeking to minister without corresponding capacity appertaining the desired ministry, but confidence stands the assurance of heart and soul appertaining divinely inspired capacity of ministry according to respective divine purpose and in perfect correspondence with Divine Calling. It too stands that as was preached saying "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear:" it therefore is divine standard that the combinational meeting of faith and utterance, even the conversation of divine command and speech born of faith appertaining divine supernatural virtue in the Name of Yeshua HaMashiach of Nazareth stands a conversation unto the omnipotence of the manifestation of divine supernatural virtue even unto the testimonial manifestations of divine creative power, which stands the Nature of God Almighty, even the conversation that He used unto the Divine channelling of His Creative Virtue, thus by the Word of Faith is manifest divine supernatural creative power.

As was preached saying that "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him:" it thus stands that faith is a divine qualificational necessity unto the manifestation and hold of the desired testimony of divine supernatural miracle working power, even the fulfilment of the hope according to the divine virtue stablished in the divine finding of God Almighty, thus the desired hope and reward in the finding of God Almighty is stablished by faith. It stands that There are diversities in measures of faith, thus not every Steward of HAMASHIACH bears the conversation of equivalent standards of faith, but to each Steward a respective conversation of ministry is stablished the divine accordance of faith unto divine mission's accomplishment and unto divine purpose's fulfilment and divine calling's perfect manifestation as revealed by the vision and preached by The Steward The Visionary. Moreover, Faith is a signatorial fruit of the conversation about steadship in the Messianic Reconciliation and about hold of fellowship with the Holy, this is why faith was called a 'Fruit of the Spirit.' Also, The divine grant of faith the gift is stablished the heavenly throne according to the

divine operation's accomplishment manifest in the moment yet determined in the divine counsel and declaration in ancient time. Faith however too stands the building stablished about the full convictive persuasion to labour in accordance with hope held and sourced the revelatory divine comprehension comely about the meditation in the utterance of the Holy. It stands that The building of faith is the perpetual cycle that says 'the stronger the faith, the deeper the fellowship, the deeper the fellowship the stronger the faith.' Moreover Faith is the hope born of the revelation of the divine nature unto the 'good trust' of the Holy to the labouring without security about the manifestation of the hope save the promise born of the word of God. Faith is too the hold of the power of God- as God stablished and labours by His faith, for faith is an irrevocable divine nature, so HAMASHIACH witnessed: "And YESHUA said unto them, Because of your unbelief: for verily I say unto you, of ye have faith as a grain of mustard seed, ye shall say unto thus mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The saying of the Spirit is that "The determination of the strength of your faith is in your hands: God has not limited the potential growth of your faith, for He is glorified and pleased in the faith of His sons for it is the preaching of His divine nature."

TITLE 062: THE DIVINE SPIRITUAL DOCTRINAL STANDARD OF THE DEFINITION OF THE DIVINE COVENANT OF THE LATTER HOUSE MESSIANIC PROPHETIC HERITAGE IN THE MINISTRY OF YESHUA HAMASHIACH:

The things of God, even His Divine Works, stand progressive in nature but eternal in power- which conversation stands well exemplified in the Messianic progression, even in that God Almighty revealed Himself to Abraham and stablished divine communion and fellowship with Abraham that birthed the Abrahamic Testament, even the divine utterance that He pronounced to Abraham saying "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed;" and "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee:" thus in Abraham did God Almighty institute the Messianic progression, even the genealogy of the Abrahamic Testament purposed unto the hold of the Messiah that would reign over the Nation Abraham, even The nation Israel born of Abraham's copulative seed unto divine Messianic dominion hold over all nations, thus stands the seed of Abraham in Whom is manifest the divine promise of the blessing to all families by Gospel's coming and pronouncement of the gospel of peace to every the door of the houses of man throughout all his nations. This conversation too stood affirmed in David the King of Israel and Judah to which House God promised the bride of the Messiah unto a global dominion, saying "Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to thus day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. of he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever:" it thus stands that to the House of David was promised the Coming and Emergence of The Messiah- thus the Messianic

promise stood progressive in that it was instituted and promised in Abraham and fourteen generations later it was promised to David and every the divine promise was then fulfilled and manifest in Yeshua HaMashiach of another twenty eight generations after David, even fourty two generations after Abraham. But the Messianic covenant two stood eternal in power in that Abraham, who lived forty two generations before the erection of the cross of Yeshua HaMashiach drew his salvation from the cross, even by the communion of the flesh and blood of HAMASHIACH through the practice of The Holy Communion of The Lord's Table, which conversation he practiced with the Son of God revealing Himself through Melchizedech King of Salem, literally translated Yeshua HaMashiach the King of Righteousness and Prince of Peace (so Abraham prophesied saying "The LORD shall provide Himself a Lamb for the Burnt Offering" - HAMASHIACH YESHUA The Lamb slain before the foundation of The world; Abraham also prophesied saying "In the Mount of The LORD it shall be seen," preaching Mount Calvary upon which Mount was manifest the erection of the cross of Yeshua HaMashiach). Abraham therefore withdrew righteousness from the cross. Even as HAMASHIACH preached saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad." David also drew salvation from the cross. Even as he spoke of HAMASHIACH calling Him LORD by saying "The LORD said to my lord:" thus the Messianic conversation stands eternal in power because it honours not the time of its manifestation but dispenses virtue to saint centuries before its erection and transpiring of event effectual- it therefore stands proven that THE THINGS OF GOD ARE PROGRESSIVE IN NATURE BUT ETERNAL IN POWER.

There stands what is called of Heaven the Pentecostal Progression, which conversation was preached of the Spirit saying through the prophet Joel that "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:" thus the Covenant of The Prophetic Heritage in Yeshua HaMashiach stands the community of believers granted steadship in the peak manifestation of the Pentecostal movement, where God Almighty shall release the greatest revival in human History through pouring out His Spirit in a superabundant measure, leading unto the manifestation of the Gifts of the Spirit all around at an exponential rate, even the gifts of prophecy, word of wisdom, word of knowledge, discernment of spirits, tongues and the interpretation of tongues, faith, healing and divine miraculous explosive signs and miraculous wonders- which manifestation of revival shall be used of The Spirit unto the accomplishment of the greatest soul harvest in human History directly precedent before the second coming of Yeshua HaMashiach unto the rapture harvest of His Church. This conversation, being a divine work of God Almighty progressive in nature but eternal in power, the event shall stand manifest in the last generation of the Latter House, but it stood first revealed in the Day of Pentecost, where Peter stood saying "Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lofted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be thus known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But thus is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and

they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved:" but it was not fully manifest on the Day of Pentecost but it pleased God Almighty to reserve this conversation to the Last Generation of the latter House. So it stood instituted at Pentecost and has so progressed through Church History, however Pentecost actually drew thus conversation by faith from the Last Generation of the Latter House.

As was preached saying "There is one body, and one Spirit, even as ye are calle d in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, accordingly to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:" it thus stands that the purpose of The Messianic Testament manifest through the Church and ministry of Yeshua HaMashiach is to stablish the divine unity of the perfect man, even the bringing of the Church unto the manifestation of the fullness of the stature, wisdom, virtue and capacity of Yeshua HaMashiach that would allow the Church to manifest the work of the greatest soul harvest in human History through the covenant of the Messianic Prophetic Heritage (even The latter House; End Time Church, Peak Manifestation of the Pentecostal Revival). It thus stands that the purpose of the coming great revival is unto the manifestation of divine supernatural Oneness that stands the full person and Authoritative estate of Yeshua HaMashiach- and it stood the divine eternal order of the resolution stablished in Divine Ancient Counsel that the conversation and pathway unto Perfect Man's manifestation shall stand the dual conversation of Divine unity stablished by love unto oneness and by the Networking Unctioning of The Holy Ghost Who 'interlinks' the saints both with God and with one another. The second key unto Perfect Man's manifestation shall stand established by the knowledge of HAMASHIACH YESHUA, even every conversation appertaining His Divine nature- which revelatory knowledge and understanding stands critical to perfect man's manifestation because that who can reveal a man they have not known, and is not HAMASHIACH the purpose and focal reference point and critical epicenter appertaining every conversation?

The sight of perfect man's manifestation shall stand the conversation of revival unto aggressiv e outreach and continuous prayer appertaining gospel's furtherance. Moreover soul winning shall stand greatly established through divine upper natural means, where signs miracles and wonders shall be manifest in diverse places, even explosions that shall stand unto the manifestations of

crusades even in open places and especially through public platforms. Moreover every Saint shall be empowered to preach in the demonstration of all the gifts of the Spirit, including children moving in prophesy and miraculous divine supernatural virtue. It stands that the gift of prophecy shall stand commonly practiced in the Church as much as the gift of tongues- there will be unlimited power outbreaks and the harvest of many souls from all nations in a short time. There stand two Anointings critical two manifest thus conversation, *even THE ANOINTING OF DIVINE CAPACITY TO CONTAIN THE OUTPOURING AND THE ANOINTING OF THE OUTPOURING OF THE HOLY GHOST.* Capacity shall stand critical because that The Spirit shall be poured on all but not contained upon all, those having stablished themselves vessels shall receive and maintain the Spirit and move in supernatural ways. But the outpouring shall be stablished upon all but shall stand stablished through the divine order of ecclesiastical Stewardship, where elect vessels of HAMASHIACH shall arise to platforms allowing the championing and channelling of The Holy Ghost in great measures, even very evident great manifestations of The Spirit- thus the conversation by divine impartation and by the divine dedication of ecclesiastical gatherings unto the directive and offering and devotion and presentation of the gathered unto the Spirit and unto his Divine leadership and so the greater measures of the greater baptism.

TITLE 063: THE HEAVENLY ORDINANCE OF DIVINE REVELATION IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding:" it therefore stands that every the conversation appertaining the understanding of The Holy Scriptures stands a conversation born of God Almighty, even to the extent that many men may stand doctors and professors of Divinity and Theology bear many qualifications of Academia appertaining the Bible, yet many kill themselves because of living without peace, the knowledge and reception of which peace is sourced of The Holy Scriptures through Divine revelation unto its reception, but because these study without the conversation of divine enlightenment, it therefore stands that a simple child will be taught and receive understating of eternal peace according to the revelation of The Holy Ghost stablished by the preaching of The Word of God, but many theological and Divinity professors will die without righteousness, peace, joy, grace, love, health, prosperity, spiritual liberty (from demonic affliction and satanic oppression) and eternal life: even though every the key unto this knowledge of these doctrines is born of the Holy Scriptures they study in the name of professional vocation, it however remains that because they lived without the revelation born of the Holy Ghost, they are subject to secular misery during what should be their terrestrial pilgrimage, and they are thus subject to second death and are by nature creatures condemned unto eternal perdition because even though they knew the words of every scripture, in their ignorance of the divine meanings of the Scriptures they die without having known the Lordship and Salvation of Yeshua HaMashiach of Nazareth the Son of God.

Thus Truth that revelation is given and stablished only of the Spirit (*even as Only God Almighty bears divine sufficient supernatural virtue unto the conversation of the impartation of true knowledge concealed even from every intelligence both spiritual and physical, because many would have overthrown His Kingdom yet He Alone retains the conversation of His Divine Supernatural Omniscience that can be matched by none other, and He Alone determines what is the measure of wisdom to be stablished to every mind including the mind of Satan, else Satan would never had stood to contribute unto Calvary's manifestation, but by His ignorance did he too labour unto the erection of Calvary's cross, and human kings unto HAMASHIACH's Crucifixion because that the measure appertaining divine intellectual spiritual capacity is a determination and measure stablished of GOD Almighty*) stands proven and preached saying that "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of thus world, nor of the princes of thus world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of thus world knew: for had they known it, they would not have crucified the Lord of glory: But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 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."

Moreover As was preached saying "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed:" it thus stands the conversation of divine order unto wisdom's reception and unto understanding and knowledge is stablished solely of God Almighty and granted through the conversation of humbly acknowledging personal ignorance and therefore praying unto GOD Almighty both at He stablish the conversation of divine impartation and ministry by His Spirit unto the hold of revelation, which conversation was too preached through Solomon saying "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding:" thus the knowledge of God Almighty in fear stands the institution of journey unto divine revelation and understanding, because according to divine order- wisdom and knowledge were granted of God Almighty that they stand conversations unto man's empowerment stablished through the covenant of worship, even as obedience of the commandment was to stand the eternal testimony of the submission, and submission the covenant of acceptable worship unto divine communion- thus through worshipping God is born the divine covenant unto perpetual revelation, especially unto the Stewards of HAMASHIACH. Moreover the Bond of Family in HAMASHIACH stands the Union of divine nature unto Omniscience to every the child of GOD Almighty through the Spirit and by the conversation of Divine Unctioning, even as was preached saying "But ye have an unction from the Holy One, and ye know all things."

It therefore stands proven that it is Divine Order that every the conversation of revelation and divine understanding is Sourced of GOD Almighty, and it only by The Holy Ghost that Divine Revelation and wisdom is stablished unto the opening of eyes appertaining the conversation as mysteries concealed and divinely encapsulated in The Holy Scriptures, which conversation was preached and proven of The Spirit Through Simon Peter saying "When YESHUA came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HAMASHIACH, the Son of the living God. And YESHUA answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon thus rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was YESHUA the HAMASHIACH." Thus Appertaining the divine conversation of revelation therefore stands that Revelation means the unsealment and opening of the divine mystery and hallowed supernatural matter. Revelation too is the utterance of knowledge of the matter hidden and stablished solely n God by God. All revelation is therefore the property of the Holy Ghost, without the Holy Ghost there can be no revelation stablished. Revelation too is stablished by the unction and union of Spirit in the mediation of man's spirit with the depths of the heart of God, so the Holy Ghost withdraws the mystery out of the depths of the heart of God and plants it in the man's spirit: so it was witnessed in the Holy Ghost saying "But ye have an unction from the Holy One, and ye know all things." Divine revelation is too holds the capacity of the full power of God the giver and source of the same. Also, There are diversities in wisdom, namely the eternal wisdom of God before the beginning, and wisdom the firstborn daughter of creation (the first work of God) granted hold of the order of all being. There are diversities in conference rank of divinely granted measure of revelation: the first being the Apostolic doctrine, the second being the prophetic word, the third

being the evangelical oration, the fourth being the pastoral counsel, the fifth being the teaching of divine lesson, the sixth being the word of the witness of the saving power of God granted the Messianic Reconciliation. Revelation is too born of study and meditation of the holy scripture and word preached, so was witnessed that "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" and "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

The saying of the Spirit is that "To the diligent seeker of witness shall be stablished the revelation of the divine oracles and hallowed mysteries of the Messianic Reconciliation, by grace shall the divine wisdom be made simple to him like unto the simplicity of the feeding of a suckling by the breast of its mother."

TITLE 064: THE HEAVENLY ORDINANCE OF THE FOUNDATIONAL ORDER OF THE MESSIANIC JUDAIC PRIESTHOOD IN THE MINISTRY OF YESHUA HAMASHIACH:

As was witnessed appertaining HAMASHIACH YESHUA that "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 ope n 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 sung 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 through HAMASHIACH YESHUA was stablished the conversation of Priesthood unto divine Atonement (His Blood being the Propitiation of Man's every conversation of iniquity), and in this Atonement was stablished a new order of Priesthood where every man would stand a Priest unto God Almighty Through the Divine Supernatural Redeeming Virtue of The Blood of Yeshua HaMashiach stablished through the reception of the knowledge and personal experience and encounter of The Salvation and Lordship of Yeshua HaMashiach of Nazareth; which conversation of HAMASHIACH's Priesthood was further preached saying that "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, HAMASHIACH YESHUA; Who was faithful to him that appointed him, as also Moses was faithful in all his house:" thus by HAMASHIACH's faithfulness was stablished the divine Atonement unto a new order of Priesthood, even the Judaic Priesthood of The New Testament, where He Alone stands the Eternal Priesthood in rank equivalent to that of Melchizedek, and every saint standing an equal subordinate Priest in Messianic Testament, even both the Steward and child being equal appertaining rank in Judaic Priesthood stablished in the Redemption of The Messianic Reconciliation.

As was preached saying "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, YESHUA the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need:" thus through the Conversation of intermediation stablished through the redeeming supernatural virtue of Yeshua HaMashiach of Nazareth was administered and is continually dispensed the everlasting divine institution of the dispensation of Grace unto perpetual victory over every the conversation of static accusation and device of ensnarement unto perpetual divine eternal righteousness in God Almighty. Thus as was preached saying that "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:" it therefore stands that the Judaic Priesthood of The New Testament of Yeshua HaMashiach of Nazareth stands a conversation that was divinely instituted and accepted of God Almighty to stand the order of divine preservation in supernatural covenant of Divine Grace unto the Atonement and Eternal Reconciliation: thus by the Voice and Divine Blessing of GOD Almighty was born The Divine Order that is The Judaic Priesthood, where Christian in rank bears divine authority of Priesthood equivalent to that of Melchizedek.

THE FIRST PREACHING OF THE JUDAIC PRIESTHOOD THEREFORE STANDS THE DIVINE PRONOUNCEMENT IN HALLOWED SCRIP SAYING "For thus Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. of therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but thus with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was YESHUA made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason

of death: But thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

SECOND PREACHING OF THE JUDAIC PRIESTHOOD THEREFORE STANDS THE DIVINE PRONOUNCEMENT IN HALLOWED SCRIP SAYING "Now of the things which we have spoken thus is the sum: We have such an high priest, who is set on the right hand of the throne of th e Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that thus man have somewhat also to offer. For of he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For of that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For thus is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

THE THIRD PREACHING OF THE JUDAIC PRIESTHOOD THEREFORE STANDS THE DIVINE PRONOUNCEMENT IN HALLOWED SCRIP SAYING "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

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 heifer 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, purge 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, Thus 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."

THE FOURTH PREACHING OF THE JUDAIC PRIESTHOOD THEREFORE STANDS THE DIVINE PRONOUNCEMENT IN HALLOWED SCRIP SAYING "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Yeshua HaMashiach once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But thus man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, Thus is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission

of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of YESHUA, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

Thus The Covenant of the Messianic Reconciliation is the calling to bearing of burden about the priesthood and priestdom stablished in the offering of whole soul and possession to the consecration and sanctification of the divine glory upon the altar before the throne of God (the bearing of priesthood burden is a divine expectation without exemption). Moreover Judah stands the tribe of the burden of the Priestdom of the Messianic Reconciliation, and HAMASHIACH YESHUA Himself is the High Priest, and every saint stands in the order of His priesthood (all saints are called to the labours of the altar and the witness of the holiness and redemption thereof even to the perpetual expansion of the priestdom). Also, The offering of the Messianic Reconciliation must be worthy to the hold of life everlasting, so it is called the living sacrifice. It too stands that The full glory of the New Testament Priesthood shall be made full manifest in the Day of HAMASHIACH. Thus The priestdom of the Messianic Reconciliation is the redemption of all being. It therefore was the divine determination in counsel ancient that the Messiah Priesthood be born in pilgrimage even to the Heavenly Colonization of the earth, as was revealed in the vision that "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 "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."

The saying of the Spirit is that "The true burden of your priesthood is your cross granted in the communion of the place of the skull, for in its witness is the offering of souls that shall see in its raising and erection."

TITLE 065: THE HEAVENLY ORDINANCE OF THE HALLOWED COMMUNION THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take thus, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, Thus is my body which is given for you: thus do in remembrance of me. Likewise also the cup after supper, saying, Thus cup is the new testament in my blood, which is shed for you:" it therefore stands that the cup of The Lord's Table, and the bread of The Lord's Table stands the Blood and Flesh of Yeshua HaMashiach of Nazareth, the conversation of which partaking was to be the signification of the practice of communion unto those redeemed in HAMASHIACH holding right unto the open witness of the partaking of the flesh and blood of HAMASHIACH that stands the divine partaking and eternal communion unto the conversation of life Eternal in Yeshua HaMashiach, even divine reconciliation unto the hold of perpetual eternal communion of the hold of steadship in the coming Divine Euphoric Paradisiac Eutopia of God Almighty stablished through the partaking of the blood shed upon the cross and in the conversation of His Messianic Passion, and too the bread that is life, even the flesh and body beaten, nailed and erected upon the cross. Thus HAMASHIACH confidently spoke saying that "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. Th us is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of thus bread shall live for ever:" it therefore stands that the divine administration and dispensation unto the administered hold of life eternal is stablished only through the partaking of the flesh and blood of Yeshua HaMashiach of Nazareth.

As was preached of The Spirit through The Apostle Paul saying "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in thus? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord YESHUA the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, Thus cup is the new testament in my blood: thus do ye, as oft as ye dri nk it, in remembrance of me. For as often as ye eat thus bread, and drink thus cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat thus bread, and drink thus cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For thus cause many are weak and sickly among you, and many sleep:" it therefore stands that the conversation and practice of The hallowed Communion and Divine Partaking of The Lord's Table stands a conversation given of God Almighty and instituted of HAMASHIACH to stand the Testimonial Hallmark and Divine Representation of Salvation, even the Spiritual eating of HAMASHIACH's flesh and the Spiritual Drinking of HAMASHIACH's blood unto the Hold of eternal life, which conversation must stand practiced in

perfect accordance with divine order and protocol to be observed according to the leadership and blessing of The Steward of HAMASHIACH YESHUA of Nazareth, even as it does not stand a conversation unto feasting, but a simple representation of the reception of life eternal and thus even a small piece of bread and sip of wine suffices as the practice of the hallowed Communion of The Lord's Table. Moreover it stands a conversation that is to be practiced of the Lords Redeemed, even those having received salvation before the same's partaking- any other conversation therefore stands canibalism unto guilt and eternal perdition both of what shall be judged as eternal guilt appertaining the afflictions ad persecutive suffering's of HAMASHIACH's Body. Moreover through the Communion of The Lord's Table is stablished divine health and the lengthening of life, but malpractice stands unto sickness, infirmity and both first and second death.

It therefore stands that The flesh and blood of HAMASHIACH holds the conversation of the divine life, moreover in the Messianic Reconciliation it is the communion partaken to steadship and divine grant of life everlasting, even the communion to the stablishment of the body of HAMASHIACH- one Lord, one communion, one body and one witness in one testament granted of one God in one worthy unto one divine glory. The partaking of the hallowed communion is the divine testament worthy in the HaMashiach Redemption, the unworthy that dare partake of the same will hold greater wrath in judgement being the 'guilty of the body of The Lord.' Moreover The partaking of the divinely hallowed communion by the drinking of wine and the eating of bread in the flesh is the natural signification of the spiritual event stablished at the point of salvation in the knowledge of HAMASHIACH YESHUA. Also, The keeping of hallowed communion is the honour and worship of Him Who is the HaMashiach Redemption of the divinely stablished New Testament. Thus The divine accordance of the keeping of the hallowed communion bears the divine miraculous oneness and anointing of unity to one heart in one knowledge even to "the one manifestation of the perfect man."

The saying of the Spirit is that "In the partaking of hallowed communion shall be released the anointing of the oneness accordance to the testimonial manifestation of the perfect man in the earth and in the sight of all the world, even in the glorious manifestation of the perfect man.

TITLE 066: THE HEAVENLY ORDINANCE OF THE MANIFESTATION OF THE KINGDOM OF GOD AND OF THE LAMB UPON THE EARTH THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

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:" it therefore stands that the original divine purpose of God Almighty unto the creation of man stands that man was created unto the conversation of dominion hold over all terrestrial creation, that through the conversation of his dominion ho ld be stablished the administration and facilitation of the Heavenly Kingdom unto all Terrestrial Creation, and that unto God Almighty be stablished the offering of all terrestrial creation's acceptable worship, thus man stood both a governor and colonizer, being the mediator between GOD and earth: and even as the mediator holds the nature of both the parties to the which he facilitates the intermediation, so was man granted an earthly body holding life virtue sourced of the breathe of God Almighty, even the breathe of life. Moreover As was preached of HAMASHIACH YESHUA saying that "After thus manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us thus day our d aily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen:" it therefore stands that the divine purpose of The Church of Yeshua HaMashiach of Nazareth is that there be made manifest the conversation of the Heavenly Kingdom upon the earth, even the conversation of the divine authority of The Throne of GOD Almighty unto the determination of every the conversation manifest throughput terrestrial existence in covenant of the offering of worship acceptable before the throne of GOD Almighty, thus every saint stands a colonizer unto the advantage of The Heavenly kingdom of God Almighty through Yeshua HaMashiach of Nazareth.

As was preached saying that "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 nig ht. 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 therefore stands that through the conversation of those redeemed by the Blood of Yeshua HaMashiach of Nazareth The Eternal Divine Lamb of God Almighty (through the personal conversation of the reception of The Salvation and Lordship of Yeshua HaMashiach of Nazareth unto the personal hold of testimony and witness appertaining the redeeming virtue of Yeshua HaMashiach of Nazareth), that through Yeshua be stablished the manifestation of every the Conversation of The Saving Power of God Almighty through HAMASHIACH, as well as every the conversation of the full divine virtue of The Heavenly Kingdom encapsulated in the Throne o f God Almighty and The Power encapsulated in The Name of Yeshua HaMashiach without fear of death: even the ministry unto the terrestrial visible and tangible hallmarks of every the conversation of divine goodness and testimonial blessing in The Heavenly Ki ngdom of God Almighty through the Divine Messianic Administration of Yeshua HaMashiach.

It therefore stands that The perfect will of God about the man being and the glory of hold about his flesh was that he stand in the labour to all the colonization of earth, even the manifestation of the Heavenly Kingdom upon the earth and the hold of dominion thereof. Man then forfeited his dominion and hold about the earth's governance to the old serpent as by the manifestation of man's transgression and iniquity. Yet, By the work of His Messianic Passion, HAMASHIACH received the hold of glory in His hallowed divine Lordship over all Heaven and earth, the same Lordship He received of the King of Heaven and of the hand of the Almighty God to the stablishment of His Messianic Name above all names: to the manifestation of the excellency of the divine power born of hallowed name pronounciation, thus is why He spoke saying "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;" and thus is why John the Apostle called HAMASHIACH "the Prince of the kings of the earth." Moreover In the Messianic Reconciliation was stablished the hold of the Majesty of the throne of God unto all the redeemed in the HaMashiach Lordship, these are the representation of the throne of God unto all the creature even in pilgrimage of flesh, so it was said that "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 w e ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Definitively, The Kingdom of God is the movement of the Majesty of the Heavenly Divine King according to the wisdom of the order stablished in Heavenly place s. Also, Colonization is the manifestation of the authoritative culture and law of the land's rulers, even to the determination of all the order and wisdom about all found in land, even both person and possession: the determining authority is the throne of the ruling Kingdom. Thus it stands proven that The pilgrim 's calling is the into the conversation of perpetual terrestrial witness and labour unto the exponential irrevocable manifestation of the Messianic Dominion Hold of Yeshua HaMashiach of Nazareth.

The saying of the Spirit is that "The redeemed stand the channelling vessel of the manifestation of the divine Majesty; O that the called knew the glory of the divine Majesty granted their witness and name in pilgrimage, yet most die in the ignorance of this virtue and impartation."

TITLE 067: THE HEAVENLY ORDINANCE OF THE LIVELIHOOD OF THE NEW TESTAMENT ABOUT PILGRIMAGE IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying "And YESHUA came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen:" it therefore stands that the divine purpose of The Church of Yeshua HaMashiach of Nazareth (even as by the Cross did YESHUA ascend unto Heavenly Places and establish the Atonement before the Throne of God Almighty unto the divine revoking of every the curse and conversation of evil and hardship expressed through death, judgement, eternal perdition, sickness, poverty, demonic oppression and every the form of satanic affliction, sin and every the expression of iniquity and trespass, grief, mourning and perpetual vexation of spirit in pilgrimage- even the Messianic Redemption unto life eternal manifest through the cross: being granted the divine authority unto the hold of Divine Lordship and Saving power through the redemption dispense d and administered by His Blood);Thus HAMASHIACH YESHUA of Nazareth, being of God Almighty granted Divine Lordship unto all power and authority over every creature and conversation of being manifest both in the earth and in heavenly places: and it is by this authority in Divinity that HAMASHIACH YESHUA commissioned His Church unto the going on publishing His Gospel throughout all terrestrial creation, baptizing converts in His Holy Name and raising them in the divine doctrine and observation of His witness and wisdom stablished in His Spirit even until His return, though He was with all His people till that day and appertaining every the conversation of pilgrimage. *THUS THE DIVINE CALLING UNTO MESSIANIC MINISTRY IN PILGRIMAGE STANDS THE CONVERSATION OF LEAVING ALL UNTO THE FULL CONVERSATION OF GOSPEL'S PUBLISHING THROUGHOUT ALL THE NATIONS OF THE EARTH.*

As was preached saying "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:" it therefore stands that the conversation of Messianic witness was divinely purposed that it be stablished in the conversation of divine supernatural virtue, even the divine supernatural power of God Almighty manifest through the Holy Ghost, being triggered by the Word of Faith pronounced in the Name of Yeshua HaMashiach of Nazareth, thus Gospel's publishing throughout all terrestrial creation is made possible solely through the divine supernatural power of The Holy Ghost. Moreover as HAMASHIACH commanded saying that "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:" it therefore stands that the conversation of a Gospel without power stands an incomplete Gospel because that it stood the divine commissioning that every the expression and pronouncement of The Gospel be manifest and established and pronounced through the conversation of divine supernatural virtue, even unto the conversation of feats of strength that can be established only by The Hand of God Almighty in the name of Yeshua HaMashiach of Nazareth unto the confirmation of The Steward's witness in the days of his pilgrimage.

Thus The salvation of the divine deliverance from the coming condemnation in the second death is stablished by the reception of steadship and hold of the Messianic Reconciliation only in pilgrimage. Also The purpose of the hold of the New Testament in pilgrimage is the witness of Yeshua HaMashiach even to the expansion and multiplication of the number of souls in the gathering of the cross of Yeshua HaMashiach and in the Heavenly National Host of the Redeemed. By too the hold of divine Lordship is stablished the witness of the saving power granted the bearers of the Messianic Reconciliation in their pilgrimage. Moreover The New Testament is the conversation of worship and praise in the worthy and acceptable offering of Spirit and Truth born of soul's depth. It too stands that It is the divine will that the saints know the immeasurably abounding wealth and divine prosperity granted the pilgrim in the bearing of his cross, so it was pronounced that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life," and "YESHUA answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in thus time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

The saying of he Spirit is that "To the receiver is stablished the full sevenfold victory and glory-hold purchased and stablished by the work of the cross of Yeshua HaMashiach and by the grant of the Messianic Reconciliation."

TITLE 068: THE HEAVENLY ORDINANCE OF OUT OF THE BELLY THE RIVERS OF LIVING WATER THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

At the point of creation, even as man was created of God Almighty unto the conversation of the perpetual offering of worship, it therefore stands that in man's soul was planted alters of life that were to continuously overflow, but these waters were corrupted and made rotten through sin and iniquity and death, so was this conversation abolished of GOD Almighty Who stood not unto the reception of such abominable and corrupted waters. As was preached saying that "In the last day, that great day of the feast, YESHUA stood and cried, saying, of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that YESHUA was not yet glorified):"so it stands that through the conversation of the reception in the Lordship of Yeshua HaMashiach of Nazareth is manifest the conversation of divine revival unto the healing of every the conversation of waters in soul, even divine healing and the touch of the waters of HAMASHIACH that stablish the healing preached of The Spirit through the Prophet Elisha saying that "And the men of the city said unto Elisha, Behold, I pray thee, the situation of thus city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto thus day, according to the saying of Elisha which he spake:" thus through HAMASHIACH is stablished the healing of waters in soul and also in that conversation of healing is manifest the divine triggering of the springing forth and overflow of the waters in soul, even the divine overflow unto the emerging of rivers of living waters from soul, which rivers stand healing waters and rivers of life bearing divine healing and life giving virtue unto all nations.

The conversation of the Living waters that flow out of HAMASHIACH stand in the divine manifestation that "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. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe:" thus HAMASHIACH YESHUA stands the sole source of healing waters unto the dispensation of Healing waters from side even unto the divine hold of life eternal, even in that not toxins and bile flowed out of HAMASHIACH's piercing, but out of the piercing flowed water, the drink of life unto soul's healing and overflow of rivers of living waters therefrom. Thus of HAMASHIACH, the Well and Spring of rivers of Living Waters- the same is the sole source of the waters of life: is stablished in the reception of the Messianic Reconciliation the drink unto the hold, steadship and inheritance of life everlasting. Also, The drink of the divine waters sourced of HAMASHIACH stablishes the stirring and provocation in soul's depth even to the emergence and springing forth of the rivers of living waters. It too stands that The worship of God in HAMASHIACH YESHUA and in the Holy Ghost stands the issuing of the rivers of living waters. Moreover, The waters of life were given to soul's emergence that there be the witness of soul winning by the sharing of the word of life to sinner's repentance, so is this the sinner's drinking of the same waters dispensed of the testimony's bearer in the conversation of the witness and testimony of Yeshua HaMashiach. Thus The waters of life are the signification of the divine flowing of the Holy Ghost.

The saying of the Spirit is that "This day I call out of your soul's depth the emergence and perpetual overflow of the rivers of Living Waters."

TITLE 069: THE HEAVENLY ORDINANCE OF THE POSSESSION OF THE VESSEL IN SANCTIFICATION AND HONOUR IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "Furthermore then we beseech you, brethren, and exhort you by the Lord YESHUA, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord YESHUA. For thus is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God:" it therefore stands that one of the greatest devices of Satan unto the destruction of ministers and their ministries is through the manifest conversation of lasciviousness, but the divine calling is unto the standard of perfect righteousness in all conversations, even the freedom of every the satanic snare of fornication and adultery, even as some women are actually strange women and satanists sent of Devils to sleep with the minister that he lose his integrity before GOD and man, but the divine calling upon every minister is that he know how to possess and control himself and his body in perfect testimony of sanctification and honour that Satan hold no device and accusation against his ministry, and that the minister hold perfect confidence of ministry with a clean, pure and perfect consciences rid of weakness and corruption of faith by perverted practice unto guilty conscience. Moreover As was pronounced saying that "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:" it therefore stands that the conversation of divine honour and sanctification about body in perfect holiness and purity stands a conversation born and stablished of divine mercy and equipment of grace unto the divine standard that stands a fundamental expectation and conversation of righteousness that GOD demands to see, even as it is the preaching of holiness and redemption established by the supernatural power of the Blood of HAMASHIACH of Nazareth.

Again as was pronounced saying "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. of any man among you seemeth to be wise in thus world, let him become a fool, that he may be wise:" it therefore stands that the divine calling unto Saintship stands the conversation to ensure that every their conversation be stablished of Divine Standards of God Almighty, even to ensure that the Saint stands a worthy Temple cleansed by the Blood of YESHUA of Nazareth that the Holy Spirit of GOD Almighty come and stand the prime resident and inhabitant of that temple, even that He live in the Saint and so directs the saint's every conversation of practice appertaining the saint's pilgrimage. Thus any the conversation of temple's defilement by corruption and iniquity stands the conversation of enmity against GOD Almighty, even the conversation of warfare against GOD Almighty that ends in the person suffering the full wrath of God Almighty, because that of not holding his body according to this sure conversation= thus the saint's self defilement stands a conversation of defiling the Temple of God Almighty, so despising God and thus the order unto the suffering of His Wrath.

It too stands that as was pronounced saying "Know ye not that your bodies are the members of HAMASHIACH? shall I then take the members of HAMASHIACH, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own

body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's:" it therefore stands that in the conversation of livelihood as a Temple of GOD Almighty, it stands that every minister and child of GOD Almighty stands called unto perfect purity and holiness without practice of lasciviousness and defilement that stands stronger than other expressions of iniquity, even as these manifestations of sin and iniquity because lascivious practice stands the full defilement of person and body and thus birth s strange flesh esteemed of God Almighty abominable and taboo. Thus lasciviousness and every the practice and potential manifestation of lust is not overcome by seeking to reason above its manifestation, but victory in such cases is stablished only through intentional flight from the same, even as was exemplified of Joseph who fled without his skirt because that Potiphera held it in seeking to seduce and lay with him.

Even As was preached saying that "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would:" it therefore stands that only by intentional continual habitation and practice of livelihood in The Holy Ghost of GOD Almighty is stablished the conversation of divine grace and strength to ensure that in all things the Saint remains pure and free appertaining every the conversation of perversion and corruption and defilement of self born of lasciviousness and sinful practice and trespass and iniquity. It thus stands that The conversation of perfect purity about the hold of flesh and privy member in divine consecration and sanctification is a foundational standard and expectation of the Holy. Also By the work and accomplishment of Yeshua HaMashiach the Anointed Rock of salvation was released the oil bearing the divine virtue to the breaking of the yoke of all lustful demonic oppression. Moreover Victory over all snares of lasciviousness in pilgrimage, even to the upholding of witness and testament free of lustful conversation of devilish yoke, is stablished by the grace of God. Also The grace to victory over lasciviousness is stablished by the perpetual conversation of devotion, worship and communion with the Holy both in the secret place and in heart continuously. Therefore There are only two manners of conversation in walk, that of flesh and hat of The Spirit, being absent in Spirit walk means the manifestation of fleshly conversation.

The saying of the Spirit is that "The pilgrim stands the vessel and channel of My presence and power, be clean to the bearing of the glory of God."

TITLE 070: THE HEAVENLY ORDINANCE OF WISDOM THE FIRST DAUGHTER AND CREATURE OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH

IT STANDS THAT WISDOM IS NOT JUST A CONVERSATION OF INTELLECTUAL EXPLOITATION OF RESOURCES CONTAINED IN THE MOMENT, nor is wisdom just the conversation of skill appertaining understanding the order of Divine natural principles nor is it just the conversation unto wealth development and judgement: but it stands that in true actuality, wisdom stands the conversation of a being created of God Almighty. Wisdom thus stands god's creation, even the daughter that he created even before time that she hold ministry unto the unification of every conversation of interaction, as well as unto the service of the manifestation of progression and definition of all being. *TJUS WSIDOM IS THE FIRST BORN DAUGHTER OF ALL CREATION THAT SITS CHIEF IN THE CONVERSATION OF THE BEINGS OF THE PRESBYTERY OF THE THIRD HEAVEN, AND TO WISDOM WAS IT OF GOD ALMIGHTY DIVINELY GRANTED THE AUTHORITATIVE DETERMINATION OF ORDER AND STANDARD AND MANIFESTATION AND DIRECTIVE DETERMINATION OF ALL PROGRESS AND MANIFESTATION THROUGHOUT ALL CREATION. THERE STAND TWO PASSAGES PRONOUNCED OF THE SPIRIT UNTO THE EVIDENCE OF WISDOM'S PERSONALITY, THE FIRST BEING THAT PREACHED SAYING THAT* "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rathe r than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that l ove me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures. The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

THE SECOND SCRIPTURAL PASSAGE OF THAT STANDS UNTO THE CONFIRMATION OF WISDOM'S PERSONALITY AND AUTHOLRITY OF MINISTRY STANDS THAT WAS PREACHED SAYING "Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it." *THUS TO WISDOM WAS GRANTED THE DIVINE AUTHORITY OF EVERY CONVERSATION OF WISDOM AND STATE AND EVERY THE ORDER UNTO THE MANIFESTATION OF INTERACTION THAT UNITES ALL CREATION IN THE MOEMNT, AS WELL AS THE DETERMINATION OF EVERY THE CONVERSATION OF SOCIO-COMMINAL INTERACTION APPERTAINING ALL LAWS AND INDUSTRIES AND INTERACTION THROUGHOUT ALL THE EARTH, HEAVEN AND NATURE. IT THEREFORE STANDS THAT:* Wisdom is a being; that Wisdom stands the first creature, even the first born creature of the Hand of God, being stablished before time by the eternal wisdom nature of God; That Wisdom sits one of the chief in the conference of the beings of the third Heaven; That Wisdom was stablished to be the manifestation of the order of relative conversation between the eternal wisdom of God and the divine manifestive order of the creature in ancient counsel; That, Wisdom's greatest conversation is the justification of her children as by hold and stead in the Messianic Reconciliation, as HAMASHIACH Himself saying "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children," and “The Son of man is come eating and drinking; and ye say, "Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children."

The saying of the Spirit is that "To you have I given My daughter wisdom that you bear the wisdom of the exploitation of the divine image and nature in the Messianic Reconciliation where ye were stablished and called of God sons: yet ye have despised her conversation, though her ministry was the motherhood to the knowledge of the Holy, even the pilgrimage stablished in the fear of the LORD, wherefore repent.”

TITLE 071: THE HEAVENLY ORDINANCE OF THE HOSTS OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, Thus is God's host: and he called the name of that place Mahanaim:" it therefore stands that there is a conversation of The Hosts of God Almighty. Thus God Almighty is Named YEHOVAH ADONAI SABAOTH, even Him that Sits enthroned in heavenly Places unto the divine commandeering of The Heavenly Angelic Hosts that they minister and war unto the manifestation of His Divine Will. God Almighty also stands Him that created all the Angels of His Host and stood too The Sovereign LORD even before He had a single enemy. Moreover, there stands no army in existence that bears equivalent authority and might strong to challenge that of The Hosts of God Almighty. Moreover as preached saying that "Therefore the heart of the king of Syria was sore troubled for thus thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha:" it therefore stands that The Hosts of God Almighty stand divinely purposed to stablish strong conversations of ministry and cover unto The LORD's Stewards, even as Elisha was covered by Hosts of Fire standing strong against whatever was to emerge the agenda of the enemy.

It too stands that as was preached saying that "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken thus word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia:" thus Heavenly places below The Heavenly Kingdom of God Almighty, even spiritual places that link the spiritual realm and the terrestrial realm stand positions that bear authority unto the manifestation of every the terrestrial conversation in the nations. Thus it stands that through the conversation of warfare is stablished the conversation unto the determination of spiritual authority to the governing of nations, even as Gabriel could not break through at first, even as the Angelic Prince of Persia stood to resist his passage till the back up envoy of Michael and heavenly Hosts bearing strength to manifest the breakthrough by war. It too is that by warfare was established satan's expulsion together with all the angelic armies that he deceived, even as was preached saying that "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."

As was preached saying that "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh:" it therefore stands that HAMASHIACH YESHUA of Nazareth is a Warrior King who bears the Divine Authority and Directive unto the Hosts of God Almighty, Even the Hosts that are the saints of GOD Almighty, which saints He shall lead unto warfare against the Beast and against all nations that the earth be made subject unto His will for a thousand years, where He shall reign with His saints and rule upon the earth for a thousand years. Thus every saint stands in number of the Hosts of God Almighty- which conversation was too preached saying that "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

It therefore stands that Chief among the Names of the I AM to the pronounciation of the Divine Majestic Nature is Jehovah Sabaoth, even 'The LORD GOD OF HOSTS.' Also, God sits in the commandeering of the Heavenly hosts, knowing the name of each the member of His every host. Moreover There are many the diversities of the innumerable angelic hosts of Jehovah Sabaoth. Also, The purpose of the angelic hosts is the ministry to the bearers of the divine nature, both God and 'man the new creature in HAMASHIACH and in the Holy Ghost.' It too stands that There is a unique host of God bearing a single burden in the Messianic Reconciliation, both the number of the whole redeemed enduring pilgrimage and those found in the hallowed HaMashiach Heavenly Paradise; this is 'The Host of The Redeemed.' Moreover The Millennium Messianic Reconciliation Kingdom shall be granted the host of the redeemed as by the glorious dispensation to the expulsion of the beast and the kingdom of the deceived in the covenant of the satanic perversion and corruption. Thus There is a recruitive invitation to the assembly and congregation of the host of the Redeemed in the Messianic Reconciliation.

The saying of the Spirit is that "The strength of the host of the redeemed in pilgrimage is the divine grant of the power of the hand of God triggered of faith born of the revelation in the Messianic Reconciliation."

TITLE 072: THE HEAVENLY ORDINANCE OF THE AFRICA FOR YESHUA DIVINE CONFEDERACY IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering:" it therefore stands the divine calling of GOD Almighty that Africa, even Cush, stand the nation divinely empowered and anointed unto the conversation of leading nations in The Song of The LORD, even in the song of Redemption - there thus stands the conversation of Africa's redemption song. The Prophecy stands that Yeshua HaMashiach of Nazareth has divinely elected The African Church that through the African Church shall be stablished the conversation of the divine authority of the leadership and divine order of The Latter House Revival of Yeshua HaMashiach of Nazareth, even when the Church shall arise unto the peak manifestation of the Pentecostal Revival and Messianic Crusade. It has thus been pronounce of HAMASHIACH YESHUA of Nazareth that even as He Was born into in the palace of kings. Nor in the Grande houses of rulers, but was born among animals, so it stands that the nation despised, abused and afflicted of his brethren most, even to the conversation of not being truly numbered among men to this day. It too stands this Africa in all nations is that which God shall use unto the pioneering of The Latter House. Thus HAMASHIACH's saying that even as I was born in the humble place, so shall my Bride be chosen of and born of the Humble place according to the Spirit's workmanship equivalent to that He established unto the conversation of my birth through the Virgin's womb. Thus Appertaining her Latter House Ministry, Africa's redemption song therefore stands that divine pronouncement that "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."

God is therefore raising a prophetic host to the soul harvest of Africa in the Testimony of the Messianic Reconciliation. Moreover There is a standard raised of the Holy Ghost that shall be the assembly called to the marching throughout the land in the Prophetic and Evangelical He ritage. Also, The chief calling in conversation and testimonial hallmark as by the power bearing of the prophetic host in godliness and the virtue thereof shall be manifest in the simplicity of these the five words, that "YESHUA is Alive in Africa!" It too stands that of HAMASHIACH shall Cush be stablished the captainship and standard of order in the witness of all the divine host be aring the steadship and portion in the covenant of the prophetic heritage. Also, There shall be an abolishment by the wisdom of God about the denominational barriers and doctrinal divisions in the body of HAMASHIACH, and in the Holy Ghost and in the partaking of the hallowed communion shall be stablished the divine unity of the one body in HAMASHIACH. Thus In the miracle of divine oneness shall be stablished the full capacity of the knowledge of HAMASHIACH YESHUA and the power of His resurrection in the simplicity of the gospel truth that even the child shall receive portion of hold in the Messianic Reconciliation.

The saying of the Spirit is that "To My servant Cush, even him afflicted and oppressed in the despised of his brethren, shall solely be stablished the burden of the bearing of the cross of Yeshua HaMashiach."

TITLE 073: THE HEAVENLY ORDINANCE OF TIME IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace.:" it therefore stands that God Almighty did (before the conversation and manifestation of creation) hold a divine INDABA attended of His Divine Persons unto the conversation of the divine determination and divine election appertaining what was to be stablished at every the monument of time's every respective moment. Thus God Almighty did resolve and determine and divinely declare what was to stand the manifestation of every moment: thus every day and hour and moment stands in number before GOD Almighty bearing report divine about its accomplishments and testimonial manifestations, every report and manifestation being in Perfect correspondence and accordance of standing born of perfect alignment with every the moment's divine calling and purpose according to the divine determination passed and authoritatively pronounced in Ancient Counsel.

In Himself God holds no conversation of beginning nor end, neither is any the conversation of His Divinity and His Divine nature subject to time, but it is time subject to Him and so Is HE THE I AM that is honoured and worshipped of Time. Thus Time is a being given stead in the portion of the beings of the Third Heaven beneath the eternal glory of God. Moreover Time is manifest the interlude in Eternity, As God was before the beginning, in the determination of the wisdom of the divine will of the Eternal Divine Counsel: so is time the manifest record of the meditation of the terrestrial being and Celestial Heavenly order; so before time was the Divine Communion and after or in the close of time's ministry shall be manifest the new glory of hallowed communion in the translations to the bearing of the divine nature of all there granted portion of translative ordination and election. Also it stands that The ministry of time is the manifestation of the offering, consecration and sanctification of all being as by the accomplishment of the Messianic Reconciliation In the preaching of Yeshua HaMashiach the same yesterday, today and forevermore, and the Living God Who was, is and forever shall be the I AM- free of all the restrictions of time. Time, therefore is the recording manifestive progression of terrestrial being, is subject to eternal order and power, so is the power of he cross of Yeshua HaMashiach strong even to the redemption of the saints of God before its manifestation in time: as HAMASHIACH witnessed saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad" and "These things said Esaias, when he saw his glory, and spake of him." Moreover The anointing to the breaking and exploitation of the time past and present is the word of knowledge, the revelation of that held in time as a coming presentation is the Spirit of Prophecy and the exploitation thereof is the word of wisdom.

The saying of the Spirit is that "I have given power to the host called to the skilful manifestation of the exploitative breaking of time, in a day by the divine grace and anointing shall they manifest even in a day what cannot be accomplished in a thousand years by the satanic power."

TITLE 074: THE HEAVENLY ORDINANCE OF THE PROPRIETOR OF EXCELLENCY IN POWER IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, Thus is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said:" it therefore stands that in this conversation was manifest the divine excellence of the strength of GOD Almighty, even in that Pharaoh's magicians usually stood strong unto inferior manifestations of counterfeit plagues in imitation of that stablished of Moses, which works the magicians established through the conversation of demonic power: yet it stands in that moment, they were unable to counterfeit the plague because that it was a miraculous work of standard that can only be accomplished of the power of God Almighty Alone, thus they failed and there it was openly evidence that the divine power of GOD Almighty stands excellent far beyond all other powers. Moreover it was then net preached saying that the magicians could not even arise to attempt to counterfeit the conversation of divine working because that despite all their power, they could not establish upon themselves the conversation of divine cover and immunity against hose plagues, because God 's power truly is excellent beyond all other powers, even as was preached saying that "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians."

EVERY STEWARD OF HAMASHIACH THEREFORE STANDS CALLED OF GOD ALMIGHTY UNTO THE OPEN DEMONSTRATION OF THE DIVINE SUPERNATURAL EXCELLENCE OF THE POWER OF GOD ABOVE ALL OTHER POWERS THROUGH THE COMMAND OF FAITH IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH. There is a power, the measure of which's greatness is indeterminate, far surpassing the potential imaginations of all other bearers of power and force. *MOREOVER THERE IS A GOD WHO IS STRENGTH, POWER AND MIGHT!* Also, God, throughout all the generations of man, stands the Proprietor of Excellency in Power: in past was His divine greatness revealed by The Patriarchs of His Covenant; in present there is all over the world stablished the excellency of His divine power in the preaching of the cross of Yeshua HaMashiach ; and even in the time of the beast's deceptive power, the divine excellency of power shall be made manifest in the demonstration of the two prophets; moreover there shall be revealed the divine strength of the Messianic Millennium and thereafter the divine progression of strength in life everlasting. It too stands that There is no greater manifestation of the divine power than the cross of Yeshua HaMashiach- as in it was manifest the return of all being unto God in the Messianic Reconciliation- and in it the redemptive power from all iniquity, the healing power from all infirmity and ailment, the delivering power from all satanic mischief and oppression, the blessing power to the witness of divine prosperity and the resurrection power that shall be made fully manifest in the day of the translation to divine glory,

The saying of the Spirit is that "The hand of the stead of my Redeemed in the conversation of their witness shall stand in the place of the hand of God."

TITLE 075: THE HEAVENLY ORDINANCE OF THE GENERATION OF YESHUA HAMASHIACH CALLED IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "Verily I say unto you, Thus generation shall not pass, till all these things be fulfilled:" I therefore stands that there are many conversations spoken of God Almighty, because of which statements of divine prophecy HAMASHIACH YESHUA of Nazareth cannot return till the perfect conversation of their fulfilment (however it stands that every the divine utterance shall stand fulfilled in a short Period of time because that The Latter House Generation stands the community of rapid realities in witness unto the second coming of Yeshua HaMashiach of Nazareth). Moreover this Generation even from the saints of The Early Church till The Latter House stands one generation because it stands that the dispensation is one, and the revival is one: even the dispensation of Grace stablished and administered through the Cross of Yeshua HaMashiach of Nazareth, even the conversation of redemption and salvation by The Lordship of Yeshua HaMashiach, which Lordship stands received by the same conversation ordered in the Early church, so too it stands the divine order of The Latter House Ministry and Pattern of Worship.

Thus as was preached of The Spirit through 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:" which conversation was then fulfilled and preached of The Spirit through thee Apostle Peter saying "But Peter, standing up with the eleven, lofted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be thus known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But thus is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved:" it therefore stands that the generation of The Church of Yeshua HaMashiach even from Pentecost till His Second coming stands one generation because it is a generation subject to one. Revival, even the Pentecostal Revival of The Harvest through the Directive of The Holy Ghost, which revival was instituted on The Day of Pentecost, and it's peak manifestation shall stand in The Latter House witness precedent before the second coming of Yeshua HaMashiach of Nazareth.

It too stands that this Church of HAMASHIACH is one generation because that the mission, even from Pentecost till HAMASHIACH's coming stands one Mission in One Testament stablished by one HAMASHIACH through One Passion and One crucifixion and One Resurrection unto One Atonement born of the Personal Reception of One Lord, even as HAMASHIACH Preached, Commissioned and commanded 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:" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen:" it therefore stands that the mission is one and the same, even the publishing of the Gospel throughout al nations in the Demonstration of The Divine Supernatural power of The Holy Ghost stablished by the calling upon Name of Yeshua HaMashiach in faith, even from The Early Church witness till the Latter House Revival concluded by HAMASHIACH's Second Coming. *THUS THE CONVERSATION OF THE DIVINE IDENTITY ONE CHURCH ONE GENERATION, EVEN THE GENERATION OF YESHUA HAMASHIACH OF NAZARETH UNITED IN HIS TESTIMONY BY ONE SPIRIT UNTO THE HONOUR OF ONE GOD, TILL THE MANIFESTATION OF ONE KINGDOM, OINE CITY, ONE KING.*

It is in time pronounced the generation of Yeshua HaMashiach, even since the birth of HAMASHIACH till the day of the translation in glory stablished in the redemption purchased of the Messianic Reconciliation, in three simple words that unite all saints stablished in the preaching of the cross, and these are the words and the saying of their union, that "***YESHUA IS ALIVE***." Moreover in time it, (even the progression of the Pentecostal Accord instituted on the day of the coming of the Holy Ghost to the divine publishing of the testimony of Yeshua HaMashiach in the supernatural power of God stablished by the Holy Ghost), is called the generation of Yeshua HaMashiach because the union of the Redeemed is stablished in one conversation of ministry, even the witness of Yeshua HaMashiach. Also, It is in eternity pronounced the generation of Yeshua HaMashiach because all the host of the Redeemed from Adam to the last soul harvested in the church of God, all these bear the eternal redemption stablished in the Messianic Reconciliation, even before its manifestation in time. It is therefore called the generation of Yeshua HaMashiach because the whole host of the Redeemed shall in oneness of union of translative witness and shall in singleness of heart bear the covenant of the heritage of life everlasting and of divine glory, one body in one divine glory unknown since the foundation of the world and comprehended only of the Father of lights.

The saying of the Spirit is that "There is a generation whose conversation shall be the election and ordination to hold of steadship in the divine Captainship of God, even the Captainship of the HAMASHIACH of God."

TITLE 075: THE HEAVENLY ORDINANCE OF THE DIVINE SALVATION OF GOD AND BAPTISM IN WATER THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

Even as It stands the commandment of Yeshua HaMashiach of Nazareth and the Divine Messianic Commission and Purpose of The Church of Yeshua HaMashiach preached saying that "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:" God is the God , eve n the Creator of all being and He in Whom the whole creature stablished its existence and out of Whom there is no thing, Who in His holiness manifests great wrath about any form of blemish or impurity- and the manifestation of this wrath is the eternal condemnation, even the immeasurable pain of the lake of fire. Moreover Every man bears iniquity before God in his transgressions and therefore all men are stablished to the eternal condemnation, as it is written that 'all have sinned and fallen short of the glory of God' and that 'the wages of sin is death', however the good news is pronounced in the continuation of the same scripture saying that 'the free gift of God is eternal life in HAMASHIACH YESHUA our Lord:' so is manifest eternal life in the reception of the Lordship of the Nazarene Carpenter: as was witnessed that "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:" It too stands that The definition of eternal life is the saying of HAMASHIACH that "And thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent", so it was preached the divine hold of life saying "For God so loved the world, that he gave his only begotten Son, that whosoev er believeth in him should not perish, but have everlasting life."

Thus then is the confession to the reception of HAMASHIACH YESHUA as Lord and Saviour: as was preached that: "of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" and "But the righteousness which is of faith speaketh on thus wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring HAMASHIACH down from above:) Or, Who shall descend into the deep? (that is, to bring up HAMASHIACH again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord YESHUA, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." Thus the divine order appertaining the Reception of salvation in the Messianic Reconciliation is stablished in the confession of thus prayer, that "Lord YESHUA, I acknowledge that I am a sinner unable to save myself. But I acknowledge that you died for m ins and ro se again the third day even for my redemption and salvation. Please come into my heart and cleanse me of my sins by your blood. I renounce Satan and every demonic covenant. Lord YESHUA, I thank you for your salvation, in your holy name I pray, Amen."

Moreover As it was done in the Day of Noah that there dove returned bearing the olive leaf, the tree of the anointing oil signifying the search of the Lord's anointed by the dove, the close of search was stablished in the emergence of HAMASHIACH out the baptism waters, the Holy Ghost resting upon Him in the form of the dove. As the olive rose out of the flood of waters, so HAMASHIACH emerged out of the waters of His baptism, again preaching the LORD'S Anointed. Baptism is the act of the

witness of he death of the old being and the resurrection in HAMASHIACH YESHUA the new man granted steadship in the commonwealth of life everlasting, it too is the prophecy to the resurrection and translation of glory unto the hold of majesty in the Messianic Millennia Kingdo m: baptism in the Messianic Reconciliation is stablished and performed in the name of the Father, Son and the Holy Ghost.

The saying of the Spirit is that "Thus is the conversation unto life everlasting, even obedience of the instruction born of divine fellowship in the Messianic Reconciliation."

TITLE 076: THE HEAVENLY ORDINANCE OF BAPTISM IN THE HOLY GHOST THROUGH AND IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away:" and "For as many as are led by the Spirit of God, they are the sons of God:" even as salvation stands the conversation of renewal of Spirit from The Holy Spirit, it however remains that there is no immediate manifestation in that moment appertaining mind and body, it thus stands that salvation stands the journey of spirit and soul and body unto the Day of HAMASHIACH, that salvation be preserved till the Day of The First Resurrection where all saints dead shall be raised up from the dead by the divine supernatural power and authority of Yeshua HaMashiach of Nazareth and then shall be manifest the divine translation unto bodies of Divine glory where all the saints shall be caught up of angels unto the sight of HAMASHIACH and in that moment stablished the conversation of bodies born of divine glory sourced of HAMASHIACH YESHUA. It therefore stands preached in these stated scriptures that the conversation of strength unto salvation's divine endurance and preservation till the Day of HAMASHIACH stands a conversation born only of Being led of The Holy Spirit, thus without the Spirit's leadership no man can retain his salvation unto Heavenly Glory, even as was pronounced saying that "Not by might, nor by power, but by my spirit, saith the LORD of hosts:" thus the Spirit's leadership is a necessity unto life everlasting. This conversation was too preached of HAMASHIACH saying that "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

Thus as John The Baptist preached saying that "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire::" it therefore stands that HAMASHIACH YESHUA of Nazareth stands He from Whom is both Sourced and manifest the Baptism of The Holy Ghost. Thus it stands proven that At the point of salvation there is a deposit of the Holy Spirit stablished in man the new creature in HAMASHIACH YESHUA, and The baptism of the Spirit of God is the in-filling of the Spirit of God into the spirit of the receiving man. The Saint of God needs to be continually replenished and refilled with the Spirit of God, however the baptism needs occur only once, not many times (even though the Saint holds a different unique measure of The Spirit at each respective moment as determined divinely necessary, even as the gifts of the Spirit are imparted uniquely according to the moment's divinely determined ministry and necessary accomplishment). Moreover The baptism in the Holy Ghost is stablished by the simple conversation of receiving Him in faith: whether by the laying on of hands upon the receiver, or by revelation stablished in the preaching of the word of God or even by prayer in the secret place, the key to His reception is faith. Also, The witness of the baptism of the Holy Ghost is the fruit of the Spirit (love, joy, peace, patience, faith, gentleness, meekness, temperance and goodness). It too stands that The manifestation of the baptism of the Spirit is the gift of the Holy Ghost (word of wisdom, word of knowledge, prophecy, discernment of spirits, interpretation of tongues, tongues, healing, faith, working of miracles). Thus In the baptism of the Holy Ghost is stablished the full depths of God as by divine unction preached saying that "But ye have an unction from the Holy One, and ye know all things."

The saying of the Spirit is that "I shall fill My host with the full measure of My presence and power: thus is the host of the Testament of the Messianic Reconciliation."

TITLE 077: THE HEAVENLY ORDINANCE OF THE PATTERN AND ORDER OF THE TABERNACLE OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying that "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:" it therefore stands that the divine purpose of God Almighty appertaining man's creation stood that man stand the creature with which He would hold the conversation of divine communion and fellowship with, thus God Almighty determined the conversation of Tabernacular and establishment and Tabernacular order that allows and ensures His habitation among men, even the conversation of His Presence and Divine Virtue of Person residing with His every saint that stands his Redeemed by the Atonement. There is therefore a mystery and divine conversation called the Tabernacle of Yeshua HaMashiach of Nazareth, the establishment of which conversation is the divine purpose of God Almighty appertaining every the conversation of Stewardship and Service and Building and fighting in the Ministry of Yeshua HaMashiach of Nazareth. The Tabernacle of God Almighty is the dwelling place of the divine presence of the Living God among the people bearing the testament of His glory in the burden of the Tabernacle. Moreover The tabernacle is the place of divine visitation, the place of the Divine moving of the presence of God among man, even as was preached saying "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God:" thus the divine purpose of The Tabernacle stands that it facilitate the conversation of divine communion and interaction between GOD and man, even God Almighty and His Redeemed. *IT THEREFORE STANDS THAT THE MESSIANIC TESTAMENT IN HAMASHIACH AND IN THE HOLY GHOST STANDS THE DIVINE TABERNACLE OF GOD ALMIGHTY, EVEN AS EVERY SINGLE SPIRIT AND SOUL OF THE SAINT REDEEMED STANDS A TABERNACLE OF THE SPIRIT OF GOD, AND EVERY ASSEMBLY AND GATHERING OF THE SAINTS IN WORSHIP STANDS THE MANIFEST PLACE AND CONVERSATION OF THE TABERNACLE OF YESHUA HAMASHIACH OF NAZARETH.*

Moreover The Tabernacle is the place of the divine instruction about the hallowed burden of witness in testament to the raising of a hallowed Utopia nation in the covenant of the granted divine testament in heavenly reconciliation by the sacrifice and offering deemed of the divine worthy to the propitiation of iniquity. It therefore stands that In the Messianic Reconciliation, the Tabernacle of God is not a building like that of the former testament, but it is the place of the dwelling and brooding of the Spirit of God, **man is the Tabernacle**. Also, As the Tabernacle was made of the outer court, the holy place that is the inner court and the most holy place that was the place bearing the divine throne and oracle of God, so is man the outer court of the body, the inner court of mind and soul, and the most holy place being his spirit in the which is the dwelling place of God Almighty. Therefore All men in HAMASHIACH are granted a spiritual coming to the heavenly Tabernacle as they stand in the place of the worship of the divine. It stands necessary and significant to pronounce that There is a protocol and order about the comings to the heavenly Tabernacle. Moreover It is written that enter His gates with thanksgiving and His courts with praise, in the spirit thanksgiving is a tangible offering as is praise, an incense offered unto God upon the altar to rise unto his nostrils a sweet fragrance and savorous gift: so in the spirit is the first portion the presentation of thanksgiving to the Angels standing at the gates that you there come through, and the second portion the

presentation of worship that you then there come through the courts into His holy temple. It too stands that Service in the inner court and most holy place of the throne and altar of God in the Heavenly temple is stablished by the priesthood of the Messianic Reconciliation; no manner of otherwise Priesthood is there found. Thus HAMASHIACH is the acceptable sacrifice and offering of the propitiation of iniquity of the Messianic Reconciliation, which sacrifice was stablished upon the cross of the Nazarene Carpenter.

The saying of he Spirit is that "There is a heavenly glory. Lo the invitation: Allow My hallowed dwelling in you, and I will allow your dwelling in My hallowed oracle and through shall be stablished the testimonial manifestation of My glory and power revealed only in My sanctuary, for you are called to stand the sanctum of My being."

TITLE 078: THE HEAVENLY ORDINANCE OF NAME POWER IN THE MINISTRY OF YESHUA HAMASHIACH:

In the spirit realm, name and power stand one in the same - even as the name of the being, and the power of its bearer are in separable - so it was determined and stablished of God Almighty in the divine wisdom of His ancient counsel. Moreover The order and rank of names in all being is determined of God Almighty. It too stood the divine wisdom of God Almighty that any that subjects himself unto the Lordship of any spirit becomes a worthy and noted bearer of the power and nature of that name. Thus God Almighty stablished the Name of 'Yeshua HaMashiach of Nazareth' far above all other names, as was pronounced 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.I 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 all creation both terrestrial and celestial, and all existence spiritual and physical stands subject unto the divine authority of Yeshua HaMashiach of Nazareth. Moreover God Almighty hid His hand and the fullness of His divine supernatural miracle working power in the name of 'Yeshua HaMashiach of Nazareth:' thus it is a Name stablished and granted of GOD Almighty the Omnipotence of Divine Supernatural virtue in faith unto the triggering of feats of Strength that can stand accomplished only by The Hand of God Almighty.

Appertaining The power of the name of Yeshua HaMashiach, even as HAMASHIACH YESHUA preached saying that "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:" it therefore stands that the Name of Yeshua HaMashiach is granted divine authority to stand: The power unto salvation and redemption from all iniquity and coming second death' eternal condemnation is stablished in the Name of Yeshua HaMashiach as was pronounced saying "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;" and "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved;" Secondly The divine supernatural power unto authority over Devils and over all satanic devices and devilish crafts and satanic affliction and demonic possession and devilish oppression; Thirdly The divine supernatural power unto healing from every conversation of sickness and illness and infirmity and disease; Fourthly The power unto divine supernatural SUPERABUNDANT prosperity; fifth The power unto life everlasting: sixth The divine supernatural power unto peace that far surpasses all understanding, even divine peace regardless the conversation and environmental danger and jeopardy at hand; seventh The divine supernatural power unto joy unspeakable and in all things; and it too stands the power unto the fulfilment of every prayer, even as was preached saying that "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. of ye shall ask any thing in my name, I will do it."

The saying of the Spirit is that "It stands a great grief and pain to see many and most, if not all, the children of God and the members of the church of Yeshua HaMashiach die without the full knowledge of the power purchased by the work of the cross and stablish ed unto the name of Yeshua HaMashiach of Nazareth: Receive the wisdom and faith unto the building of the Heavenly Kingdom by the full knowledge and exploitation of the name of YESHUA HAMASHIACH of Nazareth- every blessing and divine virtue you need unto overflow, all the power of God Almighty was encapsulated in that name."

TITLE 079: THE HEAVENLY ORDINANCE OF THE AUTHORITY OF THE THRONE OF GOD REVEALED IN THE MINISTRY OF YESHUA HAMASHIACH:

There stand five thrones of God revealed in the Holy Scriptures:

The First throne stands the conversation saying that: Isaiah 6: "In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lofted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory."

The Second Throne stands the conversation preached saying that Ezekiel 1: "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fofth day of the month, which was the fofth year of king Jehoiachin's captivity, The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And thus was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lofted up from the earth, the wheels were lofted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lofted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lofted up from the earth, the wheels were lofted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on thus side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the

noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. Thus was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

The Third Throne stands the conversation preached saying that: Daniel 7: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The Fourth throne stands the conversation preached saying that: Revelation 4: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne we re four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

The Fifth throne stands the conversation preached saying that: Revelation 20: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire.

Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

THE DIVINE SIGNIFICANCE OF THE THRONE OF GOD ALMIGHTY STANDS THAT:

The throne of God bears the power to the determination of the manifestation of event throughout all the creature, thus there is no manifestation in existence that can stand and endure without the conversation of institution and confirmation from the throne of GOD Almighty because that only by His Throne is manifest every the conversation of existence, even as He God Almighty stands the Sole Creator and Divine Proprietor of all being, thus are all things subject to His Throne. Moreover The throne of God Almighty stands the Chief authority about all and every the order and instruction of the Heavenly Kingdom, even as God Almighty Alone sits JEHOVAH ADONAI SABAOTH THE SOVEREIGN LORD GOD OF HOSTS Who Alone sits in Divine Majesta and is enthroned unto the determining authority appertaining every facet and conversation and manifestation in the Heavenly Kingdom, even holding divine rule of Majesty unto the determination of and commandeering of every the conversation stablished in accordance with His Will and Divine Directive- so is He served and eternally perpetually worshipped of His Angels. Also, The throne of God bears the authority but the manifestation of the fullness of the power of God Almighty: thus the Throne of God Almighty stands the place and platform of the determination of what is to stand the manifestation of the Gospel and of the divine supernatural power of GOD Almighty appertaining every the conversation of existence, even unto the determination of the divine intervention and unto the Grant and measure of Divine virtue sufficient to establish the breakthrough unto hope's manifestation- thus The Throne of God Almighty stands the determination of The Grant of His Divine Strength unto the application of every the conversation of Divine Virtue in His Heavenly Kingdom. It too stands that The throne of God bears the authority unto the commissioning and commandeering of all the hosts of heaven: even as God Almighty sits THE LORD OF HOSTS, so He Alone bears divine authority unto the Divine Sovereign commissioning of His Heavenly Angelic hosts, and He defines the Divine Order and structure through which His Hosts must work and labour. The throne of God bears the authority unto the pronunciation of divine judgement, even as all creation is subject to his Divine throne, and so by His Throne shall God Almighty stablish and pronounce His Divine Judgement appertaining every the conversation of existence, determining the eternal conditions that all creation shall be made subject to, whether unto life eternal or unto perdition and eternal condemnation. Moreover The throne of God Almighty stands the point of the union of the first and second heaven unto Conversations of translation therein by way of Divine commissioning: thus the first Heaven of The Saints of GOD Almighty and the second Heaven of The Angels of God Almighty stands United and bound by His Divine Throne.

The saying of the Spirit is that "Let it be known that the worship of new creature in HAMASHIACH man's spirit stands a throne of God Almighty upon the which throne God sits unto the judgement against all the adversaries and conflicting matters, even unto a victory born of Angelic Activity. Only the Song of the LORD bears the divine throne capacity to stablish and reveal the full goodness and power of God Almighty in the demonstration of His love and favour unto His called, chosen, elected and Redeemed unto the testimony of life everlasting instituted in pilgrimage and perpetuated in divine paradisia."

TITLE 080: THE HEAVENLY ORDINANCE OF THE STANDARDS AND DIVINE STATUTORIAL PRECEPTS OF DEEPER WORSHIP IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced saying "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the hou se, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, S on of man, hast thou seen thus? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Enge di even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on thus side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine:" so there stand four depths of exaltation in worship, even Celebratory Praise, Higher Praise, Deeper Worship, and Prophetic Impartational Worship:

Deeper worship stands a conversation of reciprocal communion with the Holy, even the conversation of the Depth of the Divine's heart and the depth of man's even as was pronounced saying "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the LORD will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life:" and "And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Deeper worship too stands the offering of honor and reverence born and sourced of the Divine Nature, as was pronounced of HAMASHIACH saying "of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Beyod Deeper worship stands the conversation of Prophetic Impartational Worship, where in the Song of The LORD is stablished the blessing and granting of gift, anointing and power by the resonance of the prophetic voice in the divine unctioning of the Spirit, even as was preached of the

Spirit through the conversation of the prophet Elisha saying "But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make thus valley full of ditches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And thus is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones:" even as the prophetic anointing was triggered by the conversation of worship in the Song of The LORD.

The saying of the Spirit is that "Let each the child of God develop great strength about both personal standing and offering's standing in the Song of the Lord, for it is there that there is granted divine exhortation, edification and comfort unto the strength of the manifestation of the power and glory of God Almighty through His temple the Saint: it is by Prophetic Impartational worship that a door is opened between the heavenly throne and the earth through which door God moves unto the manifestation of His divine working: man the worshipper is that door."

TITLE 081: THE HEAVENLY ORDINANCE OF THE POWER OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

Appertaining the twelve Precepts of the Divine Supernatural Miracle Working Power of God Almighty: Firstly, All other powers in existence united cannot match even the smallest possible fragment of the power of the Divine Nature. Secondly, The power of God Almighty bears a divine excellency above all other powers demonstrate (Moishe vs Egypt's magicians); Third, of himself Satan has no power, the power of demonic works stands but a combination of crafts to stablish a power seeming; Fourthly, The simplicity and purity of the power of God Almighty is that it is yes and Amen in HAMASHIACH YESHUA; Fifth, The power of God Almighty is perfect without chance of failure; Sixth, The power of God Almighty is sustainable even unto the end; Seventh, The power of God literally is faith, even His Divine Nature; Eighth, manifestation of the divine power is birthed of worship; Ninth, The manifestation of the divine power is too birthed of the revelation of the corresponding of the divine nature unto the hopes accomplishment and translation unto manifestation; Tenth, The manifestation of Divine Power is birthed of the will of God; Eleventh, The Word of God is the creative power of God Almighty and Twelfth, The Spirit of God is the Miracle working power of God Almighty.

Appertaining The Divine Natures unto Divine Power's Manifestation, God Almighty is *JEHOVAH JIREH- THE GOD OF ETERNAL EXCESSIVE SUPERNATURAL PERPETUALLY OVERFLOWING PROVISION FAR BEYOND ALL CREATION'S IMAGINATION; JEHOVAH SHAMMAH- THE GOD FAITHFUL TO BE THERE ALWAY WITH HIS REDEEMED THROUGHOUT EVERY THEIR CONVERSATION OF PILGRIMAGE.; JEHOVAH RA- THE GOD FAITHFUL TO SHEPHERD HIS PEOPLE AND KEEP THEM IN DIVINE COVER.; JEHOVAH EL-OHIM- THE GOD OF DIVINE SUPERNATURAL CREATIVE POWER MANIFEST IN THE LIVES OF HIS PILGRIMS; JEHOVAH ELSHADAI- THE GOD WHO EVIDENCES HIMSELF TO BE ABOVE ALL POWERS OF THE TESTIMONIAL REDEMPTION OF HIS PEOPLE BY DIVINE INTERVENTION.; JEHOVAH TSIDKENU- THE GOD FROM WHOM COMES EVERY THE CONVERSATION OF ORDER IN RIGHTEOUSNESS THROUGHOUT EACH THE LIVELIHOOD OF HIS REDEEMED; JEHOVAH RAPHAH- THE GOD FAITHFUL TO STABLISH HIS HEALING VIRTUE IN THE LIVES OF HIS CALLED; JEHOVAH SHALOM- THE GOD FAITHFUL TO STABLISH A PEACE FAR BEYOND ALL UNDERSTANDING, EVEN IN THE LIVES OF HIS PILGRIMS IN TIME OF THEIR GREATEST ADVERSITY AND SUFFERING OF GREATLY PAINFUL AFFLICTION; JEHOVAH ELGOMER- THE GOD FAITHFUL TO STABLISH A DIVINE PERFORMANCE BIRN ONLY OF THE CONVERSATION OF HIS DIVINE POWER UNTO THE PILGRIM'S TESTIMONY; JEHOVAH NISSI- THE GOD FAITHFUL TO WAR ON THE BEHALF OF HIS PEOPLE AND STABLISH THE CONVERSATION OF THE PERPETUAL VICTORY COMELY ONLY OF DIVINE WISDOM AND POWERR IN WARFARE; JEHOVAH SABAOTH- THE GOD WHO COMMANDEERS ALL THE HOLY HEAVENLY HOST UNTO THE FURTHERANCE AND ADVANTAGE OF HIS REDEEMED IN THEIR CONVERSATION OF PILGRIMAGE; AND JEHOVAH ELGIBON*

The saying of the Spirit is that "Man was divinely created unto the capacitance of bearing the power of God in Him: moreover man the new creature in HAMASHIACH holds a spirit granted the communion and manifestation of the Divine Nature- wherefore let all the saints in pilgrimage ready themselves unto the manifestation of the Divine Nature, even in the fullness of the power of God Almighty and the exploitation thereof: for now is come the hour of the peak manifestation of the Testimony of Yeshua HaMashiach before Rapture's manifestation."

TITLE 082: THE HEAVENLY ORDINANCE OF THE ORDER OF THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced saying "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in HAMASHIACH, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good:" and "Now ye are the body of HAMASHIACH, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues:" and "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:" so thus stands the order of the ministry of Yeshua HaMashiach.

It thus stands that The Apostle and Prophet, called to the pioneering of the work, that he stand the father of the work and its every minister and child of God therein: the Apostle too has right to stablish the ordinations of the Prophet and Teacher, the Evangelist, the Pastor and Teacher, and the Teacher. It is only the Apostle who can singlehandedly ordain an Apostle and Prophet. The Apostle too stands called to the every assembly of his Apostleship and the order of their every ordinance of ministry, worship and service. The Prophet and Teacher stands too called to the fatherhood of the ministers and assemblies under his prophetic voice and mantle. He too bears the right to the ordination of the Prophet and Teacher, of the Evangelist and of the Pastor and Teacher, and of the Teacher. But the ordination of the Apostle and Prophet by the prophetic mantle can only be stablished by the presbytery of the Prophets and Teacher together with the Holy Ghost. The Evangelist stands to gospel's publishing with the right to the ordination of elders and deacons in

service unto ministry. The Pastor and Teacher stands to the assembly's shepherding in every conversation: with right unto the ordination of Teachers, elders and deacons: only the bishop or the presbytery together with the Spirit, bears right unto the ordination of the Pastor and Teacher. The Teacher stands to stablish divine doctrine in the people of God, ordaining only elders and deacons: the presbytery of Teachers can also ordain the Pastor and Teacher.

The saying of the Spirit is that "Let every the labour and ordination of the minister unto contextual application of gifting and function be stablished by grace unto title's proof: the true ordination only serves as a confirmatory appointment of already present grace, where by the body of HAMASHIACH and by the Spirit is stablished divine authority unto place of labour in the ministry of Yeshua HaMashiach. However accomplishment of purpose and ordination is stablished only by the grace of God Almighty- let it be known that both gifting and function, being so proven in capacity, precede both ordination and honour about the conversation of calling."

TITLE 083: THE HEAVENLY ORDINANCE OF THE PRICE OF THE HEAVENLY CALLING IN THE MINISTRY OF YESHUA HAMASHIACH:

The revelation and the reception of the Lordship of Yeshua HaMashiach stands the conversation of stablishing unto God Almighty every aspect of life and livelihood, that all conversations of utterance, labour and going be stablished unto the honour of God and be the obedience of His every divine directive about every the ordinance of the life in divine calling. Thus the ministry stands the conversation of the Reception of a personally customized burden of a unique cross, even as HAMASHIACH YESHUA spoke saying "Come unto me, all ye that labour and are heavy laden, and I will give you rest.Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.For my yoke is easy, and my burden is light:" and "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, of he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in thus adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels:" so stands every the Saint called unto the burden of the Testimony of Yeshua HaMashiach (which burden is lighter than Satan's deception unto soul's eternal condemnation), that in the burden of His cross the pilgrims stand to the world the literal representation of the HAMASHIACH of God affected to stablish to all the generations of man's seed salvation eternal, even as the order of every man in his conversation of livelihood stands the seed unto his eternal reward.

Moreover Mammon laboured for unto gospel's furtherance and House of God's building, even as it stands the eternal wisdom of God Almighty that he not called and granted pulpit's preaching too receive reward about the same's conversation by the building of the same pulpit, where by his earned monetary income can a man stablish eternal reward by sowing the monetary seed unto the furtherance of the preaching of the gospel, and together with the preacher will he receive the same reward about all the souls born of the pulpit, even in correspondence with the nature and quality of the seed sown according to his ability. It too stands that there is the necessity of Talent and unique giftings exploitation unto gospel's furtherance and House of God's building: where every man presents his gifting unto the service and the altars of the house of God, from preaching to leading worship in the song of the LORD, to ushering, to church decor, to ushering, to sweeping and even to the cleaning of toilets- every such conversation stands both a calling of divine labour in pilgrimage and a seed of investment unto eternal reward born of the Divine's glory in life everlasting. Foundational to effective ministry is Prayer: diligence about the seeking of the face of God Almighty and about the stronghold born of divine fellowship with the same, unto the wisdom and exploitation of every opportunity by the eye, understanding and miracle working power of God Almighty, that the Eternal Father be glorified by the same's conversation. Another necessity unto effective ministry is Worship: even as each child of God stands called to ensure that His every conversation of act and utterance is born of the will of the Eternal Father, and that by every the testimony of grace, God Almighty is glorified by the same' publishing.

True ministry too prospers through the conversation o Strength in the knowledge of the Holy Scriptures: where relevant faith is born only of the accordance of the revelation grasped in the

engaging of the Holy Scriptures, even as by the knowledge of the wisdom, ways and nature of God Almighty till the demonstration of the same in His eternal power. Moreover effective ministry demands Strength in the knowledge of the voice of God Almighty, as by the Voice of God Almighty is manifest the creative power of God Almighty, unto the testimonies born only of the Divine's capacity. But in all conversations unto perfect ministry, there is the need of Perfect obedience in the leadership and divine instruction of the Holy Ghost, even as was pronounced saying "For as many as are led by the Spirit of God, they are the sons of God:" and The Spirit of God Himself spoke saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."

The saying of the Spirit is that "The price to the reception and stablishment and full manifestation of the Heavenly Calling stands much cheaper than the price unto eternal condemnation's purchase: The conversation of the price of saintship is purchased by corresponding price - not of mammon or earthly treasure, even as God stands the Proprietor of the earth, its fullness and every treasure; the price of saintship therefore stands Worship in obedience and excellent devotion of self beyond His instruction, even from soul's depth and heart's strongest sincerity. Let the Saint arise to pay the price by grace."

TITLE 084: THE HEAVENLY ORDINANCE OF THE PURPOSE OF THE MINISTRY OF YESHUA HAMASHIACH:

Appertaining The dimension of ministry's purpose to the repentant sinner: Ministry stands purposed to establish Salvation and righteousness, that even as HAMASHIACH suffered the death of the cross in his place, the sinner receive the forgiveness of all his sin and iniquity before God Almighty even in the reception of the redemptive power of Calvary and in submission unto the Lordship of Yeshua HaMashiach. Ministry too stands purposed to establish Healing: that the sinner receive victory over all he infirmities in his body, even as HAMASHIACH was whipped and scourged unto the stablishment of the full healing virtue of JEHOVAH RAPHAH too encapsulated in the name of Yeshua HaMashiach. Ministry too stands purposed to establish Prosperity: so HAMASHIACH bore in His Messianic Passion the crown of thorns, that pligrims be delivered from the affliction of poverty's curse unto the knowledge of the divine supernaturally overflowing prosperity that can be wrought only of JEHOVAH JIREH. Ministry too stands purposed to establish Deliverance from demonic oppression unto power over Devils, even as because of the redemptive work of Calvary did God Almighty stablish the name of Yeshua HaMashiach far above all names, even to the expulsion and binding of all demons and devilish Activity. Ministry too stands purposed to establish life eternal stablished in steadship of first resurrection, where all the LORD's righteous shall be resurrected and translated unto bodily forms of divine eternal glory, even unto the communion of the eternal presence of God stablished in the knowledge of the Face of God Almighty. Ministry too stands purposed to establish Joy: as HAMASHIACH came to stablish in the heart of man an inexplicable joy eternal regardless the adversities and affliction st hand. Ministry too stands purposed to establish Peace: so HAMASHIACH Himself spoke saying "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid:" s o by Him Messias The Prince of Peace is stablished the fullness of the Peace of JEHOVAH SHALOM. *MINISTRY THUS STANDS DIVINELY PURPOSED UNTO THE TESTIMONIAL MANIFESTATION OF THE LOVE OF GOD ALMIGHTY THROUGH THE CONVERSATIONS OF HIS DIVINE REDEMPTIVE GOONESS*.

Appertaining The dimension of ministry's purpose to the child of God: it stands that there must be facilitated The doctrine of preservation till the day of HAMASHIACH, that their each his sainsthip endure even unto the translation unto divine glory be made manifest without failure or death in the Way of Holiness. Also the conversation of Order of worship, that every man bear a conversation of perpetual honour acceptable before God Almighty. Also the conversation of Order of witness, that the saints stand diligent and faithful about the publishing of the Testimony of Yeshua HaMashiach and about labour to the furtherance of the gospel of Yeshua HaMashiach. Also the conversation of Order of power, that they bear not a form of godliness yet denying the power thereof. Also the conversation of Order of Holy livelihood in way of holiness' prosperity, faithfully revealing to the world the full power of the salvation and grace in the Testimony of Yeshua HaMashiach. Also the conversation of Divine Cover and safe-guard stablished of the Hand of God Almighty and of the blood of Yeshua HaMashiach, as was pronounced 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 ten 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." Also the conversation of Diligent shepherding and discipleship till they too can recreate themselves in the people given to them of God Almighty.

Appertaining The dimension of ministry's purpose to the unrepentant sinners: The hearing of the gospel that in judgement day they stand without excuse, as was pronounced of HAMASHIACH saying " of the world hate you, ye know that it hated me before it hated you. of ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. of they have persecuted me, they will also persecute you; of they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. of I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. of I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But thus cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Moeover The practice and demonstration of irrefutable divine power that though they bear hardness of heart, they remain without excuse, even as was exemplified of Moishe unto Pharaoh and all Egypt in the power of God Almighty. Also, Divine wisdom that stands irrefutable regardless the opposing debate as was exemplified of Stephen saying "And they were not able to resist the wisdom and the spirit by which he spake."

The saying of the Spirit is that "The purpose of the ministry of YESHUA is labour unto the harvest of all, and service to the redemption of each the soul of the sons of man, that each soul endure in righteousness and prosper in the Way of Holiness birthed in pilgrimage even unto Eternal Glory's translation granted the faithful saints in the day of Yeshua HaMashiach. But above all things was the ministry of HAMASHIACH stablished to the restoration of communion between God Almighty and each the spirit of His Redeemed by divine unctioning in the Holy Ghost stablished through the divine fellowship of the Messianic Reconciliation: Let all the Redeemed arise to strength in God born of the effective labour of the ministry of Yeshua HaMashiach."

TITLE 085: THE HEAVENLY ORDINANCE OF THE PRICE OF THE MINISTRY OF YESHUA HAMASHIACH:

Ministry demands the conversation of Full Devotion of person: as was exemplified of the Apostle Paul who completely lived for the sake of the gospel of Yeshua HaMashiach and for the sake of the preaching of the cross to the extent that he had no determinate place of rest or habitation but moved from city to city with the faith that he would find a dwelling place for gospel's sake, he too gladly offered his life even to stand a prisoner for HAMASHIACH's sake and died for the gospel- this is the standard of the called's devotion unto service. Ministry demands the conversation of Devotion of family (both marriage and parenthood): where every the individual both spouse and child in the minister's house stand called to the burden of the ministry and the standards order pronounced in the Divine's expectation, them becoming the picture of the fullness of the faith's wisdom, order and power in every their conversations of livelihood. Ministry demands the conversation of Devotion of possession and property: where the minister stands called the capacity of even selling his every item and property fur ministry's sake, esteeming the calling to ministry of a graver importance than his treasury and possessions' acquisitions in ministry. Ministry demands the conversation of Devotion of people under leadership's tutelage: where the servant of God must raise a people strong in the ministry that they too stands fellow servants bearing a capacity greater than that of his, and must not at all bear any grief when they are taken from him unto the places and journey's of their callings. Ministry demands the conversation of Devotion of time: the minister must alway stand free to serve and minister to the people of God at all and any the time- regardless what stood his plan, so must he alway avail himself to the will of God about the serving of the people of God. Ministry demands the conversation of Devotion of whole life: true ministry bears no retirement nor expiration of calling save it be graves hold or HAMASHIACH's coming- true ministry means continuation of service in grace and calling regardless the minister's age- it is a covenant of heavenly service stronger than marital union and endures even after death and through the grave. Ministry demands the conversation of Faithfulness in the perpetual seeking of the face of God in prayer: as was pronounced saying "Glory ye in his holy name: let the heart of them rejoice that seek the LORD. Seek the LORD and his strength, seek his face continually:" so stands the ministry called to ensure that every the conversation of his ministry and service is born of both worship and of the perpetual Jealous seeking of the face and glory of God Almighty.

Ministry demands the conversation of Faithfulness in the stablishing of perpetual worship- even as the minister stands called to ensure that both his every labour and the testimony thereof stands unto the glorification of God Almighty, with no exception about the order of his labour and livelihood, worship being the foundation of his being and every action and labour. Ministry demands the conversation of Faithfulness in ministering in the lives of the people of God at all and any time, even as every the individual person stands the one to whom the minister was called, ordained, commissioned and sent of God Almighty. Ministry demands the conversation of Faithfulness in preaching the true word of God both in and out of season in heavenly standards of Scriptural revelation- as was pronounced saying "If any man speak, let him speak as the oracles of God; of any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Yeshua HaMashiach, to whom be praise and dominion for ever and ever:" so must the minister's revelation and doctrine be the standard of understanding excelling that of heaven's angels, yet it must be simply and well communicated that even the child leave with strong understanding: so a conversation simple without being simplistic. Ministry demands the conversation of Faithfulness unto ministry corresponding to heavenly standards- where the minister's conversation bears the grace, wisdom and power comely only of the Heavenly Kingdom,

even to the working of divine signs, miracles and wonders. Ministry demands the conversation of The presentation of all glory faithfully unto the Eternal Father by Testimony's pronunciation in the Name of Yeshua HaMashiach: even as thus stands the order of worship expected of God Almighty.

The saying of the Spirit is that "Let all the called vessels stand fully ware of their calling' price even before the conversation of any commitment or labour in ministry: because that the covenant of ministry is an eternal covenant, and the communion of service is HAMASHIACH stead stands eternal: both to either great reward in judgement or to greater condemnation in full wrath born of unfaithfulness about calling' burden. Let the ministry labour only being called, for any that seeks to labour without grace is damned before his beginning."

TITLE 086: THE HEAVENLY ORDINANCE OF MONEY IN THE MINISTRY OF YESHUA HAMASHIACH:

The power of the offering unto both gospel's furtherance and house's stablishment and building: as was revealed of the Spirit saying "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And thus is the offering which ye shall take of the gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them:" and "And Moses spake unto all the congregation of the children of Israel, saying, Thus is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, The ark, and the staves thereof, with the mercy seat, and the vail of the covering, The table, and his staves, and all his vessels, and the shewbread, The candlestick also for the light, and his furnoture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, The pins of the tabernacle, and the pins of the court, and their cords, The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense; The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses" and "And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

And "And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

Moreover I will establish his kingdom for ever, of he be constant to do my commandments and my judgments, as at thus day. Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess thus good land, and leave it for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: of thou seek him, he will be found of thee; but of thou forsake him, he will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlesti ck, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD. All thus, said David, the LORD made me understand in writing by his hand upon me, even all the works of thus pattern. And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment;" and "Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not

for man, but for the LORD God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artoficers. And who then is willing to consecrate his service thus day unto the LORD? Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonote. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever."

Like fire is good when well contained in use to stablish heat for warmth, cooking and light, but when unconfined can be disastrous and burn all things - so money stands greatly useful in its contextual appropriation of building the House of God, but if it's bearer esteems it great treasure unto idolatry and sacrilege, he is consumed of the same, as was pronounced saying "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, Thus will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, thus night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God;" and "but money answereth all things;" and "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?And he said unto him, Why callest thou me good? there is none good but one, that is, God: but of thou wilt enter into life, keep the commandments. He saith unto him, Which? YESHUA said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?YESHUA said unto him, of thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said YESHUA unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But YESHUA beheld them, and said unto them, With men this is impossible; but with God all things are possible:"

Money perishes with earthly conversations, but money sown to gospel's furtherance and divine house's building stands seed unto eternal reward, as was pronounced saying "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.For whosoever will save h is life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, of he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" More over Money must be only a servant and not a master, as was pronounced saying "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

The saying of the Spirit is that "Earthly treasure stood of God purposed unto man's dominion hold in worship, that it be subject to his majesty and not he the servant of mammon: yet it has become great among man's gods, even to the determination of His labour and thought, so even most the children of God die without knowledge about the divine's ordinations of their purpose, in that mammon bears the power to pronounce all the order of their life, even to the snare of ignorance of personal divine calling. It nonetheless remains that I AM raising a generation free of mammon's snares and strong to worship all the day, ministering with the freedom of daily arising to journeys pronounced to the of My instruction in morning's moment. Let the saints of God seek the Divin e Will above their conversations of sustenance and above pursuits of earthly treasure, the same faithful in this conversation shall know the reception of mammon's abundance sourced of the hand of God: even as their pursuit is to stablish only worship in serving God and seeking only His face."

TITLE 087: THE HEAVENLY ORDINANCE OF THE SHEPHERD'S HEART IN THE MINISTRY OF YESHUA HAMASHIACH:

Regardless the office in the ministry of Yeshua HaMashiach, the shepherd's heart stands foundational, as was pronounced saying "from thence is the shepherd, the stone of Israel." Moreover The greatest example of Shepherd-hood is God Almighty (psalms 23:1-6) as was pronounced saying "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." Also, The heart of HAMASHIACH is the heart of the shepherd (john 10),even as He Himself testified of the HAMASHIACH of a God saying "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. Thus parable spake YESHUA unto them: but they understood not what things they were which he spake unto them. 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. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of thus fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

HAMASHIACH is the fulfilment of shepherdhood: (Isaiah 53), even as God Almighty pronounced through His servant the prophet Isaiah saying "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave

with the wicked, and with the rich in his death; because he had done no violence, ne ither 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 justofy 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."

God is greatly jealous of His flock (Jeremiah 23:1-4): even as He pronounced saying "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: be hold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will se t up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD." Moreover, The ministry of HAMASHIACH stands a conversation of shepherd-hood, as HAMASHIACH Himself spoke with Peter saying "This 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." But it stands chief hat The Holy Ghost is the shepherd of the latter House, even as He spoke saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."

The saying of the Spirit is that "Even as all the saints of HAMASHIACH stand called to stablish the witness and testimony of Yeshua HaMashiach unto the harvest of souls, so let each too develop the heart and wisdom of the Shepherd unto the keeping of the same souls harvested: For now is come the time that all stand with pastoral grace, even as there shall be an explosion unto harvest they will demand exceedingly more shepherd's than there are ministers of HAMASHIACH. It is by shepherd-hood that a soul is preserved and equipped in divine grooming till the day of Yeshua HaMashiach."

TITLE 088: THE HEAVENLY ORDINANCE OF THE GIFTINGS OF GOD UNTO MINISTRY'S ACCOMPLISHMENT IN THE MINISTRY OF YESHUA HAMASHIACH:

NB: Ministry Giftings of grace and office:

As was pronounced saying "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:"

It thus stands definitive appertaining Apostleship- the divine institution of great an assembly from all nations bearing one vision and Testimony in the bond of the Spirit. Appertaining Prophecy - the divine pronunciation of the message of God Almighty in the divine; conversation of the inspiration drawn from the Spirit of God Almighty; Appertaining Evangelism- the calling to the full publishing of the good-news of Yeshua HaMashiach in the ministry of the wisdom and power of the Holy Ghost stablished and practiced in the name of Yeshua HaMashiach; Appertaining the Pastorate - the shepherding and leading of the people of God in the grace and doctrine of God Almighty till the sheep's victory throughout all pilgrimage's every conversation; Appertaining Teaching- the raising of the people of God unto the wisdom of every and each the ways of holiness and the doctrine unto acceptable perpetual worship.

Giftings of the Spirit unto divine practice:

As was pronounced saying "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth YESHUA accursed: and that no man can say that YESHUA is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being

many, are one body: so also is HAMASHIACH:" so these stand the main giftings of the Spirit: It thus stands definitive that appertaining Prophecy- the revelation and message pronouncing and revealing the future: Appertaining the Word of Wisdom- the divine revelation unto the exploitation of the future's opportunities, that the exploiter profit and prosper in divine unctioning; the Word of Knowledge- the perfect revelation unto the utterance and pronunciation of past events not from experience or having been told of another, but the word born of the utterance of the Spirit in divine unction. Appertaining Discernment of spirits- the grace and wisdom to distinguish from whence the conversation was sourced, whether of the Holy Ghost or of Satan and His Devils and dealing with it in divine authority. Appertaining Interpretation of tongues- the grace to pronounce what the utterance of the Spirit to the Eternal Father, unto divine exhortation, edification and comfort of the hearers of the interpretation of the utterance of the prayer of the Spirit. Appertaining Speech in other tongues- the divine utterance (in the language of God Almighty) of prayer by the Spirit unto God Almighty in words and in a language that cannot be known or understood save by the Spirit of God. Appertaining Workings of miracles- divine supernatural power's activity unto the inexplicable manifestation of the works that can only be wrought in the standard of the power of God Almighty; Appertaining Giftings of Healings: the divine supernatural virtue manifest through the healing and deliverance from every infirmity and sickness; Appertaining Faith: the divine supernatural conviction and persuasion unto the standing of a great work of God Almighty (God-Sized Miracle Virtue Reality).

<u>Divine GIftings Appertaining Miracle Working Testimonial Power:</u>

As was pronounced saying "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give:" and "Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The LORD executeth righteousness and judgment for all that are oppressed:" thus these stand the four main conversations of divine supernatural healing virtue: even the Healing of the sick, the Cleansing of lepers, Raising of the dead and the Casting out of devils

The saying of the Spirit is that "My coming, unto the unstoppable , irresistible and irrefutable manifestation of the will of God Almighty, is that through man My called and divinely elect shall I reveal the beauty, power and terror of The Holiness of The Most High God: for I have for Myself chosen, separated, consecrated, sanctified, elected and commissioned vessels unto the fullness of My indwelling- they shall be seen ministering in the standards of the light of heavenly glory in angelic countenance. It shall be a terror stronger than that manifest in the day of Moses."

TITLE 089: THE HEAVENLY ORDINANCE OF THE KEYS OF THE KINGDOM IN THE MINISTRY OF YESHUA HAMASHIACH:

The stablishment of the power unto the exploitation of the Key of the Heavenly Kingdom is sourced of the revelation of the Person, Nature and Power of Yeshua HaMashiach in the wisdom of The Holy Ghost: even as was pronounced saying "When YESHUA came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HAMASHIACH, the Son of the living God. And YESHUA answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon thus rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Also, The Key of the Kingdom stands the power unto the influential determination of the Heavenly Court's decree again as was pronounced saying "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Appertaining the Types of Keys of The Heavenly Kingdom: Prayer and Intercession with fastings: the power of fasting with prayer stands self affliction in worship till the moving of God Almighty Who strongly Honours this conversation; The faith born of Holy Scripture, even as by the scripture is stablished the wisdom and knowledge to the exploitation of the ability and faithfulness of God Almighty till testimonial manifestation. Secondly The faith born of the Word preached, even as by the word preached does the believer receive revelation to hope's strength in the engaging with God Almighty; Third The offering and tithe, which stand the opportunity to heaven's opening and dispensation of wealth till it be held in excessive abundance; Fourth, The special seed: which seed down and offering presented stablishes the harvest born of the hope and faith having moved the sower; Fifth, The speech and plead unto the working of The Blood of The Lamb, even as the blood of the Lamb bears conversation of divine power about cleansing and cover in Divine Messianic Safe-Guard Protection; Sixth The work of the Church in divine unity, even as one people united in the bind of the Spirit bear no limitation about their potential unto testimonial accomplishments; Seventh The prayer of agreement, which bears a divine strength in that it is the conversation of 'united faiths unto one great fsith.' Eighth, Worship and the Exaltative Praise of God Almighty, even as God Almighty is moved with great compassion unto the stablishing of divine favour to him bearing honour in accordance with His Divine expectation.

Moreover Ninth, The Testimony of the working of God, even as the pronunciation and sharing of the witness about the working of God Almighty stands a strong conversation of worship by stablishing Him His due honour, and so is He moved to further reveal His goodness in that life honouring Him. Tenth, Perfect diligence in all labours, ensuring that in full faith and in full skill is one faithful in the working of the divine's will: this is a worship that God honours, as was exemplified of Abel.; Eleven, The Name of Yeshua HaMashiach- which name carries the full strength of the hand of God Almighty.; Twelfth, The labour of Agape Love: even as love stands the reflection of the divine nature, so God Almighty always honours Agape's labours.; Thirteenth, Labour in perfect obedience and Zealous righteousness always births a blessing of God Almighty, as was exemplified of Jehu the son of Nimshi

whose Zealous labour unto righteousness stablished the throne unto the fourth gene ration of his seed by the hand of God Almighty; Fourteenth, Wisdom and knowledge of the Holy, as was pronounced that "but the people that do know their God shall be strong, and do exploits."Fifteenth, Communion with God Almighty- as by friendship with God is birthed the power of God, as was exemplified by Enoch who was divinely translated unto heavenly glory without taste of death, or of Abraham who received a child through his seed's conception in an old barren woman, because of the hand of God. Sixteenth, The presence of God always births the power of God unto excessive testimonies of the full goodness and blessing of God. Seventeenth, Grace: the unmerited supernatural divine favour and empowerment to the accomplishment of the works whose standard can only be achieved by the hand of God Almighty; Eighteenth The divine anointing in calling and purpose always releases the glory of God Almighty in the testimonial workings of Divine Grace and Power.

The saying of the Spirit is that "Let the believer and servant of God and HAMASHIACH arise to the full exploitation of the wisdom and power of the Heavenly Key in all observation of righteousness and salvation conduct and protocol, even unto the manifestation of the will of God. There shall be great reward stablished to him faithful and great in the labour and exploitation of the Key Heavenly Kingdom."

TITLE 090: THE HEAVENLY ORDINANCE OF FRUITFULNESS IN THE MINISTRY OF YESHUA HAMASHIACH:

Both the type and nature of the tree determines both the type and quality of the fruit- divine fruitfulness is born of the communion of the divine nature: as was pronounced saying "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of tHostles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity:" so does the spirit from whence the conversation is sourced stablish the fruit, the fruit being the determine evidence about the ministry's source - and so fruit stands the standard about the divine's judgement of ministry's labours.

Also, True fruit in the ministry of HAMASHIACH is born only of the labour in Yeshua HaMashiach (John 15:1-7): as was pronounced saying " I am the true vine, and my Father is the Husbandman.Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. of a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. of ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you:" so in HAMASHIACH is manifest the conversation of fruitfulness till every the petition be granted because of faithfulness about fruitfulness. Fruitfulness is the divine expectation by which God Almighty The Eternal Father is glorified (john 15:8): even as was pronounced saying "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." It too stands that Fruitfulness is a Messianic Ordination (John 15:16): "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you:" so by fruitfulness is stablished the grace to the answering of every prayer and petition presented; fruitfulness is the key to manifestive prayer.

The saying of the Spirit is that "Fruitfulness stands the chief divine signatory authenticity of the minister called, elected in hallowed commission to ministry by God Almighty: even as in fruitfulness there stands no deception, so let all labourers examine themselves, and all the children of God discern between the true and the false by their fruit. The true fruit of ministry born of labour in Divine nature bears the capacity of eternal memorial, even to a voice that shall strongly echo and resound in the paradise of God Almighty throughout all eternity. The greatest mark and chief fruit of divine ministry is Agape love proven by the minister's sacrifice unto his labour's accomplishment for his sheep's prosperity: the one by the one."

TITLE 091: THE HEAVENLY ORDINANCE OF THE MINISTRY OF THE HOLY GHOST IN THE MINISTRY OF YESHUA HAMASHIACH:

The Holy Ghost stands One of the Holy Persons of The Triune YAHWEH ADONAI DEITY; HE IS NOT A FORCE BUT A PERSON. It too stands that The order of first the Father's ministry, then HAMASHIACH the Word's ministry, and since Pentecost the Spirit's ministry Who IS GOD among man and earth: It stood the divine order of His wisdom that through man's History, God would first reveal Himself through the Person of The Eternal Father- even in the conversation of the Leviticus Priesthood and through the testimony of Israel in the conversation of worship by perpetual sacrifice; God then revealed Himself through the Person of the Word of God and the Son of God - Yeshua HaMashiach Who wrought great miraculous Activity and in three years and in three days did He revolutionize History by His Ministry and Messianic Passion, to the extent that time past and future is measured from His coming; God now revealed Himself through the Person of the Holy Ghost. Also, Impartation of the giftings and Word of God by divine unction - as was pronounced saying "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth YESHUA accursed: and that no man can say that YESHUA is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will:" so it is the Holy Ghost Who determined the full order and every activity of the church and every divine gifting and virtue unto divine will's accomplishment: without the Holy Ghost the assembly holds no conversation of God.

Thus The Holy Ghost stands the: Counsellor: the Spirit stands the source of divine wisdom unto the believer but stablishes no imposition about obedience thereto, so He counsels and grants choice to hearken unto His divine conversation; Comforter: as was pronounced saying "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance:" so is the Spirit one Who comforts the believer to know that with him is the very presence of God Almighty, that there be no grief about the absence of the presence of God; Guide: as was pronounced saying "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come:" so of the Spirit is sourced the only true guidance unto life everlasting; Leader and Shepherd: as was pronounced saying "For as many as are led by the Spirit of God, they are the sons of God:" so it is only of the Holy Ghost that the divine nature of divine Sonship is manifest; Instructor: as He pronounced saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee:" so of the Spirit is sourced the divine instruction unto the manifestation of the exploits born of the power of God Almighty; Teacher: of the Spirit is sourced the doctrine and every the revelation unto the faith and wisdom till the full manifestation of life everlasting born of successful passing through the Way of Holiness; Director: of the Spirit is born the Directive about the assembly's gathering unto the releasing and manifestation of the working and power of God. - so the

Holy Spirit stands the Chief Principle in all Messianic Ecclesiastical Conversation; The Holy Spirit is both HAMASHIACH and Father: there is no separation between the Spirit and The Father and The Word.

Thus Appertaining The ministry of the Holy Ghost: As was pronounced saying "Nevertheless I tell you the truth; It is expedient for you that I go away: for of I go not away, the Comforter will not come unto you; but of I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:" Ministry to reveal to man and all earth his sin and transgression before God Almighty, it is only by the Spirit's divine unctioning that the non-believer is convicted of his son; Ministry to stablish the righteousness and Redeeming power of God Almighty sourced of the cross; Ministry to stablish Divine Judgement: even the full authority stablished of God in the Name of Yeshua HaMashiach of Nazareth over all demonic activity.

The saying of the Spirit is that "In divine authority shall I soon stablish the power of God demonstrate in divine granting to all my called unto salvation: that by this conversation of power emerge the opportunity of harvest of souls- for My coming as the Lord of the Harvest was to deliver man from condemnation and second death's hold. Let those mocked and called foolish, being esteemed weak because of the order of the Way of Holiness: these same unlikely and despised have I chosen unto the pioneering of the greatest power and witness which I shall stablish in open p laces where it is pronounced such activity cannot there be wrought. Let all led in submission of saintship build their faith now, for it shall be a sudden and short work- nonetheless powerful beyond all works known and wrought since creation's foundation."

TITLE 092: THE HEAVENLY ORDINANCE OF BUILDING THE WHOLE BODY OF HAMASHIACH IN THE MINISTRY OF YESHUA HAMASHIACH:

It is neither the purpose nor the will of God Almighty that the body of HAMASHIACH be divided by whatever man's esteemed reasoning unto division (doctrine, race, nationality, tribalism, mammon, deception) Thus The calling of the church of Yeshua HaMashiach of Nazareth is that it be the manifestation of His divine nature and glory, that by this manifestation be stablished the harvest of all souls, and at harvest's conclusion all souls be stablished translation unto the glory of divine nature in the Messianic Kingdom Also, The ministry of HAMASHIACH was instituted in divine purpose unto the body's unity and so perfecting the building of the same body (Ephesians 4), as was pronounced saying "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Moreover it stands that The gifts of the Spirit stand given the not body's perfection (1 Corinthians 12), as was pronounced "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth YESHUA accursed: and that no man can say that YESHUA is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HAMASHIACH. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not

the eye, I am not of the body; is it therefore not of the body? of the whole body were an eye, where were the hearing? of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And of they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of HAMASHIACH, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." ***GOSPEL'S FURTHERANCE WAS PURPOSED TO PRECEDE DOCTRINAL BARRIERS' DIVISIONS*** .

The saying of the Spirit is that "The time is come that the sons of God be manifest unto all the Creature, even by the conversation of the convention of the latter house in Pentecostal Re vival's peak manifestation: wherefore let each the child of God stablish the conversation of His strength unto all the labours of wisdom in Me, for those bearing the submission and obedience to My leadership in saintship and My tutelage of divine Sonship, the same will I stablish one heart to one witness in one power by one Spirit in the Name of One Lord unto the worship and glorification of One God."

TITLE 093: THE HEAVENLY ORDINANCE OF THE MINISTER'S EXPLOITATION OF THE HEAVENLY COURT IN THE MINISTRY OF YESHUA HAMASHIACH:

The minister stands called to influence earth to Heavenly Kingdom's advantage in all labours, as was pronounced saying "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," and "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That of two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them:" so to the minister and his church the ministry is granted authority to the influential determination of heavenly court's procession and resolution about earthly manifestation - which conversation stands only of it be advantageous to the divine's will. Moreover The power of the heavenly court is that in it is stablished the divine's authority both to the determination and approval of that to manifest upon the earth, even as was pronounced saying "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

HAMASHIACH bears authority of Lordship over all heaven the earth unto the Messianic determination of all things to be there manifest, even as He pronounced 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." Also It is not possible to be 'too heavenly minded for any earthly good,' even as all earthly systems of relation and interaction stand a shadow and reflection of heavenly systems of order, even as all conversations of militia, education, governance, economy and finance, literature, police, law and legislature, culture and society - all these first stood in heaven even before God had stablished divine order about the terrestrial realm. Moreover The minister stands called to influence Heavenly determination by intercessory petition and by prophetic declaration in the name of Yeshua HaMashiach of Nazareth. Thus The minister's standing in heavenly court is the name of Yeshua HaMashiach- so in his conversations before God Almighty does God see not the minister but sees HAMASHIACH standing before Him. The minister too stands authorized to the commissioning of angelic hosts in accordance with the divine's will, that they labour unto the conversations of heavenly advantage.

The saying of the Spirit is that "Let each the minister arise unto the wisdom of Heavenly Court's divine institutional modus operandi: and in that wisdom stablish the exploitation and full execution of heaven's order unto earth's colonization in Heavenly Kingdom's advantage to governance: even as man was purposed to stablish the order of Heaven throughout his dominion hold of earthly governance: so is redemption's Song to be stablished to the creature by the tutelage and government of the sons of God directed of the ministers directed of the Spirit."

TITLE 094: THE HEAVENLY ORDINANCE OF DIVERSITIES IN MEASURE OF DIVINE GRACE WARD: HAMASHIACH'S GIFTS IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced that "Even when we were dead in sins, hath quickened us together with HAMASHIACH, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HAMASHIACH YESHUA: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HAMASHIACH YESHUA. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" and "But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:" so it stands the calling of God Almighty upon His Ministers that they labour not of self esteem's regard of strength nor of lustful craving for title of position unto beholder's worship, but that they labour in accordance with the grace that He will reveal to each the minister that He has put upon him: even as grace stands the unmerited divine supernatural empowerment unto the accomplishment of the purpose of God for which purpose the strength was given: in ministry it differs according to calling (being different for two persons even if they share equal ranking in heights of office, even as the divine consideration of grace's granting to the minister stand only about the people to whom he is called) and office of rank (whether it be unto Apostleship or Prophecy or evangelism or pastoring or teaching - so it differs).

As was pronounced that "Seeing then that we have a great high priest, that is passed into the heavens, YESHUA the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need:" so does every moment demand a unique grace unto the conquering and exploitation of the same's war and opportunity, where grace is received in the presentation of self before God Almighty, Him Being the Source of grace eternal unto His Redeemed through Yeshua HaMashiach. Also As was pronounced saying "Not by might, nor by power, but by my spirit, saith the LORD of hosts:" so it is only by the divine's empowerment that man is raised unto the capacity to the divine will's accomplishment, as there is no other power that can too manifest the work born of the glory of God Almighty.

The saying of the Spirit is that "The grace of God Almighty stands more than sufficient for you regardless the adversity and affliction at hand, it is only in the grace of God Almighty that you shall be preserved till purposed accomplishment in pain's endurance: wherefore present yourself before God Almighty, for there stands no grace that works without first being received."

TITLE 095: THE HEAVENLY ORDINANCE OF THE STRENGTH OF THE LOCAL ASSEMBLY IN THE MINISTRY OF YESHUA HAMASHIACH:

The local assembly was divinely purposed to stand Chief about the conversation of its communal activities it surrounding, that the area of the influence of the local assembly bear fully an order and protocol of godliness and righteousness to the reception of the blessing of God Almighty about all its social conversations, even as the blessing of the LORD is stablished only upon the community whose activities stand acceptable in the sight of God- every interaction therein being founded upon the fear of God Almighty, unlike godless societies reserved to the wrath of God Almighty to be consumed by the flame of His divine wrath: as was exemplified in Sodom and Gomorrah's destruction. It too stands that The local assembly, as the church of Yeshua HaMashiach of Nazareth stands the literal representation of the embassy of the Kingdom of God and Lamb's throne - the sight of the local assembly is called and expected of God to stand the pronounciation of the heavenly kingdom to all the world: the standard of the assembly's strength should be derived of the Mastery in the exploitation of the full power of the throne of God and of Lamb's power in faith's translation, as was pronounced saying "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." Moreover it stands that The local assembly stands the representation of the Love of God: revealing the same standard of love exemplified of God Almighty in giving His only begotten Son and exemplified of Yeshua HaMashiach of Nazareth in journeying unto the cross- the greatest love that can be stablished of the church is the pronunciation of the gospel, and diligently building the relevant at all costs, that they prosper through the Way of Holiness by divine instruction, so stablishing in them the conversation of endurance till the day of Yeshua HaMashiach.

The local assembly stands in calling to minister the full compassion of God even to the blessing of the widow, orphan, sick, afflicted and poor, as was pronounced saying "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, thus man's religion is vain. Pure religion and undefiled before God and the Father is thus, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It too needs be pronounced that The local assembly is purposed to ensure the pronounciation of the gospel throughout all its areas of influence- all therein must bear knowledge of the doctrine unto salvation, even if they desire it not. Also The local assembly stands to the infiltration of heavenly kingdom's culture of wisdom, power and righteousness throughout the practices of all it surrounding society. Also The local assembly must birth the raising and sending of the servants of HAMASHIACH: as was pronounced saying "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister;" and "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches:" so must the local work arise to mother many assemblies and ministers to the conversation of the building of each the

assembly till it too bears the capacity to mother other churches: thus is the calling of perpetual ecclesiastical motherhood.

The saying of the Spirit is that "Let all the members of the local assembly bear strength unto the full manifestation of all the purchases stablished of the cross of Yeshua HaMashiach of Nazareth: let the local assembly be united unto one voice of testimony and spirit in mind of gospel's furtherance; let the people of God bear great strength about order of witness in submission to their father strong in the voice and divine instruction come of the Holy Ghost- fully manifesting the order of the Spirit in all wisdom and power- glorifying God Almighty in the name of Yeshua HaMashiach."

TITLE 096: THE HEAVENLY ORDINANCE OF DIVERSITIES IN THE GIFTS AND CALLINGS OF GOD AND HIS HAMASHIACH IN THE MINISTRY OF YESHUA HAMASHIACH:

There stands the divine ordination of ancient counsel that every the seed of man stand unto the burden of divine purpose, even the calling to manifest the divine intention that preceded His creation as was pronounced saying "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end:" so is sourced the knowledge of purpose from God Almighty alone Who stood at the ancient counsel's meeting and Who alone created all things bearing the wisdom about the purpose of their existence. Also, The revelation of divine purpose of God Almighty Who Himself alone bears the full wisdom of His divine ancient counsel and so labours accordingly- so of God Almighty is born the wisdom of divine instruction of labour (God bearing the secret wisdom about each the creature's distinct and uniquely specific order of processing unto the full standing of the vessel in correspondence with the calling to the purpose); which purpose is manifest only by way of obedience. Moreover as was pronounced saying "For the gifts and calling of God are without repentance:" so does every the purpose of God's calling upon a life stand faithful to manifest, so long as it be received in faith about His Divine Ability and Faithfulness: as was well exemplified and preached of the Spirit through the life of Joseph, who received the revelation of his purpose in a dream to stand Chief among the sons of Israel, yet he was then sold a slave to the Ishmaelites, and then made a servant in the house of Potiphar and then a prisoner in pharaoh's prison: but in less than twenty-four hours was he turned from a prisoner unto the ordination of governance over Egypt.

Gifting then stands the divine investment of God Almighty in man's heart unto purpose's manifestation and calling' accomplishments pronounced in Divine wisdom and grace before ordination's manifestation, even as the ordination does not stand the source but rather the confirmation of the gifting's strength to divine purpose's fulfilment. It too stands that Gifting was granted to stand exploitation of Divine Image and Nature planted in the new man in HAMASHIACH unto the conversation of dominion hold and influence of all the surrounding unto Heavenly Kingdom's manifestation. As too was pronounced 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 ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in HAMASHIACH, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness:" so by hallowed and divinely perfected unity in the body of HAMASHIACH is stablished the manifestation of the perfect man, where each soul labours in unique gifting portioned him in the knowledge of his calling and so contributes to the collective labour of the church in the Testimony of Yeshua HaMashiach.

As was pronounced saying "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore

I give you to understand, that no man speaking by the Spirit of God calleth YESHUA accursed: and that no man can say that YESHUA is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HAMASHIACH. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? of the whole body were an eye, where were the hearing? of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And of they were all one member, where were the body?

But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of HAMASHIACH, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way:" so in the gifting of the Holy Ghost in correspondence with the divine calling and ordination unto hallowed service in worship is the believer to diligently labour in perfect humility unto the divine's conversation of purpose - granting the believer the place of portion's contribution about collective calling in the preaching of HAMASHIACH and in the full pronunciation of the Testimony of Yeshua HaMashiach in the power of the Holy Ghost.

The saying of the Spirit is that "In the continuous seeking of the faith of God Almighty is stablished the revelation of the divine purpose ordained of Him the Omniscient Most High and the divine giftings thereto purpose's accomplishment. Divine treasury shall be granted only unto those faithful to labour unto gospel's furtherance and unto heavenly kingdom's advantage of manifestation born of the labourer's exploitation about the burdens and ordinances of divine gifting."

TITLE 097: THE HEAVENLY ORDINANCE OF THE FACE AND FRAGRANCE OF HAMASHIACH IN THE MINISTRY OF YESHUA HAMASHIACH:

Every aspect of both the church and its every the believer stands the representation of HAMASHIACH YESHUA, even as of God Almighty was to the church and each believer stablished the calling to stand the testimony of Yeshua HaMashiach, that all their conversations be the preaching of the divine nature granted at salvation's reception by submission unto the Lordship of Yeshua HaMashiach of Nazareth: in the fullness of His Wisdom and Power. Appertaining The conversations of The Believer's Representation of the Messianic Reconciliation: Representation of the salvation and righteousness of HAMASHIACH in redemption from all iniquity and blemish' conversation: by the believer's every conversation of livelihood must be stablished the full testimony of divine redemption of deliverance and authority unto an irrefutable order righteousness in open sight regardless the affliction and persecution of the adversary, the endurance of the same being the Testimony of salvation in all the conversations of communication effectual in love's labours. Also, Representation of the deliverance from demonic possession and satanic affliction and oppression but the practice of authority even over the chiefest demonic principalities and powers as was pronounced saying "Submit yourselves therefore to God. Resist the devil, and he will flee from you:" so must the minister stablish the full authority of the power of the Name of Yeshua HaMashiach unto the destruction of all demonic activities and conversations, in open sight before all men to reveal the excellency of the power of God Almighty. It too stands that Representation of the healing virtue of Yeshua HaMashiach in deliverance from all sickness and infirmity's conversation: as was pronounced saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed:" so by the laying on of hands in the rebuking of the sickness by its name in the Name of Yeshua HaMashiach must the infirmity leave the body of him upon whom the hands are laid, and so stablish the testimony of the divine's miracle working power.

Representation of the divine supernatural prosperity of God Almighty in deliverance from all poverty's conversation unto the testimony of divine wealth and provision of YEHOVAH YIREH: as was pronounced saying "HAMASHIACH hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith:" so stand the Redeemed called to be the Testimony of the full prosperity of God Almighty in the manifestation of every His Divine blessing purchased in the faith and revelation of the cross of Yeshua HaMashiach unto pilgrim's prosperity in his journey. Also, Representation of the life giving power of God Almighty even in deliverance from the coming conversations of death unto the hold of life eternal in the paradise of God Almighty. It too stands that Representation of the joy of God Almighty manifest in HAMASHIACH, even in the deliverance from grief, mourning and heaviness: as was pronounced saying "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified:" so regardless the adversity at hand is to the believer granted the conversation of joy, that the world see grace of God in the ignorance of pain's suffering: as was well exemplified of the Lamb's Apostles stricken for the gospel's sake and so went rejoicing about the privilege of the name of HAMASHIACH; as too was exemplified of Paul and Silas who rejoiced and worshipped even though they had just been greatly scourged and were now chained in the inner most prison. Thus Representation of the peace of God Almighty and Him the Prince of Peace, even in the deliverance from wounded and

hearts heavily afflicted under satanic yoke: by the cross is the Saint called to stablish the prime ministry of YEHOVAH SHALOM and of Yeshua HaMashiach The Prince of Peace, even a peace that far surpasses all understanding- as where the Saint should be crying about the pains of his affliction, he ignited the situation as if it is an inexistent adversity, and so worships God in a perfect wholeness of faith without ought lacking- his mind free from the expedient considerations of the adverse matter.

The saying of the Spirit is that "Let all the Redeemed arise to the conversation of the reflection of the face and fragrance of HAMASHIACH YESHUA comely of the saints in whom He dwells, that the true HAMASHIACH be revealed in all His full name power by the doctrinal wisdom, power and authority manifest of the Most High through His called, chosen and so elected unto divine conversation. Moreover, now is come the time of the full manifestation and divine supernatural demonstration of the Messianic Heritage in the fullness of its glory."

TITLE 098: THE HEAVENLY ORDINANCE OF THE TRUE ECCLESIASTICAL GATHERING IN THE MINISTRY OF YESHUA HAMASHIACH:

The Nature of the Church the Bride of HAMASHIACH: The power of the true ecclesiastical gathering stands as was pronounced saying "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" and "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lofted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his HAMASHIACH. For of a truth against thy holy child YESHUA, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child YESHUA. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord YESHUA: and great grace was upon them all:" so by the conversation of worship in the perfect accordance of unity and oneness in the Holy Ghost is through the Church manifest the full power of the hand and throne of God Almighty, where by one Spirit in the Name of One Lord Yeshua HaMashiach is revealed the same power that raised YESHUA from the dead, even unto the stablishment of earthquakes and divine supernatural activity manifest in signs, miracles and wonders unto all healings and unto greater works than the raising of the dead.

The calling and order of the true church stands a protocol of worship pronounced of the word of God and stablished through the anointing of God that rests upon every His servant called to found and father the work of God, even as by the anointing upon him does God determine all the orders of the service irrefutably confirmed in the divine revelatory preaching of the word of God- so from the word is drawn the protocol and order of the service that allows God Almighty to truly minister and work all the fullness of His will in every and each the life standing in the midst of the assembly. Also, The reality of false Christs and false churches: even as there stand many bearing claim about the reception of an order of worship from God Almighty, yet the conversation they bear stands a satanic deception whose strength is only to the building of occultism's practices- the end of which is the damnation of all standing in that assembly- the church of Yeshua HaMashiach stands called to the hatred and open direct rebuking of such without fear, apology of 'diplomacy,' showing the HAMASHIACH Who openly rebuked the Sanhedrin, Pharisees, Sadducees and Scribes and Lawyers of His generation without fear but rather in the conversation of divine authority. It too stands that Discernment between the true church and the false in divine righteousness and holiness: even as by the Holy Ghost is stablished the wisdom and voice unto all men by the preaching of the true church the revelatory discernment of all assemblies born of Satan without divine commissioning and divine

anointing- so to the community is pronounced the discernment, that none stand with excuse of ignorance in day of divine judgement, as exemplified of Elijah who called fire from heaven unto the exposure and execution of Baal's prophets and priests; as too exemplified of Peter and John who rebuked Simon the sorcerer and too exemplified of Paul who rebuked Barjesus.

There is a heavenly anointing unto the capacity of the churches communal influence in all conversations of society, even about religion, political governance, monetary finance (both industry and trade) and economics, information and journalism, education and technology: all in the name of Yeshua HaMashiach of Nazareth. Moreover, appertaining the honour of the Holy Scriptures: the true Church of God honours the Holy Scriptures above all conversations: even to the trying and testing of all words preached and pronounced and receiving that born only of the Holy Scriptures and confirmed in the revelatory preaching of the same true and pure Word of God, honouring no other text as divine. Moreover The honour of the Word of God preached: in the preaching of the Word of God and from the doctrine thereof is to the true Church of Yeshua HaMashiach stablished revelation about order of livelihood in the Testimony of Yeshua HaMashiach- even the conversation of all righteousness and saintship. Thus The honour of the Spirit's Directive, guidance, leadership, instruction, doctrinal revelation, comfort, counsel, and power stands the greatest strength of the true Church, as was well pronounced saying "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

The saying of the Spirit is that "Let the assembly of Yeshua HaMashiach arise to stand the advantage of the heavenly advantage about all the surrounding communal and social conversation, stablishing heavenly kingdom's power and influence upon the earth in the advantages born of the exploitation of the divinely granted keys of the heavenly kingdom to the determination of the earthly manifestation in Divine will: for the church is the representation of God Almighty's wisdom and power."

TITLE 099: THE HEAVENLY ORDINANCE OF THE PROOF OF THE CALLING OF GOD ALMIGHTY ABOUT THE MINISTER IN THE MINISTRY OF YESHUA HAMASHIACH:

Appertaining the conversation of The true evidence of the ministry sourced of the Lordship of Yeshua HaMashiach: these stand the signatory signs, even the conversation of Fruitfulness: As was pronounced of Yeshua HaMashiach saying "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of tHostles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity:" so it is that the source of the spirit from whence the order and conversation of every the minister came is displayed by the fruit of his ministry, even the discernment of the truth of that ministry by the nature of the results born of the ministry, whether they stand divine or deceptive- even as the simplicity of the ministry of Yeshua HaMashiach is the birthing of glory unto God the father stablished in the name of Yeshua HaMashiach in perfect correspondence with the Word of God and the divine unctioning of the Holy Ghost: true ministers and true ministry cannot be counterfeited, as was pronounced 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."

Too the conversation of Love: The true ministry of Yeshua HaMashiach stands the calling to the burden of the heart of Yeshua HaMashiach, in stablishing the Messianic Divine Agape love in all conversations, even to dying for the prosperity of the sheep unto their profit and prosperity of their salvation in the Way of Holiness, even till the day of Yeshua HaMashiach. Too the conversation of Grace: the chief evidence about the true minister of HAMASHIACH is the Testimony of the divine supernatural empowerment of the minister, even the irrefutable manifestation of power and an authority born of the presence of God Almighty, even to the exposure of other false ministries and the falling of all other labours during the foundation and rising of HaMashiach's servant in all the conversations of his labours, till he receive great honour of all the community- even of those without desire to worship, and in the reception of reverence and fear from those too labouring in adversity about Christendom. Too the conversation of Power: even as the Apostle Paul pronounced that "Now some are puffed up, as though I would not come to you. But I will come to you shortly, of the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power:" so does the power of God Almighty in the testimonial manifestation of signs, miracles and wonders in the name of Yeshua HaMashiach stand to the Gospel's confirmation and to the proof of the divine sending of the preacher in the authority of the throne of God Almighty.

Too the conversation of Compliance with Scripture's accordance: even true minister and every practice and ordinance of the true ministry never stands in conflict with the Holy Scriptures, but is

both born and confirmed openly by the Word of God without any complication and without scriptural miscontextualisation for personal agendas born of man's heart and not of God's will. Too the conversation of Confirmation of the Spirit by divine unction: The Holy Spirit always, to the sensitive heart, stand to the discerning confirmation about the source of each ministry's ordinances, where in divine unction is granted the child of God the divine revelation and instruction about the reception or rejection of whatever the pronunciation of that ministry. Too the conversation of Spirit of life manifest in the growth and divine prosperity of labours: the true minister and ministry alway bear the grace and anointing of growth and prosperity of the church, too in the affliction of false accusations even to flesh's affliction by the enemies of the gospel and cross of Yeshua HaMashiach.

The saying of the Spirit is that "Let each the child of God stand intentional about the diligent risk of the ministry and in Me the discernment of the spirit from whence it was sourced, whether it be of God or no. There stands no minister of HAMASHIACH without fruit and honour of divine glory upon his ministry, even as the gospel of HAMASHIACH bears no insanity but only prosperity in its testimonies regardless the afflictions and sufferings thereto: thus is the order of grace in ministry."

TITLE 100: THE HEAVENLY ORDINANCE OF THE HAMASHIACH COMMISSIONED NATION INVADERS IN THE MINISTRY OF YESHUA HAMASHIACH:

Appertaining the conversation of The keys to the manifestation of the authority and influential power of the kingdom of God: The original plan of the heavenly kingdom was that man stand to stablish and build upon the earth an order of harmony and management of a dominion over all the earth, which Colony would in all conversations stand faithful to present the offering of worship unto God Almighty, so in essence would this dominion stand an extension of the Heavenly Kingdom and a colony of the throne of God Almighty governed of man unto the honour of God Almighty. Moreover Stablishing the Heavenly Colony: God desired man to receive the wisdom of governance in the submission of worship, even where by obedience to the divine commandment was man in hold of righteousness stablished in honouring God's divine instruction and so pronounced a worthy bearer of worship- in this order of worship would God come to stablish to man the wisdom of Divine Majestic Order: as He would visit man in Eden and so communion with man pure unto the worth of God's presence. Too the conversation of Warfare against demonic principalities and powers: even as witnessed in the book of Daniel saying "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia:" and "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of thus world, against spiritual wickedness in high places:" so it is that there stand demonic principalities and powers that stand in the spirit realm's heights of the air to stablish satanic conversations of wickedness and demonic oppression against the preaching and power of the gospel of Yeshua HaMashiach with all their strength- so is the church of Yeshua HaMashiach called in divine unity to war against these with the arsenal of the blood of Yeshua HaMashiach and the Testimony of His redemptive power without fear of death, even by the skilful exploitation of the armoury of God Almighty (helmet of salvation, breastplate of righteousness, loin's girdle of truth, feet's shod with the gospel of peace, sword of the Spirit being the word of God and the shield of faith).

Exploitation of divine armoury and arsenal comes from the strength of perfected practice about the use of the same in conversation of worship unto God and service of love unto man born of the burden of divine aggression against the kingdom of darkness, prospering in battle against that same kingdom by the wisdom and revelation comely of scriptural meditation and by the full exercise of the divine power in the name of Yeshua HaMashiach of Nazareth, as was pronounced saying "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Also, the conversation of the Opening of the heavens: in the labour of open heavens is stablished the divine interaction of heavenly kingdom's treasury and power to saint's prosperity in pilgrimage about Testimony's effective pronunciation and publishing throughout all the dominion of open heaven's light and interaction.

Moreover Angelic Activity born of prayer and divine commissioning therein: all the body of HAMASHIACH stands a host of God Almighty called to the stablishment of the full authority of the Kingdom of Heaven upon the earth, even in partnership with all of Heaven's hosts- moreover the faithful pilgrim diligent about kingdom's manifestation bears a divine commissioning and ministry diligently guarded and operated in the building of Angelic hosts, the angelic hosts assigned the re to

being in the number corresponding to the work's greatness before the divine: as was reveale d of Elisha's testimony saying "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

Engaging of government unto conversation of righteousness without fear: as was well exemplified of every the apostle of the early church, how that the church and the apostles stood faithful in the conversation of ministry and worship without care of the restraints and ordinances of the local municipality and government against their order of worship, even if it were unto the point of death- so stand the saints of God Almighty called to that same testimonial insanity about Gospel's publishing throughout the world without care of adverse governments and restraining laws, regardless the nation. Also the conversation of the Plantings of the cross: in all places of the arrival of gospel's publishing stands the church of Yeshua HaMashiach called unto the planting of the cross of Yeshua HaMashiach, by the planting of which cross is stablished divine authority and power over all satanic activity and affliction in that area, even as was witnessed in the day of Moses, how that by the sight of raised Brazen serpent was stablished immunity from the venom of the fiery serpents and asps that afflicted Israel. It too stands that Raising of the Lord's host in full heavenly kingdom's manifestation- where all the members of the church of Yeshua HaMashiach stand conscious about their heavenly calling and gifting's unto the same calling's accomplishment. Thus the conversation of One Church engaging all nations in One Spirit unto One Testimony of One Lord*: THE TRUE CONVERSATION OF THE PROSPERITY OF THE HEAVENLY KINGDOM ABOUT THE EARTHLY COLONY SHALL BE STABLISHED ONLY BY THE UNITY OF THE CHURCH OF YESHUA HAMASHIACH UNTO THE WORSHIP OF GOD ALMIGHTY TOGETHER IN THE BOND OF THE SPIRIT AND IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH.*

The saying of the Spirit is that "The purpose of every the Apostolic Institution is that the Full Authority and Governing Power of the Kingdom of God and of Lamb's Throne upon the earth: wherefore let every the servant of HAMASHIACH and each the child of God arise in the light of Yeshua HaMashiach to the engaging of nations unto the hallowed unquenchable flames of revival first born of prayer. Let the Church of Yeshua HaMashiach of Nazareth arise to stand the Host of God Almighty, unto the intentional engaging of all nations in one voice and one Testimony of One Lord- till all the earth know the conversation of divine salvation."

TITLE 101: THE HEAVENLY ORDINANCE OF DIVINE ECONOMICS IN THE MINISTRY OF YESHUA HAMASHIACH:

God Almighty stands the proprietor of all treasure both in Heaven and upon the earth, even as He stands the Eternal Source of all being from whence every the creature was originated from; Him Being the Only Creator of all existence. Also The conversation unto divine supernatural prosperity is stablished by the communion of monetary seedings with God Almighty: by the offering and tithe in perfect order of acceptable sacrifice is stablished room and the opening of Heaven's windows unto an exceedingly abundantly excessive-overflow that far excels the imagination of all creation united. Moreover In heaven there stand many storehouses, each bearing a saint's name: in the storehouse is kept the immeasurable treasury of blessings and possessions created and purposed of God unto the saint's testimony in his pilgrimage: yet most if not all saints die without the knowledge of a single blessing among all this treasure created of God unto saint's pilgrimage being purchased by the finished work of Calvary, even by the cross of Yeshua HaMashiach.

These stand the Chief fundamental pillar Ordinances unto prosperity in practice of divine economics: Even the conversation of Worship: level of worship determined level of prosperity, even when one proves to God the capacity to remain faithful about honouring the divine without compromise of reverence regardless the addition of wealth- the same stands proven of God and so divinely entrusted with perpetual promotion in correspondence with what he can handle. To Obedience in all righteousness: one must prove to God Almighty that every the treasure committed to his trust and stewardship stands not his personal property, but is rather owned of God and so must be used to the service of the divine's will at any time in perfect accordance with the divine's instruction. Also Renewal of mind and manner of thought pattern, even as prosperity simply is the conversation of mammon's order: it stands the divine's wisdom that even after salvation, the believer's mind needs be converted and transformed unto the knowledge of the principles and order unto the building of prosperous institutions of perpetual income streams of wealth. Moreover Knowledge of the word of God and the will of God about livelihood's every order- the wisdom to faithfulness about prosperity's conversation is born of every and many the precepts pronounced in the holy scriptures about what should stand the order and protocol of worship in wealth, as well as the order of how to wealth's building and the livelihood therein. Too the conversation of Diligent skillsmanship about the presentation of the sacrifice and offering (distinction between Cain and Abel) even as the seed sown grows into the harvest reaped, so does even the monetary offering stand a seed to the harvest of divine prosperity, in the condition that the seed is stablished in the accordance of worship, as God Almighty can neither be bought nor bribed to stablish divine favour- as He already stands the proprietor of all being. Too Diligent labour in divine purpose: God is moved to ensure the fulfilment of the purpose He ordained and pronounced over His creation in the ancient divine counsel before its existence, even as He stands glorified and worshipped about the fulfilment of the goodness of His divine will. Also Faith: in all labour about financial harvest, the believer must hold the full persuasion about the faithfulness of the divine's ability to bless the labour of the believer's hands and every His labour, even in the anointing to stablish prosperity.

The saying of the Spirit is that "Let this stand the wisdom unto the believer's advantage and prosperity: by the conversation of the tithe, offering and special seed is stablished the full prosperity of YEHOVAH YIREH, which prosperity is born of worship and honour. It is by this continuous conversation that there stands the perpetual provision unto exceedingly gre at prosperity. It is only in this context that God Almighty stablished the order to test and tempt Him: alway remember that thus stands the order unto the full knowledge of Heavenly wealth."

TITLE 102: THE HEAVENLY ORDINANCE OF THE TREASURY AND COMMONWEALTH OF THE KINGDOM OF HEAVEN GRANTED THE PILGRIM IN THE MINISTRY OF YESHUA HAMASHIACH:

By the work of His Messianic Passion and by His death upon the cross wearing the crown of thorns, did HAMASHIACH YESHUA break the curse of poverty and stablish the conversation unto an irrefutable potential of divine supernatural provision and overflow of the prosperity of YEHOVAH YIREH unto all the recipients of the Lordship and salvation of Yeshua HaMashiach in the redemption of steadship granted the bearers of the Messianic Reconciliation. Also It is the will of God that His every child prosper financially in the conversation of his pilgrimage, as was pronounced 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," and "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Moreover The blessing of God Almighty, even of all heavenly and earthly treasure is stablished to the pilgrim only in HAMASHIACH YESHUA, as was pronounced 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:According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Moreover as was preached saying that "For we are his workmanship, created in HAMASHIACH YESHUA unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HAMASHIACH, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HAMASHIACH YESHUA ye who sometimes were far off are made nigh by the blood of HAMASHIACH. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh:" it therefore stands the Heavenly blessing stands perfect far beyond the Knowledge of Ethnical discrimination but every person, no matter their nature of physical skin, that stand in HAMASHIACH therefore stand worthy unto every the divine conversation appertaining every form of heavenly treasury granted both during pilgrimage and during habitation in divine eternal paradise.

As was preached saying "HAMASHIACH hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith:" it therefore stands that every saint in HAMASHIACH, both Jewish and otherwise, stands worthy before the Throne of GOD Almighty appertaining divine Blessing promised to stand an Abrahamic inheritance, even every the conversation of divine prosperity in the communion of The Holy Ghost. It too stands that The purchase and every manifestation of the heavenly blessing is stablished by a faith born of the revelation of the divine's will, where God reveals and stablishes a hope in the pilgrim about the potential manifestation, by this hope does the pilgrim fight and endure till hope's manifestation. Moreover There is an anointing of God Almighty upon His people to the hold of great capacity of wealth and treasure in pilgrimage, even as was pronounced saying "HAMASHIACH hath redeemed us from the curse of the law, being

made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith;" and "But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

The saying of the Spirit is that "There stands a divine grant of prosperity born of labour in divine purpose, where in diligent of divine calling is stablished man unto the conversation of greatness before all creation. Let the children of God arise shining as by the exploitation of divine gifting invested in the man by the hand of God- for it is by the gift, stablishing gospel's furtherance and house of God's building. Prosperity is a God given right."

TITLE 103: THE HEAVENLY ORDINANCE OF THE AGENTS OF HEAVENLY ADVANTAGE IN THE MINISTRY OF YESHUA HAMASHIACH:

Reception of the Lordship of Yeshua HaMashiach stands the calling to stand the representative of the fullness of the Heavenly Kingdom in all conversations, even as was preached saying "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:" thus during pilgrimage the Saint stands divinely called of GOD Almighty unto the conversation of the representation and dispensary administration of every the conversation of divine virtue encapsulated by the Throne of GOD Almighty, even Divine Supernatural Omnipotence, Messianic Virtue unto salvation and life eternal in The Name of Yeshua HaMashiach, each pilgrim labouring from the foundation of redemption by Lamb of God's Blood and from the personal experience in perpetual witness appertaining the redeeming power of Yeshua HaMashiach, all conversations being wrought in the Name of Yeshua HaMashiach that He be glorified. Moreover The display of the saint's being in pilgrimage stands purposed the statement of the correspondence of what the order and evidence of what the culture, heritage and capacity of the heavenly kingdom, even as was preached saying "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

It is not possible to be too heavenly minded for earthly good, even as the earth's every system and order of society stands a shadow of heavenly wisdom's order about all interaction's forms, thus the Heavenly Kingdom stands the Original Socio-Communal order of every conversation of industrial categorization and every conversation that involves Socio-communal interaction and dialogue between two, These thus stand the Contexts of Industrial practice Originated from The Heavenly Kingdom's Representation: even every the conversation of Politics and government, Military, Finance and Economics sectors, Education, Entertainment and social industries, Technology and Information Systems, Media and Journalism, Industries (Agricultural, Mining and Manufacturing), Entrepreneurship and innovation, Law and the Legislative (thus every conversation appertaining Legislature). Moreover The Heavenly Agent stands called unto the wisdom of place of positioning, that he stand in place of heavenly kingdom's advantage in colonial development, as exemplified of Joseph who sustained Israel by position of governor over Egypt, or Esther who delivered Israel by position of queen over Persia Medes. It too stands that Heavenly Agency means the calling to interact with ostensible authority in the representation of the Heavenly Kingdom, where all that see the agent have seen the King. Also, Heavenly Agency too stands the calling to Ambassadorship, where the agent stands the full representation of the throne of God Almighty unto the interaction born of the interests of the Heavenly Kingdom, even unto the conversation of perpetual Colonial development.

The saying of the Spirit is that "Now is come the time and manifestation of the generation called to influence the earth unto ground's breaking in conversation of Heavenly Colonial day at hand Development, where by conversation of divine nature and by exploitation of divine gifting in the Holy Ghost shall the church of God and HAMASHIACH engage all the earth in glorious testimony of gospel's publishing by testimonial irrefutable and irresistible strength and influence about all the conversation of earthly communal order. Let the saints prepare their faith and seek grace about the coming divine explosion already at hand."

TITLE 104: THE HEAVENLY ORDINANCE OF THE JUDGEMENT SEAT OF GOD IN THE MINISTRY OF YESHUA HAMASHIACH:

GOD ALMIGHTY ALONE, BEING THE SOLE CREATOR AND PROPRIETOR OF ALL EXISTENCE, AND BEING HIM ALONE IN WHOM ALL EXISTENCE HOLDS CONSTITUTIONAL DEFINITION OF BEING- STANDS TE SOLE KING WORTHY TO PRONOUNCE DIVINE JUDGEMENT OVER ALL CREATION, EVEN AS ALL EXISTENCE STANDS SUBJECT TO HIS DIVINE THRONE AND ALL CREATION THEREFORE STANDS DIVINELY PURPOSED UNTO THE PERFECT ACCORDANCE OF THE FULFIMENT OF HIS DIVINE WILL DETERMINED AND DEFINED IN ANCIENT DIVINE INDABA BEFORE THE MANIFESTATION OF ANY THE CONVERSATION OF A CREATION, AND IT THEREFORE STANDS THAT ALL CREATION SHALL BE SO JUDGED AT THESE DEFINED STANDARDS, EVEN THE DETERMINATION OF WHAT IS TO STAND THE ETERNAL EXPERIENCE OF THE CREATURE; WHETHER THE CREATURE BE UNTO THE EVERLASTING PERDITION OF THE SECOND DEATH OR UNTO LIFE ETERNAL IN THE PARDASIAC. EUPHORIC DIVINE EUTOPIA PARADISE OF GOD ALMIGHTY. As was preached saying that "How art thou fallen from heaven, O Lucofer, 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:" Because of his iniquity in desiring to stand the worshipped was Satan cast out of heaven, falling upon the earth at the speed of light with all his Devils, which conversation was too preached saying that "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 inhabiters 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 "And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you:" thus was manifest satan's expulsion appertaining angelic estate, where he once stood Lucifer he was rejected and expelled to stand Satan The Accuser of The Brethren and The Devil The Father of Lies, Master of Sin and Chief Director and King of The Kingdom of Darkness, being Belial and Beelzebub the lord of all Devils. Moreover Satan was then pronounced to await his coming judgement unto eternal condemnation upon the earth- it is for Satan and his devils that both hell and the lake of fire were created.

Satan then corrupted man and all his coming genealogy by way of iniquity, that man too be together with satan consumed by the flame of the lake of fire in the wrath of God, so deserving it because of his iniquity and uncleanness before God Almighty. Moreover it stands that Yeshua HaMashiach of Nazareth, being the Son of the Living God incarnate, died for man's iniquity upon the cross of Calvary that by His suffering of the wrath and affliction of God Almighty in the sinner's place, man receive the hold of communion of life everlasting in the place of Yeshua HaMashiach: even as it was pronounced of The Eternal Father that all that stand in the reception of the Lordship of Yeshua HaMashiach stand too the recipients of the salvation of God Almighty. Judgement thus stands

prolonged of The Father during the dispensation of Grace in the Generation of Yeshua HaMashiach that there be stablished the harvest of as many the souls of the sons of man as possible. Thus There is surely coming the day of the judgement of God Almighty, where all souls in hell shall be resurrected and judged each soul according to his/her works, and so cast into the lake of fire: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Thus God alone is the proprietor of vengeance and wrathful judgement in accordance with the order of the judgement of his seat.

The saying of the Spirit is that "Let all men know that in the day of judgement, none will stand bearing excuse by ignorance, even as the conversation of all things created stands the preaching of the cross: moreover though each man truly shall be judged according to his works, it remains that even the smallest flame of the lake of fire bears the capacity to consume a thousand great stars; let the church labour unto the salvation of all souls of possible, for it never pleased God nor did He desire the consummation of even one soul- so are all men called unto the salvation of God manifest in HAMASHIACH YESHUA."

TITLE 105: THE HEAVENLY ORDINANCE OF THE HEART OF HAMASHIACH IN THE MINISTRY OF YESHUA HAMASHIACH:

Even as the measure of love is determined by the measure and nature of the sacrificial gift: so there stands no heart bearing love greater than that of Yeshua HaMashiach, Who forfeited every the conversations of His heavenly divine glory and was numbered among the sons of man His creatures, allowing them to slay Him, and by the conversation of that slaughter did He stablish the atonement that stands the propitiation of their every iniquity before God Almighty, that in the reception of His Lordship as The Risen Saviour they be delivered from their every iniquity and blemish and stand before God pure and Holy in all conversations: so HAMASHIACH died in innocence and perfect holiness, that they be Redeemed that sin against Him and stand unworthy of His Love - yet to this day He continues to intercede for the salvation of every the sinner and the prosperity of all hearts journeying in the way of holiness, that they by grace stand victorious over pilgrimage's snares, so was pronounced 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," and "Greater love hath no man than thus, that a man lay down his life for his friends. Ye are my friends, of ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

The heart of HAMASHIACH is strong care for His sheep, laying down His life for their salvation, even as He testified saying "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of thus fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again." It too stands absolute beyond dispute that HAMASHIACH would have willingly endured all His Messianic Passion and His nailing and raising upon that cross, even if it were for the redemption of only one soul. Moreover The heart of HAMASHIACH is the heart for the sinner, even as he spoke saying "And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when YESHUA heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

The saying of the Spirit is that "Let every the child of God arise to the burden born of the heart of Yeshua HaMashiach, bearing love one to another and especially Ward the sinner- for the purpose of the Church upon the earth is the salvation of every and each the sinner: that the cross of Yeshua HaMashiach be fruitful and effective, and not a conversation of vanity."

TITLE 106: THE HEAVENLY ORDINANCE OF DIVINE CHURCH PLANTING IN THE MINISTRY OF YESHUA HAMASHIACH:

The prime conversation of Apostolic Ministry stands that through Gospel's publishing and pronouncement in all places be stablished Church Assemblies strong in the Apostolic Doctrine and Grace sufficient to ensure that every the soul of the saved and redeemed be shepherded and sustained until the Day of HAMASHIACH YESHUA, which conversation stood well exemplified through the Apostle Paul saying that "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Yeshua HaMashiach to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Yeshua HaMashiach in those things which pertain to God. For I will not dare to speak of any of those things which HAMASHIACH hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of HAMASHIACH. Yea, so have I strived to preach the gospel, not where HAMASHIACH was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand." It thus stands that In the burden of Apostolic grace's gospel dispensation is first the Evangelical ministry to be pronounced unto effective church planting: where being first preceded by teams of prayer ridding the place of outreach from all satanic activity and all afflictions and yokes stablished by demonic principalities and powers, there must stand first the preaching of the gospel of Yeshua HaMashiach, even the evangelical oration sourced of the apostolic gospel dispensation: confirmed of God in the working of signs, miracles and wonders- the works that can only be wrought of The Hand and Finger of God Almighty: as in hallowed scripture in the early church was this conversation well exemplified of Phillip the Evangelist in the days of his crusades in Samaria. It stands necessary and immediate there Then must swiftly enter the conversation of the Pastor and Teacher, shepherding and disciplining the repentant that they begin to receive strength about The Way of Holiness, that they even develop maturity to minister at the current crusades and certainly during the first Sunday service of the church there planted, bearing knowledge of all the foundational doctrines of The Church of Yeshua HaMashiach.

On the first Sunday must Rise both the Apostolic voice and the Prophetic voice: that by the Apostolic grace must the assembly be committed to God and upon it must be pronounced the grace to grow in the strength of the Apostolic Doctrine and in the cover of Apostleship to remain strong end endure till the day of HAMASHIACH- even till translation of divine glory in divine nature's communion; by the prophetic voice must be imparted the anointing unto knowledge of purpose, of season and of the grace unto the same's exploitation. There must then be ordained the leaders to be planted in the strength and ability to teach the people of God faithfully both in and out of season, bearing titles and authority about the conversation of the faith- remaining too under the mentorship of the church planter and the fathers of the ministry to the which he stands adherent. The Church planter must be diligent and faithful in the knowledge of all his assembly both at time of planting and during all its progression till HAMASHIACH's coming.

The saying of the Spirit is that "You need not stand a minister to plant a church, arise swiftly and so labour with a great boldness: the days are coming and are now at hand where little children will spearhead revivals and revolutions of the faith unto assemblies' plantings and grooming - it shall be done in the power of God Almighty! Where shall you be found standing, and what people shall you present before the judgement seat of HAMASHIACH."

TITLE 107: THE HEAVENLY ORDINANCE OF THE REVERENCE DIVINELY EXPEDIENT WARD THE CALLED IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced saying "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward;" and "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me:" so does Almighty stand in the Divine expectation of every soul's proof and reverential honour about all the sent servants of God and how they are received, even as that honour stands both a seed to harvest in this life and to the reward that shall be stablished in that life yet to come: where the conversation of reception of HAMASHIACH's servant stands the reflective worship and honour unto HAMASHIACH YESHUA the master of the servant, and conversation of honour unto HAMASHIACH stands the honour and worship of God Almighty His Father. Even as Miriam and Aaron, in the day that they challenged Moishe about his prophetic anointing and the Ethiopian woman he had married: so in Jealousy did God Almighty strike Miriam with leprosy and Aaron repented unto Moses in honour: so is God Almighty swift to stablish conversations of His divine Jealousy unto all disrespectful to His servants, even by the wrath of His Divine Jealous Redemption.

As the children that mocked the prophet Elisha's bold head were then cursed of the prophet and then eaten of two she bears, so does not even the child stand with excuse about the dishonour of the servant of God Almighty, moreover ignorance of the calling and anointing upon God's servant dies not stand as acceptable excuse before God Almighty- even as ignorance about man's law does not stand to stablish immunity of judgement before man's courts and law's trials. Moreover Even as Ananias and Saphira died being slain of God in church because that they lied so dishonouring the Apostles and the Holy Ghost, so can God kill or punish the irreverent because that all conversation of man and the servants of God stands a conversation of worship, where even when one esteems the servant of God to be standing in error, only God Almighty bears authority about the exaction of vengeance- as preached of David who twice refused to slay Saul who pursued David to kill him- David saying of Saul that "Because he is the Lord's anointed- so bears none the authority to demand of God justofication about the error of His servants. It too stands that Even as was pronounced saying "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was BarYESHUA: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand:" so dies each man irreverential to the servant of God, even as by the curse potentially unto condemnation eternal.

The saying of the Spirit is that "The honour stablished to My servant stands honour unto Me: better to ignore My servant than to disrespect him, for I certainly will ensure response according to the respect stablished My servants: even if it be unto conversation of perdition."

TITLE 108: THE HEAVENLY ORDINANCE OF THE CALLING OF THE ELDER IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced saying "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of HAMASHIACH, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away:" so the elder stands one called and anointed in full divine sanctification to ensure the shepherding and guidance of all souls divinely granted to his eldership and oversight, that by his diligent service and counsel and doctrine they receive strength to run their race in the way of holiness even till the coming of Yeshua HaMashiach in all Agape love and Zealous desire to labour as a servant for the sake of the prosperity of the flock unto a Godliness testified in the manifestation of divine supernatural wonders all around (a form of godliness evidenced in the power thereof): even to divine miracle culture living in hallowed doctrine's practice. Moreover A s was pronounced saying "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: of any be blameless, the Husband of one wife, having faithful children not accused of riot or unruly:" so him called to stand an elder must bear a livelihood confirmatory about his ordination to eldership and the grace of God therein, that he stand strong about the callings of House in all holiness and righteousness, and that the testimony of his pilgrimage stand witness of the Redeeming Power of Yeshua HaMashiach.

As was pronounced saying "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses:" so it is divinely expedient of the servant of HAMASHIACH that he stablish due honour and reward to each the elder according to the faithfulness of his labour and productivity and fruitfulness therein; moreover the servant of HAMASHIACH is not to receive conversations of accusation against the elder save they be confirmed and proven of two witnesses. It too stands that The elder can be ordained to title and office only by the Apostle, Prophet, Pastor and by the oil of the presbytery of fellow elders.

The saying of the Spirit is that "Let every and each the elder stand to conversation of the strengthening of the servants of God, of the assembly of HAMASHIACH and of each the individual lives of the saints: where in submission to the shepherd of the assembly must the elder faithfully labour and devote himself to the vision of the same pastor, as if it were his own, building lives and stablishing wisdom to the assembly's growth and order to the standing of the standards of godliness without compromise by strange conversations."

TITLE 109: THE HEAVENLY ORDINANCE OF THE DIVINE CONTEXTUAL RELEVANCE OF THE OFFICE OF THE PROPHET AND TEACHER UNTO THE PEAK MANIFESTATION OF THE LATTER HOUSE IN THE MINISTRY OF YESHUA HAMASHIACH:

Even as The things of God Almighty are progressive in nature but eternal in power: The Progression of the Messianic Reconciliation/ The progression of the Spirit of Prophesy (Instituted in the day of Abraham, developed throughout the three 14 generations till the full manifestation of the Cross, thus progressive in nature; however Abraham drew salvation from the day of the cross, so he pronounced that 'The LORD shall provide Himself a Lamb,' and 'In the Mount of The Lord it shall be seen'- preaching Calvary and so HAMASHIACH pronounced that 'Abraham saw My day and rejoiced'; so it is eternal in power as divine power knows subjection to time). As was preached saying that "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 smo ke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" it thus stands that there shall be soon made manifest the conversation of the fullness of the divine outpouring of The Holy Ghost where Prophecy shall stand in the churches a common manifestation leading to the greatest Revival know in Church History, which conversation shall be pioneered by the Youth and it stands that thus is that revival precedent before the Second Coming of Yeshua HaMashiach, where there shall be the greatest Evangelical Moving in History unto the harvesting of Nations through the Preaching of The Cross of Yeshua HaMashiach. Thus Appertaining The Progression of the Pentecostal Revival (instituted in the day of the coming of the Holy Ghost, even Pentecost, as Peter preached- however the full manifestation and close of this progression is the coming great revival just before the rapture harvest of the Messianic Sickle; which full manifestation was prophesied of Joel).

Moreover The four foundations of 'the Covenant of the Prophetic Heritage'/ 'the Pentecostal Revival' are: Prayer till the rains of revival (Elijah); The Apostolic Doctrine and Prophetic Word preached; Faith and Divine Grace: where it stands that by Divine Grace shall be manifest the conversation of divine capacitation unto Gospel's publishing throughout all nations in a very short period of time, by faith shall be triggered the conversations of Divine Supernatural Miracle Working Power unto the testimonial erection of hallmark accomplishments that can be stablished only by the Hand of GOD Almighty, by the Apostolic Doctrine and Prophetic Word in season shall be manifest the divine preparation and strengthening of every the Saint unto personal respective participatory contribution unto Gospel's furtherance in The Revival Generation, even the fulfilment of divine purpose and the accomplishment of divine calling. But Chief stands the conversation of prayer of the Prophet and Teacher unto the birth of Divine Supernatural Revival preached sayin g that "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD

was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel:" thus the prophets of GOD. Stand called that through prayer in the birth position exemplified of Elijah, they birth movements that give rise to The Hand of God Almighty unto the writing of clouds of the rain of divine Revival over lands ignorant of rain for Great periods of time, and in this conversation shall God Almighty grant His Prophets strength and speed unto the overtaking of all conversations esteemed more powerful that speech in The Voice of God Almighty.

Appertaining the fruits of 'the Prophetic Heritage '/ 'the Pentecostal Revival' it stands that there will be In excessive/ floods of the presence of God to supernatural irrefutable Heavenly and Angelic activity manifest in the natural: super-abundant manifestations of the ninefold gifting of the Holy Ghost in an uncommon breaking forth of revival everywhere and every time. There will too be the conversation of Higher Worship in Spirit and Truth in all nations There will too be The ninefold fruit of the Holy Spirit There will too beSoul winning. There will too be Shepherding and Discipleship to hearts broken and contrite to zealous possession of the altars and ways of the Holy. There will too be An uncommon 'knitting' of souls together in divine fellowship and brotherly love. There will too be Excessive abundant giving of monetary offerings and the supernatural prosperity of the giving in the prophetic heritage: The prayer and confession to hold of covenant of steadship in the Coming Prophetic Heritage is that "Unto God, the Father and source of my being I offer my soul and all that I am in the testimony of Yeshua HaMashiach, to the witness of the salvation of God in the demonstration of the power thereof, as by the instruction come of the Spirit of The LORD." Thus By the intercessory labour of the Prophet and Teacher shall be stablished of the rains of the latter house Revival (Elijah on mount Carmel); By the office of the Prophet and Teacher shall be sparked the divine resurrection power and breath of life unto the Revival of the Host of the latter house (Ezekiel 37) By the office of the Prophet and Teacher shall be manifest discernment unto the separation of that of God and that of Belial. By the office of the Prophet and Teacher shall be stablished the impartation of the anointing unto the building of the empowering supernatural giftings of God granted the generation of the latter house: By the prophet and Teacher shall be stablished the ordinations and protocol of the latter house in the wisdom of the prophetic doctrine.

The saying of the Spirit is that "There is a covenant hold to the measure of the 'exceedingly abundantly more' overflow of the presence and power of The Living God. It shall be a covenant stablished in word and worship born of the personal witness of the Shekinah Glory of Him YAHWEH and HAMASHIACH."

TITLE 110: THE HEAVENLY ORDINANCE OF THE DIVINE CONTEXTUAL RELEVANCE OF THE OFFICE OF THE EVANGELIST UNTO THE PEAK MANIFESTATION OF THE LATTER HOUSE IN THE MINISTRY OF YESHUA HAMASHIACH:

There are two divine burdens granted of God unto the office of the Evangelist, one to the church and one to the world: where in the first the Evangelist is called to be a capacity builder of all the people standing in the house of God, that they receive the wisdom and grace to become strong about evangelical conversations in world harvest- even unto the creation of a perpetual order where the harvest are swiftly equipped and grow to become harvesters both by rod and net, ensuring that all conversations of harvest are wrought in the power of God Almighty: so does the Evangelist bear the calling in latter house's manifestation to create and develop divine avenues of innovative distribution of strength to the construction of labourers strong by the imparted wisdom and virtue about the Evangelist's testimonial pronunciation and power practice. In the second burden, the Evangelist stands called to stand at harvest's frontiers in the time of the latter house, even to the harvest of great gatherings and masses, the greatness of whose numbers stand unprecedented even since the foundation of the world: moreover the Evangelist, in submission to the Apostle and Prophet and the Prophet and Teacher, stablish a new and unprecedented phenomenal ministry called Prophetic Evangelism- where the full nine giftings of the Holy Ghost shall be exploited in great strength unto harvest, even in unplanned and uncoordinated 'burstings' and 'break-outs' of power and divine conversations that will lead to crusades and soul harvest by the testimony of the Prophetic Evangelist especially where he had not so determined, but by the Spirit's instruction he shall stablish strength of testimony therein.

As was preached through Phillip The Evangelist saying that "Then Philip went down to the city of Samaria, and preached HAMASHIACH unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, Thus man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Yeshua HaMashiach, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord YESHUA.) Then laid they their hands on them, and they received the Holy Ghost:" it therefore strands that by the ministry of the Evangelist is stablished the harvest of souls unto the Apostolic Movement to the which the Evangelist subscribes, that these harvested stand in the conversation of Apostolic Cover and Apostolic Doctrinal equipping and preparation and Apostolic preservation till the Day of HAMASHIACH YESHUA, even as Peter and John prayed for those in Samaria harvested by the ministry of Phillip The Evangelist.

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

TITLE 111: THE HEAVENLY ORDINANCE OF THE DIVINE CONTEXTUAL RELEVANCE OF THE OFFICE OF THE PASTOR AND TEACHER IN THE PEAK MANIFESTATION OF THE LATTER HOUSE IN THE MINISTRY OF YESHUA HAMASHIACH:

The divine determination of God Almighty in ancient counsel was that the office of the Pastor and Teacher (in submission to the Apostle and Prophet, in submission to the Prophet and Teacher, and also in partnership with Evangelist), serve to keep, guard and raise the harvested souls of the coming great revival, that by divine shepherd-hood all harvested souls hold their salvation until the day of Yeshua HaMashiach. In the time of the manifestation of the latter house, God shall stablish the new phenomenon of ministry called the Apostolic Pastorate, where to every the Pastor and Teacher shall be stablished the Grace and wisdom of the doctrinal dispensation of the Apostle and Prophet to whom he stands subject: the divine purpose of which doctrine is the erection of divine wisdom in each Saint that will grant endurance of salvation and in the way of holiness till the day of YESHUA HAMASHIACH; Moreover by this doctrine shall be stablished the Apostolic Reformation to the building of assemblies and sheepfolds, that they stand Hosts of the Latter Revival, even the full witness of the church bearing the full testimonial communion of the divine nature. Moreover the Pastor and Teacher shall stand the monitor to the endurance that the conversation of the latter house always stands in full correspondence with the true gospel of Yeshua HaMashiach in accordance with the Word of God and hallowed scripture pronunciation of the Word of God: even as the Bishop, Pastor and Teacher shall bear position and divine entitlement in Apostolic Confirmatory Ordination to the guardianship of the full testimony of the respective callings of the assembly and each individual person of the sheepfold of HAMASHIACH to the which he is given. The Pastor and Teacher shall bear the heart of HAMASHIACH for each sheep, even if it means death for the sake of the salvation of that one sheep.

It stands that appertaining the Ministry of Yeshua HaMashiach, Pastoral ministry stands a foundational cornerstone preached saying that "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)" Moreover, as was preached saying that "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:" it thus stands that the purpose of the pastoral ministry is that it stands a conversation unto the full facilitation of the shepherding Grace and Wisdom stablished through Yeshua HaMashiach of Nazareth, even an interactive one on one counselling and shepherding, and too ecclesiastical order unto the feeding and building of the sheep in all conversations appertaining strength exercised in worship, witnessing, knowledge and understanding sufficient unto the preparation and preservation of the flock till the Day of HAMASHIACH. Thus in the Latter House Generation, it is through the Pastoral Ministry that the saints shall be equipped fully unto personal respective purpose calling contribution unto the witnessing and preaching of the Latter House Gospel and Ministry.

TITLE 112: THE HEAVENLY ORDINANCE OF THE DIVINE CONTEXTUAL RELEVANCE OF THE OFFICE OF THE TEACHER IN THE PEAK MANIFESTATION OF THE LATTER HOUSE IN THE MINISTRY OF YESHUA HAMASHIACH:

The chief calling of the Teacher is that he build the harvested souls unto the capacity where they stand harvesters in accordance to the Apostolic doctrine of the Revival wherein the Teacher stands planted- there then must stand an impartation of revelatory virtue from the Apostle and Prophet, from the Prophet and Teacher, and from the Pastor and Teacher that the Teacher bear a doctrine full proof without weakness. Moreover the Minister in HAMASHIACH's Gospel (save the Evangelist) must stand a Teacher that bears the gifting to the endurance that all conversations pronounced in the Testimony of Yeshua HaMashiach practiced of the Revival stand in perfect divine compliance with the doctrine of the faith of Yeshua HaMashiach: so is the Teacher called to stand a standard bearer by means of a revelation even unto conversation of Oratorical Grace and deep Mystery revealed in darkest of utterances. The Teacher bears a divine supernatural doctrine that allows the works of God in the receiver of that doctrine: the Teacher's doctrine is a Heavenly doctrine and the wisdom to his oratorical utterance bears the standard of angelic wisdom. The Teacher stands called to a divine wisdom that the world can neither comprehend nor confound, even as was pronounced of Stephen that "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.And they were not able to resist the wisdom and the spirit by which he spake." It too stands that the Teacher stands called to oratorical and eloquent and articulate utterance to ensure that none stands to despise the standards of the wisdom of God Almighty, however the grace unto the teaching of true Messianic Doctrine is born not of lesson but of personal communion and fellowship with GOD Almighty even till the manifestation of personal doctrinal capacity and divine wisdom appertaining Heavenly order and Spiritual wisdom.

Appertaining The Latter House Directive and about the Agenda of the Pentecostal Revival's Peak Manifestation, it stands that the calling and Grace of the teacher stands twofold, the first being the foundational calling unto the full devotion of self appertaining the knowledge of Scripture's every order of doctrine and every the wisdom of the scripture born of the revelatory inspiration of the Holy Ghost, thus the calling unto divine maturity appertaining the knowledge of revelations from the Word of GOD and their conversations unto full grounding and order of pronouncement, thus the devotion unto divine wisdom. The second foundational conversation stands the Teacher's divine calling to establish to the saints in his class the conversation of maturity and strength appertaining every the doctrine and mystery of the faith precept upon precept and line upon line, which conversation stands only concluded when the student develops maturity sufficient to teach the Teacher- thus the divine calling to teach and build the Saint through the doctrine sourced of The Word of God Almighty in perfect accordance with the Spirit's Directive, even till the expounding of deep profound mysteries that allows even children to grasp the same conversations, thus teaching in a manner simple without teaching a subject simplistic. Thus the Teacher's calling to teach in the divine supernatural impartation all power of GOD Almighty, even as The Word of God is The Power of God Almighty and there stands no conversation of teaching without divine Virtue, but the Word of GOD holds strength of Power even to the resurrection of the dead. Moreover the Teacher too stands called of God Almighty to be a bearer of divine standard appertaining the aggressive engagement of Ecclesiastical Leaders in ensuring that the Church's order and activity and witness stands in perfect compliance with The Word of God Almighty.

The saying of the Spirit is that "Let all the servants of HAMASHIACH and their sheepfold arise to the unity of one voice and one divine witness, even as it is in thus union that I will effectively manifest the full strength of my glory: even unto the divine supernatural working of wonders unknown since the foundation of the earth. Let them not pursue unto themselves strength and glory, but let their every conversation stand worship in obedience to My instruction, that so the will of God Almighty be manifest fully in the publishing of the gospel of Yeshua HaMashiach of Nazareth."

TITLE 113: THE HEAVENLY ORDINANCE OF THE CALLING OF THE DEACON IN THE MINISTRY OF YESHUA HAMASHIACH:

One called and appointed of God unto the steadship of the deacon must stand a man serious and strong in the faith of YESHUA and its every conversation of righteousness, with a tongue that stands unto the honour and pronunciation of only one Testimony alone (that of HAMASHIACH, the witness without satanic blemish); bearing a conscience free of self condemnation and blame born of unholy living, but a mind purged and strong in the Word and Voice of God; being well proven about Record of service in diligent righteousness of divine workmanship acceptable before the eye of God Almighty; his wife, every child and household bearing acceptable order of testimony in all conversations of pilgrimage being holy and honourable without blemish and impurity in witness; as was pronounced saying "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the Husbands of one wife, ruling their children and their own houses well."

As was pronounced that "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in HAMASHIACH YESHUA:" so is the deacon called to diligent divine Zealous labour which will grow to birth and stablish in the deacon a formidable boldness and divine confidence unto labour in the assurance born of the wisdom and power of the Spirit of God in the name of Yeshua HaMashiach, where the deacon fully exploits the grace of his office unto gospel's furtherance and House of God's order in worship and love both to God and man. The ordination unto office and title of deacon can and must be stablished only of the Apostle or of the Prophet or of the Pastor granted oversight about the assembly to and in which the deacon ministers; it can too be stablished by the Presbyterian agreement of the elders in one heart and faith before God Almighty. It too stands that he calling of the Deacon first stands unto serving the brethren under the Directive of The Steward of HAMASHIACH,, even as was preached saying that "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over thus business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake:" thus the first Deacons were appointed unto the ministry and service of supervising the Socio-Communal order of the Church, ensuring that every the church member was granted conversation appertaining his or her respective right and benefit of ecclesiastical step in the Church. It further stands that their office of Deaconship usually stands to the grooming of persons that will be strong unto the hold of office in higher positions of ministry, even as Stephen Preached and

Prophesied till he stood the first Martyr of Yeshua HaMashiach because of the holiness of the standard of his angelic wisdom; too Phillip became one of the greatest Evangelists of the Early Church.

The saying of the Spirit is that "Let the Deacon be moved to labour with the heart of HAMASHIACH, standing a servant in the house of God diligent unto all the conversations of the lives of the children of God- even as by servanthood leadership and ministry."

TITLE 114: THE HEAVENLY ORDINANCE OF THE CALLING OF THE BISHOP IN THE MINISTRY OF YESHUA HAMASHIACH:

The Bishop in the ministry of Yeshua HaMashiach stands one called to chiefdom among the shepherds and pastors, where he is granted oversight over a specific constituency and the ministers and saints therein and therefore and thereof: that in this his bishopric be stablished diligent pastoral labour and grace to the leadership and divine equipping of the believers unto the testimony in a divine eternal zeal that shall remain and endure till the day of Yeshua HaMashiach of Nazareth. Moreover The bishop must stand a great exemplification of the heart of Yeshua HaMashiach in all conversations of marriage, sobriety, moral behaviour and order in Testimony, stablishing the love of God in all conversations of hospitality and in the stablishment of a doctri ne unto true eternal salvation; as well as bearing hold upon his house that both wife and child stand in subjection to his authority and leadership, being not new to the conversation of ministry but well proven in acceptable service of humility and witnessed to stand a true and honourable minister of HAMASHIACH by witness and long record of title's worthiness, so was pronounced saying "This is a true saying, of a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the Husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For of a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lofted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

As was pronounced saying that "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers:" so must the bishop stand the servant of HAMASHIACH that in love and perfect patience and in all the fruits of the Spirit must the bishop stablish the revelatory doctrine unto every the disciple's prosperity in the way of Holiness in conversation perfect and without blemish to rebuke before the eye of God Almighty. It too stands that The ordination unto the office of the bishop and unto the governance of the bishopric must be stablished only of the Apostle or of the Prophet of God. Also, it stands that the Bishop must stand strong in the conversation of the burden of ecclesiastical standard, ensuring that the church stands strong and perfect appertaining its every practice that every conversation be born of The Sprit's Directive and that every conversation is born of the Word of GOD Almighty and that it can be confirmed by that Word - that no conversation is in contradiction with Scriptural Revelation, Even as Neither Father, nor Son, Nor Spirit stands unto the conversation of ignoring scripture but that scripture's every conversation stands in accordance with The Word that He pronounced, fulfilled in HAMASHIACH and recorded in the divine inspiration and instruction of The Holy Ghost to stand the Holy Infallible Word of God Almighty granted the Church and diligently practiced and preached by the Standard Directive of The College of Bishops in all nations unto Latter House's Doctrinal Foundational Wisdom and Order of Divine Witness in all Holiness of Glory and Power.

The saying of the Spirit is that "Him appointed bishop must stand separate from all strange Conversations, revealing himself ordained unto the service of the love of God in all holiness and perfect purity- labouring not as a master but a servant, for the sake of the salvation and cover of all souls in the doctrine of life everlasting: so raising harvesters unto greater testimonial grace than that upon him."

TITLE 115: THE HEAVENLY ORDINANCE OF DIVINE JEALOUSY ABOUT THE AMBASSADOR'S REPRESENTATION OF THE THRONE OF GOD AND THE LAMB IN THE MINISTRY OF YESHUA HAMASHIACH:

God stands greatly jealous about the standard of the conversation of His heavenly kingdom revealed of all both that claim to stand His called ministers and all that claim to stand the heirs of His salvation in knowledge of life everlasting: in judgement will He determine and reveal either great wrath or great blessing unto all that stood in claim of His holy Name. Moreover Even as Moses was not permitted to enter the promised land in the day that he smote the rock unto water's springing forth instead of speaking to it as he was instructed of God, so can misrepresentation by way of disobedience completely compromise one's ability to receive the blessing - where instead of glorifying God in honour and obedience to His divine instruction, one will be in the estimation of another wisdom above the instruction of God Almighty, so worshipping another God - as too as exemplified of Saul who twice disobeyed the divine instruction, even in the day he forced himself to stablish the sacrifice in place of Samuel the prophet of God and in the day he slew not all of Amalek's possessions, desiring to stablish the abominable things in conversation of worship - so God rejected him as king. It too stands that Those that bear deceptive labour, even false ministers that come in the claim of the Name of God Almighty and of the Lamb, to these deceivers shall be stablished the conversation of greater condemnation, where because of their falsehood shall be pron ounced upon them the fullness of the wrath of God Almighty Jealous about each and every the pronunciation of His Name, that it be revealed and wrought only in the conversation and proof of His Divine holiness. It thus stands that there is nothing light about ministering in representation of the divine throne of GOD Almighty, even in that preached of HAMASHIACH saying "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But YESHUA said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part:" it therefore stands that there is a special conversation of judgement reserved to those each and every the person that stands unto pronouncement of respective representation of The Throne and Kingdom of God Almighty.

There is upon the true Ambassador of the Heavenly Kingdom the grace of God Almighty the grace of the representation of His throne in the fullness of its power in trigger by the faith comely of the conversation of ministry in the Holy Ghost - to the extent that God honours his every utterance pronounced even in ostensible authority. As was preached saying that "An d 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 therefore stands that the sight of every the Saint must stand the conversation of the Divine Supernatural Salvation (even the redemption and holiness and righteous living stablished only of the reception of the preaching of the cross) and Strength (even the conversation of Divine Supernatural power and might that can be decreed of only of YEHOVAH SABAOTH and are released by the Hand of GOD Almighty), thus the representation of The Heavenly Kingdom of GOD and Power of HAMASHIACH, even every the conversation of the Authority and Goodness and Virtue and Hilliness and Glory OG the throne of GOD Almighty triggered unto manifestation by utterance of Word of Faith unto the accomplishment and establishment of the command decreed by dates in the Name of Yeshua HaMashiach of Nazareth (being those redeemed by HAMASHIACH's Blood unto hold of personal experience unto witness of HaMashiach

Lordship and Salvation, preaching and pronouncing the same conversations without fear of death for the Gospel's sake).

The saying of the Spirit is that "Let each My called minister strengthening himself by Zealous faith unto the exploitation of the fullness of the power of the throne of God Almighty and of the full might encapsulated in the Name of Yeshua HaMashiach of Nazareth: even as in the sending about heavenly Testimony must be divinely stablished the full strength of the heavenly kingdom and its heavenly host and resource; moreover in the name of Yeshua HaMashiach is hidden the Hand of God Almighty and the fullness of His divine capacity."

TITLE 116: THE HEAVENLY ORDINANCE OF THE ANOINTING TO CHURCH GROWTH IN THE MINISTRY OF YESHUA HAMASHIACH:

As was pronounced that "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on HAMASHIACH YESHUA. When they heard thus, they were baptized in the name of the Lord YESHUA. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And thus continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord YESHUA, both Jews and Greeks. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD YESHUA, saying, We adjure you by YESHUA whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, YESHUA I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And thus was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord YESHUA was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed:" so is manifest church growth even in its greatest key unto explosion: the key of full devotion, where the minister of Yeshua HaMashiach fully and diligently avails himself to the work of ministry, being ready Day and night, ever labouring diligently till the whole city, province, nation and world will have stood audience in the hearing of the testimony of Yeshua HaMashiach born of his publishing in full the demonstration of the same Name's divine supernatural power.

As was manifest in the day of Pentecost, even unto the harvest of three thousand souls by one oratorical witness, so the greatest key to church growth stands the Directive instruction of the Holy Ghost and obedience therein, even as Peter preached in the Spirit's utterance and so revealed HAMASHIACH and His salvation, as too was further pronounced that "the Lord added to the church daily such as should be saved."

The saying of the Spirit is that "Let My servants the ministers of HAMASHIACH arise in the conversations of revelatory faith born of divine wisdom, and boldness of the same's publishing: that in divine supernatural power's practice the church grow in My Directive and guidance - it is the obedient upon whom I will stablish the anointing of growth."

TITLE 117: THE HEAVENLY ORDINANCE OF THE STANDARD GRACE OF THE TEACHER IN THE MINISTRY OF YESHUA HAMASHIACH:

In submission to the office of The Pastor and Teacher, the calling of God and divine expectation of the grace and anointing granted to one standing in the office of the Teacher is that he build the people of God unto their knowledge and pursuit of each his respective divine purpose in the exploitation of he divine treasury hid of God in him unto purpose's manifestation, even by revelatory doctrine is the Teacher to raise the heritage of champions triumphant in the wisdom of godliness, pronouncing by purpose the testimony of Yeshua HaMashiach in the full greatness of the power encapsulated in the name of Yeshua HaMashiach. Moreover in submission to the Pastor and Teacher, the Teacher stands called to the conversations of grounding the assembly in its mass gathering, unto the divine wisdom and equipping doctrine to the stablishment of a congregation of Yeshua HaMashiach united by the bond of the Spirit and by the love of God the Father manifest in the expression of the grace Yeshua HaMashiach: that the assembly and host of HAMASHIACH aggressively engage the conversations and practice of its community, influencing the same unto the obedience of the precepts of godliness and diligently persuading each the communal inhabitant unto the reception of the salvation of God Almighty by the Lordship of Yeshua HaMashiach. The Teacher's calling and grace too stands to build each the individual standing under his ministry in the assembly of Yeshua HaMashiach, unto the perfect knowledge of maturity in the leadership and divine instruction and guidance by the Holy Ghost: as was pronounced that "For as many as are led by the Spirit of God, they are the sons of God." Even as Yeshua HaMashiach Himself was called Rabbi, so God ordained the impartation of strength and growth in the Way of Holiness to be stablished only by effectual obedience in the doctrine of the Gospel: Divine strength is manifest and faith is built by the Teacher's labours, even to the raising of ministers that will move in a power unknown since the foundation of the world.

The calling of the Teacher is that he stand a custodian of the mysteries and divine Wisdom of God Almighty, ensuring that they are published and pronounced throughout all nations. Moreover the Teacher stands call4f God Almighty unto the conversation ensuring a Doctrine that does not ignore the testimonial manifestations of Divine Supernatural Power of God Almighty; thus the Teacher stands called unto the hold of grace to both teach and establish in the believer the faith unto the conversation of Divine supernatural power, that there be not the conversation pronounced of The Apostle Paul saying that "Having a form of godliness, but denying the power thereof: from such turn away" but the Teacher must stand strong to ensure that the foundation of every the believer's respective faith is not upon doctrine, because that no matter how powerful or wise it seem, human doctrine can never equate and establish a faith foundation equivalent to that of GOD because man cannot fully hold the wisdom of GOD as it infinitely excels all creation’s united comprehensive capacity, even as faith founded upon divine power stands faith that is the standard of the power of GOD Almighty 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."

The saying of the Spirit is that "The time is at hand that all need be strong in the doctrine of the faith that the coming Harvest be kept and raised strong till the capacity of endurance unto the day of Yeshua HaMashiach."

TITLE 118: THE HEAVENLY ORDINANCE OF THE GRACE STANDARD OF THE PASTOR AND TEACHER IN THE MINISTRY OF YESHUA HAMASHIACH:

The wisdom of God (where when one is born again there is a divine work of spiritual revival and regeneration, however body and mind bear the same carnal glory and conversation awaiting the translation unto the glory of the divine nature promised of God in the day of Yeshua HaMashiach) was that once a man stand in the reception of the salvation and Lordship of Yeshua HaMashiach of Nazareth, it is important that he continue in the way of the salvation of God bearing conversation of Holiness about all the endeavours of his livelihood: the manifestation of which conversation of victory is stablished by perpetual devotion in prayer, worship and revelation born of the word of God- which works stand wrought in secret, however there does stand one given of God to all the heirs of his righteousness that by this gift of HAMASHIACH, even the Pastor and Teacher, be strengthened and stablished the doctrine and counsel unto life everlasting. The purpose then of the pastoral ministry is that each Saint be shepherded and led at a personal level (even as God knows the name of every the angel in His hosts under His Divine Commandeering as YAHWEH SABAOTH), that by the guidance and shepherding of the Pastor and Teacher, the child of God hold his salvation and so endure till the day of Yeshua HaMashiach. Moreover, as is the instruction of the Word of God that "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 ye may prove what is that good, and acceptable, and perfect, will of God;" so stand the people called of God unto Holiness in service and full testimony of Yeshua HaMashiach, the maturity to which conversation is stablished by the doctrine of the Pastor and Teacher, that the Pastor minister the revelation of the ways of God, where the world imparts knowledge of carnality, so must the Pastor stablish in his flock the divine supernatural wisdom of righteousness and holiness in the maturity of walking with God till the believer's mind is strengthened in the exploitation of the manifestation of the absolute will of God without blemish. The office of the Pastor and Teacher is the key office to the standards of personal hallowed wisdom of divine purpose fulfilment in the life of each the sheep in the flock of HAMASHIACH granted to the stewardship, custody and guardianship of the ministry of Yeshua HaMashiach.

It is by the office of the Pastor and Teacher that the sheep of HAMASHIACH continues strong in the conversation of divine separation, consecration and sanctification as a living sacrifice standing only to the fulfilment and service of the perfect will of God without compromise or conformity to worldly modus operandi. *THE INSTRUMENTS OF SHEPHERDHOOD WERE NEVER PURPOSED UNTO ANIMAL DOMESTICATION AND ANIMAL HUSBANDRY; THE INSTRUMENTS OF SHEPHERDHOOD WERE PURPOSED OF GOD UNTO WARFARE: THE TOOL OF SHEPHERDHOOD BEARS A DIVINE ORDINATION TO STAND AS A WEAPON OF WARFAR*E as preached that"And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine."

The saying of the Spirit is that "Let all develop a heart to stand in the gap of the pastorate's development, where all will diligently labour to the shepherding, discipleship and mentorship of all the new sheep about the way of Holiness."

TITLE 119: THE HEAVENLY ORDINANCE OF THE STANDARD GRACE OF THE EVANGELIST IN THE MINISTRY OF YESHUA HAMASHIACH:

The calling of the Evangelist is that he, in submission to the Apostle and Prophet, and in submission to the Prophet and Teacher: that he pronounce the Oratorical Word of Salvation in the demonstrate divine supernatural miracle working power unto the harvesting of both great gatherings and individual persons. The Evangelist stands the chief person at harvest's frontiers, where his calling is not to usher and raise those in house, but that he rather usher those outside the house that they then come in, the conclusion of his conversation must be the presentation of the harvested souls unto the resident Pastor and Teacher, that the harvest be groomed and strong in the building and practices of the labour of the Apostolic Movement in the which the Evangelist operates within and from. The Evangelist holds a strong faith and uniquely persuasive boldness in utterance even to the harvest of difficult souls by the pronunciation of the Word of God and of the gospel of peace in its simplicity, the Apostolic standard revelation of the founder of that dispensary gospel of peace granted the Apostle and founder of that Apostolic Movement rests upon the Evangelist. In all conversations, the calling and purpose of the Evangelist is the furtherance of the gospel by the instruction and wisdom of the Holy Ghost. The Evangelist stands called to strong maturity and development about the oratorical skillsmanship of the Oratorical pronunciation of the gospel in the exploitation of the giftings and power that accompany the pronunciation of the revelation of Yeshua HaMashiach; he too bears wisdom to discern every time the effectual conversational arrangement of a persuasive message targeted to harvest the unique soul - even as by the working of the Holy Ghost. God always confirms the Evangelical ministry by the working of signs and wonders. The strength of the Evangelist's testimony is that his practice stand demonstration of the divine power encapsulated in the name of Yeshua HaMashiach of Nazareth, and in the preaching of the cross.

It too stands that the Evangelist must bear the conversation of systematic wisdom and practice appertaining the divine order unto the facilitation of the saved that they find position in the Apostolic Institution to the which the Evangelist subscribes, and that every one of them having chosen to stand in the reception of the Salvation and Lordship of Yeshua HaMashiach of Nazareth continues in that conversation. Moreover the Evangelist stands one called unto the ministry of the declaration of Good News, even the preaching of HAMASHIACH unto the benefit of the hearer through all conversations appertaining the testimonial knowledge of the full package of the divine goodness of God Almighty purchased by The Cross of Yeshua HaMashiach and spoken for unto claim by the Blood of Yeshua HaMashiach, even every the Heavenly Blessing administered through the Cross, Even as pronounced saying that "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 Evangelist too bears divine Grace unto the conversation of gathering multitudes unto the reception of HAMASHIACH at his crusade, even then ability to gather masses in all cities of his going, and that by his preaching in divine order be stablished the soul harvest unto the conversation of revival that bears divine strength to continue

unto the Day of HAMASHIACH, even the conversation of Testimonies that shall endure beyond eternity's furthest aeon.

The saying of the Spirit is that "There stands the grant of the grace of HAMASHIACH's testimonial publishing by all His Redeemed and every each the member of His church from the babe unto the grey haired: it is in this generation that crusades shall be born out of the divine manifestations of sign and wonders of hallowed miraculous grace at unlikely places during unlikely times by unlikely people who themselves will not be in the expectation of preaching unto gospel's publishing at that moment. Build therefore your wisdom about gospel's utterance and dispensation in divine power."

TITLE 120: THE HEAVENLY ORDINANCE OF THE GRACE STANDARD OF THE PROPHET AND TEACHER IN THE MINISTRY OF YESHUA HAMASHIACH:

The Etymological definition of the Word 'Prophet" is "Pro Phanai': in, for and of the message, even as Phanai means Message or messenger, thus The Prophet of GOD Almighty is simply one who speaks the Word having come out of the mouth of God Almighty. Thus Prophecy stands the conversation of Speech in the WORD OF THE LORD: the prophet stands as an Oracle of God, where his every word is pronounced in the divine authority of the Living God, even as his mouth is the word of God in address to all nations, kingdoms, languages, tongues, peoples, king's and governors. It too stands that the Prophet of God Almighty Bears the anointing in Word of Faith through signification in The Holy Ghost and In The Name of YEHOVAH ADONAI SABAOTH and in the power of the Name of Yeshua HaMashiach of Nazareth to pull down and release heavenly seasons and to impart the season's respective anointing, even the revelation of what is to come and the corresponding wisdom and impartation of Grace and Anointing to maximize every the conversation contained in that revelation and every good possibility housed and encapsulated in the revealed future, even divine wisdom and grace unto the full exploitation of all the conversations of profit contained in that future. Moreover The Prophet of God bears the divine calling appertaining every conversation both in and out of house regarding the Divine Authority to pronounce divine exhortation, edification, comfort, rebuke, impartation and blessing, cursing and supernatural inspiration: all conversation being wrought in the Holy Ghost and in the revelatory giftings of the Spirit of God

The testimony of The Prophet's mantle stands the people under his leadership and anointing, even the fruits of his prophetic mantle preached of HAMASHIACH YESHUA of Nazareth saying that "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of tHostles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." The Prophet of God too stands in divine calling to be Strong in the pronunciation of deep divine oratorical mysteries of God and in their simplification even to a child's understanding. Moreover HAMASHIACH is to be glorified in his every prophetic conversation, even as was preached saying that "for the testimony of YESHUA is the spirit of prophecy." The prophet of God and HAMASHIACH is therefore the messenger bearing the prophetic word and the burden of the publishing of The Word of the LORD, in the supernatural revelation and language of God. He too stands the anointed of God to the publishing of the word in season and the anointing thereof according to the heavenly glory. He moves in all the gifts of the Holy Ghost and his tongue is anointed to the signification of the Spirit. He receives divine commandment and instruction by the grace of strength in divine unction. The prophet of God too stands the called of God Almighty unto the conversation of the burden of authority appertaining the divine declaration of the Vision (the institutional divine purpose of both the prophetic revival and each the person therein).

The saying of the Spirit is that "The time is come that the ordination of the gifting of the latter house be revealed, wherefore be found in position to receive the gifting and anointing of Prophecy: build your strength about the knowledge of My voice by both the holy scriptures and hearing in prayer."