



THE 24 DIVINE FOUNDATIONAL
DOCTRINES OF THE FAITH AND PATIENCE
OF YEHOASHUA HAMASHIACH



CALEB T MATETA

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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“THE 24 DIVINE FOUNDATIONAL DOCTRINES
OF THE FAITH AND PATIENCE OF YESHUA
HAMASHIACH:”

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**DOCTRINE 01: THE DOCTRINE OF THE WAY OF LIFE- EVEN THE TRUE
MASHIACH AND ONLY BEGOTTEN SON OF GOD ALMIGHTY, YESHUA OF
NAZARETH:**

There is One called both The Son Of God and The Son Of Man, even as it is expedient of the mediator to possess the natures of both the persons he is to bring unto union in Covenant Of Reconciliation, because that by his iniquity was man separated and parted from God his Creator YAHWEH ELOHIM; and by the Passion and suffering of HAMASHIACH was established the divine propitiation unto the Holy, even unto the divine grant and manifestation of the covenant anew between God and Man. Thus HAMASHIACH stands Him Born of the womb of the Virgin Of The House of David by The divine supernatural workmanship of The Hand Of God Almighty The Holy Ghost, even as Gabriel preached saying "That Holy Thing which shall be born of thee shall be called the Son Of God." So the HAMASHIACH of God being YESHUA of Nazareth stood without question the Son Of God Incarnate, being the manifestation in human flesh the Seed of Abraham and Heir Of David come to His Divine sending of endurance and suffering of great affliction in Messianic Passion unto the death of The Cross. Which YESHUA stands in Heavenly places 'The Lamb' The Victor over death by divine supernatural virtue even unto Grace's shattering and weakness unto the divine establishment of the salvation of God Almighty toward man, that man be delivered from the coming wrath of God Almighty unto the inheritance of life everlasting in the coming eternal divine euphoric paradisiac Utopia of God Almighty.

By the work of Him nailed and erected upon His Cross was established the conversation of the divine reconciliation of all being in His cross unto the Hand Of God Almighty in all Holiness: therefore The Coming Of The Lamb called and witnessed of John The Baptist saying "Behold the Lamb Of God that taketh away the sin of The World" stood a Messianic coming unto great Passion and suffering unknown of any other man, no man having endured such pain neither thereto and thenceforth. So the divine coming and manifestation of God Almighty in human flesh unto interaction with His creature that now stood so abominable and wicked beyond measure that instead of presenting the offering of worship unto Him God Incarnate, Man chastened Him and marred Him till His Visage was marred beyond recognition of humanity, being mocked and ridiculed greatly, even to spitting in His Face unto the burden of the crown of thorns and the carrying of His cross to the place where He was to be crucified even though He had very great wounds, upon which cross He was nailed thereto and then raised thereon till His death on it, and upon it was His side pierced. Then was He buried and sealed in a Tomb. Yet it remains the witness and truth beyond the divine profession of our faith manifest by His Divine Working in the third day after His Death, even that He rose again and that Yeshua HaMashiach D'Nazareth is Alive.

The Lamb called the 'Firstborn Of The dead' (because that by the divine supernatural power of God Almighty He came out of death and the grace that He should live unto God Almighty forevermore and never again return thereto, where by the power of God Almighty did he ascend out of Hell unto searing at the right Hand of God Almighty) thus sits at the right Hand called Power. By the conversation of His affliction at Golgotha and by The finished work of Calvary did HAMASHIACH YESHUA establish divine virtue unto veil's rent and partition to grant unto all men willing the conversation of divine reconciliation unto restoration of steadfastness in the Most Holy place directly before the Throne Of God Almighty by The righteousness and divine redeeming virtue of the blood of HAMASHIACH. Thus by the cross is manifest divine supernatural redemptive victory from every

conversation of sin unto righteousness and perfect holiness in all purity preached saying “the blood of Yeshua HaMashiach his Son cleanseth us from all sin;” by The Cross was too manifest redemptive victory over every conversation of sickness unto divine health preached saying “with his stripes we are healed.” By The Cross was manifest redemptive victory over every conversation of satanic device and demonic affliction preached saying “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” By The Cross was manifest redemptive victory over poverty 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.” By The Cross was manifest divine redemptive virtue unto victory over the second death of eternal condemnation unto the hold of life eternal preached saying “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” By The Cross was manifest divine redemptive virtue from soul’s depression and unrest unto the divine peace of God Almighty preached saying “the chastisement of our peace was upon him.” By The Cross was manifest divine redemptive virtue unto freedom from all mourning and weeping unto the eternal joy of God Almighty preached saying “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.” So by His Cross did HAMASHIACH YESHUA stand the triumphant Lord over all being, to whom Satan and all his devils bow their knees and confess the divine superiority of His Lordship preached saying “Let this mind be in you, which was also in HAMASHIACH YESHUA: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of YESHUA every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father.”

It therefore stood the eternal will and wisdom of God Almighty that every the divine blessing of the redemptive victory of The cross of Yeshua HaMashiach be established to every man willing to stand in the reception of the virtue through the purchase not of mammon or any earthly treasure but by the Word and utterance Of faith unto the reception of The Lordship and Salvation of Yeshua HaMashiach of Nazareth, as was preached saying “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” and “That 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.” Thus by The vocal confession of prayer with heart believing in the reality of the resurrection of Yeshua HaMashiach unto divine Lordship dies a sinner stand translated to stand a saint before God Almighty- thus therefore is the prayer unto the reception of the Lordship of Yeshua HaMashiach, that “Lord YESHUA, I know that I am a sinner unable to save myself and that you died for me upon the cross and rise again from the dead and that you are now the glorified Lord seated at the right hand of God Almighty. I ask you to come into my heart and cleanse me from all my sins, please forgive me and was me clean: I confess with my mouth that from thus day and forevermore you are my personal Lord and Saviour. In your holy name I pray, Amen.”

It stands important to note that from the moment of receiving HAMASHIACH YESHUA as a lord and Saviour, one begins the journey of righteousness until he arrives in the Heavenly Kingdom, salvation therefore is a journey that demands the compliance of a specific order of livelihood in all holiness directed by the Lordship Of Yeshua HaMashiach by His Spirit and by His Word. The saint therefore stands called to the order of worship in pilgrimage, inclusive of daily prayerful devotion, scripture's reading and studying, and worshipping and fellowshiping with other saints in the House Of God during services- as was preached saying "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

DOCTRINE 02: THE DOCTRINE OF GOD ALMIGHTY “YAHWEH ELOHIM” AND MAN THE CREATURE OF HIS DIVINE IMAGE:

The Body Of a Son Of man with its two eyes, ears, nostrils, lips, hands, legs and feet and lungs and kidneys- it all stands the preaching of God Almighty and man the creature created in His Divine reflection and image, even as it was is the day of Noah that the water of the flood raining from heaven was reflected by water springing forth from deep places: so it stood the eternal wisdom and Divine ordinance of God Almighty that He would reside and reign as Chief Principal over all celestial creation and that man the creature of His Divine Image would reign over all terrestrial creation unto the manifestation of The Divine Will Of His Throne over all the earth, even as He Himself 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.”

There is One called “YAHWEH ELOHIM The Eternal GOD and LORD OF HOSTS YAHWEH SABAOTH”, even He that created all being by His Word to the calling and divine formation of existence out of inexistence and light out of darkness; thus stands He incapable of defeat in battle, the God that is divine, pure, perfect and holy in all conversations. This is He that by His Hand founded the earth, and by His arm stretched forth the Heavens; the God Whose full glory cannot be contained in the third heaven; the God eternal without beginning nor end that He stand in any form subject to time. This is He that created all things by a wisdom far beyond all creation’s united comprehensive ability, the maker of time and of wisdom that they unite and rule all creation. This is He Who Alone stands Worthy unto the reception of every the conversation of worship, being in a single class of His Divinity. Thus is He that is One Being capable of expressing Himself through many persons at one time without there Being any division about His Divine Being. Thus Is He The Divine Supernatural Omniscient, Omnipresent and Omnipotent God Who knows all things with Divine sight and access appertaining all things past, present and future, bearing sufficient divine virtue and power unto the manifestation of any the conversation of His Will, Being in all places at ice time and by His Hand transforming all things unto time’s progressive manifestation. Thus is He The God that by virtue of creative authority stands the Divine Proprietor of all being and all things thus standing unto the divine judgement of His Throne. This is He that commandeers all heavenly hosts unto the manifestation of His Divine Will.

In His Divine Image and of His breath did God Almighty create and fashion Adam (Man) to stand the bearer of terrestrial dominion hold and manifest the perpetual colonial expansion of the kingdom of God Almighty throughout all terrestrial creation in the covenant of worship stablished by The covenant of submission evidenced by obedience to the divine commandment: thus was man commanded unto the divine law of refraining from partaking from the tree of The knowledge of good and evil- as by obedience was the strengthening of the covenant of worship unto hold of Divine communion with God Almighty, God Being honoured and revered as the Higher and Supreme by man’s submission evidenced by obedience. But by disobedience to the instruction man transgressed the covenant and was exiled from the place of steadship and divine communion in the presence of

God Almighty, losing also the divine grant of dominion hold that he once possessed, but this conversation stands divinely restored and Redeemed by The conversation of the Messianic Passion Of Yeshua HaMashiach unto the inheritance of eternal life through the New Testament. In Himself HAMASHIACH YESHUA stood bearing the first human body because that HAMASHIACH is not a creature but a divine eternal being and the prototype of every creature (as was He called “the firstborn Of every creature), thus Adam stood a shadow of HAMASHIACH and his dominion hold the prophecy of the coming Lordship of HAMASHIACH over all Heaven and earth purchased by the cross upon which HAMASHIACH suffered in Messianic Passion.

As was preached saying “Therefore of any man be in HAMASHIACH, he is a new creature: old things are passed away; behold, all things are become new,” and “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:” it therefore stands that by the conversation of The cross of Yeshua HaMashiach was man to stand spiritually resurrected unto the glorious light of the revelation of the image and glory of God Almighty, that man stand again able to walk in the Spirit and presence of God Almighty in the hold of divine fellowship and communion (which atonement was manifest and stablished by The sprinkling of The Blood Of HAMASHIACH upon the Heavenly Altar before The throne of God Almighty. So God Almighty called the springing Forth Of Rivers our the bellies of all having drunk of the living waters that proceed out of HAMASHIACH, that by the rivers of living waters in the Testimony of Yeshua HaMashiach of Nazareth all men drink unto the hold of the communion of the inheritance of life eternal manifest only through Yeshua HaMashiach and in The Holy Ghost. Thus through HAMASHIACH YESHUA was divinely manifest and stablished man’s divine restoration unto hold of greater estate than he did before his fall, because that in HAMASHIACH YESHUA man not only holds the divine image but actually stands a bearer of the divine nature through the Hallowed communion of the flesh and blood of HAMASHIACH unto the hold of the inheritance of the eternal priesthood and kingdom of Yeshua HaMashiach unto God Almighty, even as was preached saying “And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they 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.”

DOCTRINE 03: THE DOCTRINE OF THE BAPTISM IN WATER AND OF THE RESURRECTION OF THE DEAD:

As HAMASHIACH YESHUA commanded saying "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 baptism in water is an act expected of God Almighty to stand fulfilled as part of the covenantal acts of The Messianic Testament, that each soul born again by the Personal reception of the Lordship and Salvation of Yeshua HaMashiach be baptized in The Name of Yeshua HaMashiach, as was practiced of The early Church (The Authoritative Foundation Of Every the conversation The Messianic Ecclesiastical Progression) saying "When they heard this, they were baptized in the name of the Lord YESHUA." Appertaining the doctrine of baptism, remembering how that Noah was instructed of God Almighty unto the building and erection of the ark that all in it would survive the waters that would consume their generations, as well as how that the child Moses was laid in ark unto survival above the same waters consuming other male babes of his nation and generation: the mystery of the altar and ministry of baptism thus stands that baptism stands the intentional act of hiding once self in HAMASHIACH, that the Crucified body of Yeshua HaMashiach stand the only ark in which the saints are hidden unto the survival of the lake of fire, even evidenced in that HAMASHIACH YESHUA walked upon the waters and evidenced His Divine superiority as an ark that He was immune to the waters that shall drown every soul not hidden in Him, thus baptism stands the divine signification of hiding self in HAMASHIACH, that even as HAMASHIACH rose from the dead unto divine immunity from every conversation of both the first and second death, thus in Him shall all be raised out of death and stand above second death preached saying "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HAMASHIACH, and shall reign with him a thousand years."

By Divine Allegory, as the dove of Noah returned with the olive leaf showing that it stood the first to emerge out of the waters, which olive leaf preached the divine anointing because that the oil of the anointing stands withdrawn from the olive tree: so was all this fulfilled in HAMASHIACH YESHUA The olive tree being 'The LORD's Anointed One,' upon Whom the Holy Ghost descended in the form of a dove, signifying the dove's finding of The LORD's Anointed. Moreover the act of baptism stands the conversation of divine wisdom granted the dispensation of grace in the day of the Messianic Testament: that it stand the divine signification of burying flesh and emerging out unto spirit's livelihood in HAMASHIACH perfect before God Almighty forevermore. Baptism too stands the conversation of the prophetic witness appertaining the coming manifestation of the first resurrection, where all the saints having died in the knowledge of HAMASHIACH's salvation shall be raised and revived by the power of God Almighty to stand and reign with HAMASHIACH upon the earth for a thousand years. As was preached saying "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of YESHUA, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HAMASHIACH a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HAMASHIACH, and shall reign with him a thousand years:" so it stands that by the coming of HAMASHIACH shall manifest divine virtue unto the raising of Saints from the grave.

HAMASHIACH YESHUA shall speak unto the resurrection of lord the dead bodies of His Redeemed, as He pronounced saying "For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at thus: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation:" thus in the first resurrection shall HAMASHIACH speak, even to the divine revival of all dead saints. But there shall too be the second resurrection where all dead men whose souls are in bel shall be raised from their graves to stand before The judgement seat of God Almighty and so be condemned unto the eternal perdition of the second death, where they shall be cast into the lake of fire and there remain forevermore. It too needs be pronounced that the conversation of the first resurrection shall stand where all physical bodies shall be revived and then divinely translated and transformed to bodies of the divine glory Of God Almighty, which bodies hold no conversation of fleshly corruption unto sin, but perfect holiness in HAMASHIACH Who is "the resurrection and life." The first resurrection shall stand manifest in two parts, the first portion being at HAMASHIACH's coming to the Heavenly Ingathering harvest of His Church preached saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that YESHUA died and rose again, even so them also which sleep in YESHUA will God bring with him. For thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HAMASHIACH shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;" the second portion of the first resurrection (which scripture has already been stated) shall stand manifest in the day of HAMASHIACH's coming to establish the dominion of His Messianic Millennium upon the earth, where those righteous slain during the great tribulation shall be raised from the dead.

DOCTRINE 04: THE DOCTRINE OF THE BAPTISM IN THE HOLY GHOST AND LIVELIHOOD IN THE HOLY SPIRIT:

There stands a divine conversation called “the promise of The Holy Spirit,” which conversation Peter preached saying “Then Peter said unto them, Repent, and be baptized every one of you in the name of Yeshua HaMashiach for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call;” it thus stands that the Holy Ghost, The Third Person Of THE YAHWEH TRIUNE DEITY Who is The Spirit Of YAHWEH SHAMMAH (The LORD WHO IS WITH US) and the Spirit Of Emmanuel (God with us), is the Spirit and Ghost of God Almighty Who Is here upon the earth labouring unto the manifestation of the divine will of God Almighty which ministry shall be concluded by the Heavenly Ingathering harvest and reaping of the second coming of Yeshua HaMashiach. The Holy Ghost stands to the Church Of Yeshua HaMashiach the Divine Comforter because that His presence among the saints stands the Divine consolation to all whose hearts and souls yearn to stand in the presence of God Almighty and to hold divine communion with His Voice, so HAMASHIACH spoke saying “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” So the Holy Ghost is the Divine fulfilment of the Eternal Faithfulness Of God Almighty to be with His people. The Holy Ghost also stands the divine help about the ‘Wisdom and Revelatory Knowledge Of Every The conversation of The Testimony Of Yeshua HaMashiach” and thus stands the Divine Guide appertaining Truth’s every conversation, as HAMASHIACH preached 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, whatsoever I have said unto you;” and “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” He too stands the divine authority appertaining every The conversation of the Messianic Testament, even as HAMASHIACH preached saying “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”

Appertaining the infilling/baptism/ reception of The Holy Ghost, it stood a conversation first manifest in the days of The Apostles Of The Early Church that (whether intentionally by the laying on Of hands or non-intentionally but by divine manifestation exemplified through Peter in the House Of Cornelius) it stands that the baptism of The Holy Ghost stands the conversation of either divine impartation or divine inspiration that triggers the Spirit’s manifestation into a heart having received the Salvation and Lordship of Yeshua HaMashiach, especially through the ministry of the Stewards Of HAMASHIACH; Howbeit He too can be received by prayer in the secret place, where in the prayer one asks God to be filled with the Spirit, thanks God and by faith begins to speak in the tongues of the Spirit and prophesy worshipping God. Every saint having received the Spirit stands called of God Almighty to walk and live (in all conversations) a life in perfect correspondence with the divine leadership of the Holy Ghost established by the Voice Of His Divine Unctioning and Prompting preached saying “But ye have an unction from the Holy One, and ye know all things,” and “For as many as are led by the Spirit of God, they are the sons of God.” So The Holy Ghost 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.”

Strong evidence about the reception of The Holy Ghost stands the conversation of praying in the tongues of a The Spirit, which manifestation was given because that prayer in The Spirit stands prayer according to the perfect will of God Almighty that births the Divine strength and Hallowed exploitation born of might by The Spirit's utterance preached saying "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God:" so HAMASHIACH spoke saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." Moreover as HAMASHIACH 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 thus stands that the divine calling unto the knowledge of the salvation of HAMASHIACH and journey therein stands the conversation of worship in Spirit and in Truth (in HAMASHIACH and in The Holy Ghost) which worship is not just dance or song but rather state of heart evidenced by action's fruit, where the saint holds the covenant of Messianic Worship in the submission of honour unto God Almighty evidenced by obedience, even obedience appertaining every divine instruction about what should stand the order of livelihood in The Spirit Of God Almighty, as well as in song and prayer according to the true doctrine of The Word Of God.

DOCTRINE 05: THE DOCTRINE OF FAITH AND OF FAITH IN GOD:

As was preached saying “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him:” it thus stands that faith is The knowledge of total conviction and full persuasion of the divine ability and faithfulness of God Almighty unto Hope’s manifestation and promise’s fulfilment that allows one to stand before God Almighty. Faith in God thus stands the knowledge that God Is and that God Lives, even that all creation stands but a shadow of His Divine Light and Glory Of Divine life: it is The knowledge that the measure of the divine omnipotence Of God Almighty stands great beyond determination, even as Hope’s manifestation is born of the working standard of the divine nature. So the first reality of Faith in God is the knowledge and personal working of YAHWEH TSIDKENU, that God Almighty through Yeshua HaMashiach stands both Able and Faithful unto soul’s redemption and eternal salvation till Zion’s coming (which conversation shall be fully manifest in the day of the Redemption Of The purchased possession and in the hour of the Hallowed translation unto steadship Of divinely glorified body before God Almighty, unto the inheritance of life eternal).

As was preached saying “Now faith is the substance of things hoped for, the evidence of things not seen:” it thus stands that faith is the conversation of divine economic currency that allows the transitional purchase of a personal Hope from the spirit realm unto its terrestrial manifestation, it is the divine legal deed that shows the evidential propriety of a hopeheld personal benefit standing in the spirit realm and so the authority to declare and command its terrestrial manifestation: faith stands the propheticknowledge of a coming act and accomplishment of God Almighty unto personal exploitation. As was preached saying “So then faith cometh by hearing, and hearing by the word of God:” it thus stands the divine wisdom of God Almighty that faith be continually established and built and perfected through the knowledge of His Word by both scripture and word preached, as that by the Word Of God is manifest the divine revelation of the divine nature, and the respective promise unto the trigger of the exploitative manifestation of the divine nature by the Word Of God Almighty. Moreover faith stands fissile in nature because that as HAMASHIACH preached, the amount of faith needed to move mountains is simply the size of a mustered seed (which phenomenon is called “Tsemura Makomo Power”), which reality stands evidenced by the fact that through faith was manifest all creation 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;” even to the divine standard of creating light by calling out of darkness and then making it greater than the darkness from whence it was called.

DOCTRINE 06: THE DOCTRINE OF THE TITHE, OFFERING AND SPECIAL SEED:

It stood the Divine Eternal Will Of God Almighty that the conversation of tithe stand the confirmatory evidence of worship Acceptable appertaining the Priesthood Of The New Testament, where The saint periodically and faithfully sets aside a tenth of the gross of His gains and presents it as the repayment of God Almighty about the conversation of gains realized, presenting the Tithe into the House Of God Almighty unto the Stewards Of HAMASHIACH. Moreover tithe stands the property of God Almighty and therefore must be repayed as the conversation of debt clearance. It thus stands the act of worship unto Him The Sole High Priest Of The Messianic Testament- which conversation Yeshua HaMashiach personally instituted as The Melchizedek that came to bless Abraham and thus in the covenant of Messianic Redemption evidenced by the Hallowed communion of the bread and wine that He gave Abraham preaching the body of HAMASHIACH, and in that conversation He blessed Abraham and received the first tithe offering from Abraham, preaching His witness that "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Thus tithing stands a practice of the New Testament Of Yeshua HaMashiach shadowed by the Mosaic Order. It too needs be pronounced that tithing is not at all a conversation unto the purchase of Divine Salvation (even as God Almighty is exceedingly to Wealthy and Rich to be Bribed) but the salvation of God through HAMASHIACH stands a conversation free by grace, tithing thus stands an act in the evidence of salvation, as man will return His gains unto God, showing how he subjects all his treasure in the covenant of worship with God Almighty, worshipping God more than money. Moreover tithing stands an act of obedience, and obedience the act of submission, and submission the evidence of worship. Tithing therefore is a Divine expectation preached saying "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." So by tithing is established Divine supernatural Superabundant prosperity and immunity against the plans of Satan devised to establish poverty among the saints in their pilgrimage.

The act of offering's presentation into the House Of God was divinely purposed to stand the conversation of sowing unto the harvest of divine wealth, where The offering stands the seed unto the harvest of divine supernatural Superabundant miraculous provision unto divine prosperity in pilgrimage. The offering stands the conversation of releasing that in your hand unto the reception of that in The Hand Of God Almighty, where you will have made room to receive, and the harvest that which is in the Hand Of God stands Superabundant and more than the offering presented - and so the cycle perpetuates. Even as the offering is a seed sown in worship, it therefore stands that by the offering is created the harvest, even as Abraham evidenced that he worshipped God Almighty in all conversations even to the willingness of sacrifice His only son of the divine promise, by that seed was manifest the harvest of life eternal preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved:" thus stands Agape Love Order, even in that the conversation of the measure of love stands evidenced by the standard of the sacrifice.

The act of special seed's sowing stands a manifestation of the divine eternal wisdom of God Almighty unto the divine supernatural moving of The Hand Of God Almighty in divine intervening virtue unto a special Hope's manifestive harvesting; as exemplified by how that God Almighty roared and by divine thunder discomfited the philistines before Israel in the day that Samuel offered the Lamb to stand a burnt sacrificial seed unto harvest of victory in warfare (which conversation stood the divine signatory preaching of HAMASHIACH YESHUA The Lamb stablished by His cross the burnt offering unto victory over hell's every hurdle and satanic device, that the recipient of HAMASHIACH's Lordship be victorious in pilgrimage and so remain till the day of HAMASHIACH). By definition the special seed thus stands the conversation of sowing/giving a labelled offering assigned in the faith unto the harvest of the desired defined expectation as by The Hand Of God Almighty in faith. The greater the seed, the greater the harvest; the greater the hope desired, the greater the seed that must be sown by faith unto a more rapid harvest. The special seed order moves God unto divine action, as was well exemplified of Hannah who harvested three sons and two daughters through sowing Samuel to stand a seed in the House Of God Almighty.

DOCTRINE 07: THE DOCTRINE OF THE GIFTS OF THE SPIRIT:

As was preached saying “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.” it thus stands that every the conversation of The divine supernatural gifting of the Spirit stands a conversation to always be wrought and stablished through the Foundational channel of The conversation of love, as exemplified Of HAMASHIACH Who channels every divine blessing through the door that stood His erected cross. Every conversation of divine gifting is of God expected to be stablished through love only and forevermore by Agape Love.

As was preached 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:” it thus stands that the gift of The Spirit is divinely granted unto the manifestation of divine supernatural virtue in the demonstration of The Divine reality of a God that by The conversation the sinner’s repentance in the acknowledgment of the reality of God, thus it is always stablished unto Gospel’s furtherance and unto brotherly exhortation that must bear faith unto the preaching of The Cross.

The Gift Of Prophecy stands the conversation of a divine supernatural utterance Born Of The Word Of God Almighty in The Spirit unto the Revelatory Speech that stands the divine revelation of the future. The Word Of Knowledge stands the conversation of utterance by divine supernatural means about a past or presently occurring event, where The speaker was not knowing of the event before or during its occurrence by personal sensory means, but a knowledge born of the Revelatory

utterance Of The Holy Ghost. The Word Of Wisdom stands the Divine Revelatory instructive utterance unto the exploitation of the future. The discernment of spirits stands the conversation of Divine inspiration unto the capacity of distinguishing and identifying every the spiritual source of the conversation manifest, even the identification and enforceive judgement of the spirit labouring unto the event's manifestation. The gift of the interpretation of tongues stands the conversation of the manifestation of the understanding of the tongues of The Spirit, which tongues will be comprehended and then pronounced in human language unto the edification of all the hearers present. The gift of tongues stands the conversation of speaking utterances that are not human language and cannot be understood by human logic preached saying "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The gift of faith stands the conversation of the manifestation of a unique strong persuasion and conviction unto the testimonial reality of God Sized miracles . The gift of miracles stands The Testimonial manifestation of divine supernatural activities comely only of the standard of the working of the Holy Ghost. The gift of healing stands the conversation of the testimonial manifestation of miracles of healing born of divine supernatural virtue pronounced in the Name Of Yeshua HaMashiach.

DOCTRINE 08: THE DOCTRINE OF THE STEWARDS OF THE MINISTRY OF YESHUA HAMASHIACH:

As was preached saying "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:" it thus stands that even as after salvation's reception the saint holds no immediate translation unto heavenly places but remains upon the earth, it was the divine design and wisdom of God Almighty that there stand an institution and collective entity manifest through the gathering of all saints that in the covenant of pure worship and fellowship The saints assemble unto synergistic labour where every saint offers respective unique divine gifting that births the strength of the whole: this institution He called The Church Of Yeshua HaMashiach Of Nazareth. Moreover to The Church HAMASHIACH instituted The conversation of The manifestation of His gifts, even the ministers and Stewards given of HAMASHIACH to stand in full time labour unto people of God's building and guidance and shepherding and discipleship till the day of HAMASHIACH: these are the Apostles, Prophets, Evangelists, Pastors and Teachers.

The Apostle stands one called of God Almighty unto the burden of the fivefold grace (Apostolic, Prophetic, Evangelical, Pastoral and Doctrinal) unto the hold of a unique gospel dispensation through which he publishes the gospel in the wisdom and power of the Holy Ghost. From his ministry too emerges a doctrine sufficient to guide and lead the assemblies and saints of HAMASHIACH founded by his ministry till the day of HAMASHIACH. The Apostle stands called to found, plant and bear oversight about the churches of Yeshua HaMashiach, ensuring that their every conversation is established in the Word and Will Of God Almighty; He too is a spiritual father both to all saints and to all the Stewards Of HAMASHIACH called to labour under the very and banner of His Apostolic Ministry and institution. Thus the Apostle is one called, anointed, commissioned and sent of God Almighty unto the building of an Apostolic Movement through the dispensation of his unique gospel light that all the saints in his ministry be preserved till the day of HAMASHIACH. The Prophet Of God stands one called and anointed of God Almighty unto the ministry of utterance born of the mouth, will and wisdom of God Almighty imparted by the Holy Ghost - Being one called unto the deliverance of Divine utterance in The Word Of The LORD unto the kings, rulers, nations, kindreds and languages and tongues of all the earth. The Prophet Of God too stands one called to minister of the Gifts Of The Holy Ghost that by His Ministry The saints receive Divine revelation about the coming seasons and by The impartation Of the anointing and the preaching of the prophetic word they too receive the grace and divine strength and wisdom unto the exploitation Of The season released and

dispensed by the prophetic ministry. The Prophet Of God too stands a teacher of the Word of God and Anointed Revealer/Revelator of HaMashiach, even as The Spirit of Prophecy stands The Testimony of Yeshua HaMashiach D'Nazareth.

The Evangelist stands one called and commissioned of God Almighty unto the publishing of the gospel of Yeshua HaMashiach in all places at all costs, being one called unto gathering people in all places and preaching to them the full gospel of Yeshua HaMashiach of Nazareth, demonstrating the power of God Almighty in The Name Of Yeshua HaMashiach. The Evangelist too stands called to ensure that all the souls he harvest are followed up and given to the pastor and Shepherd for unto shepherding in the faith Of Yeshua HaMashiach. The Pastor stands one called and ordained of God Almighty unto the conversation of shepherding and discipling the people of God at both a corporate and individual level through a residential systematic Ecclesiastical order that ensures discipleship and guidance and counselling to the whole Church and to each saint at an individual level, which conversations stand founded as by and through the doctrine of the Word of God. The Teacher stands one called of God Almighty to establish people in the Word Of God and in the Apostolic Doctrine to the which he stands called to subscribe, that those under his tutelage develop grave maturity appertaining the divine order of the House Of God and the conversations of worship and devotion unto livelihoods perfectly acceptable before God Almighty.

DOCTRINE 09: THE DOCTRINE OF DIVINE FRUITFULNESS BY THE WORD OF GOD:

As was preached saying “For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, YESHUA the Son of God, let us hold fast our profession:” it thus stands that the Word Of God stands a Living divine being that bears divine supernatural strength unto the manifestation of the creative power of God Almighty, being The Word and Voice Of God spoken and pronounced The Living Person unto Divine Will’s manifestation preached saying “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” Thus as God spoke, HAMASHIACH stood the divine utterance unto divine instruction’s manifestation. So the Word Of God stands the conversation of The preaching of the Apostolic Doctrine unto Word Of God’s prevalence, pronounced saying “Concerning his Son Yeshua HaMashiach our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:” thus by the Word Of God preached is manifest every the conversation of the divine virtue granted The Gospel Of The Son Of God.

It too needs be pronounced that The Word Of God Almighty holds no vanity but it stands the divine discourse unto the manifestation of the will of God Almighty, even in that The Word Of God is the Power Of God (evidenced in that all creation stands the Testimony of the creative power of the Word Of God, even in that because He spoke it was manifest), thus whenever God seeks to manifest His Divine Will He speaks unto the manifestation of divine supernatural power born of The Divine Standards Of His Faith: so He preached saying “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” The Word of God stands the manifestation of the divine supernatural life giving power of God Almighty, which power stablishes the resurrection and revival of every the state of soul and possession throughout every the conversation of livelihood till eternal kingdom’s manifestation, even till Heavenly Kingdom’s eternal life.

The Word of God too stands the divine conversation of victory over iniquity preached saying “Thy word have I hid in mine heart, that I might not sin against thee;” and “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word;” and “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." Moreover The Word Of God stands the Divine strength and collection of materials unto faith's establishment, as was preached saying "So then faith cometh by hearing, and hearing by the word of God," even that by divine knowledge is manifest Divine comprehension and absolute conviction about the divine ability and faithfulness of God Almighty unto the Hope's manifestation, even through the Word pronounced in the Holy Scriptures and in the preaching divinely inspired by the Holy Ghost. So stands the divine calling unto the ministry of The Word Of God preached saying "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!"

DOCTRINE 10: THE DOCTRINE OF SOUL WINNING AND SOUL HARVEST THROUGH THE TESTIMONY OF YESHUA HAMASHIACH OF NAZARETH:

As was preached saying “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever:” it thus stands that soul winning stands the conversation of the divine purpose of the Church of Yeshua HaMashiach of Nazareth, that it stand unto the winning of souls through Gospel’s preaching in The Holy Ghost and through the witness of Salvation even by one on one interaction. Moreover the divine order unto soul winning is that it stands an expansory core according to sphere of influence, where it begins from personal experience in soul unto whole world’s harvest, as HAMASHIACH 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.” Moreover the conversation of saintship stands a conversation of blood in pilgrimage, even in that Gospel’s knowledge comes unto the responsibility of sharing the redeeming virtue of the blood of Yeshua HaMashiach, even as failure to do so shall hold grave repercussions in the divine judgement of God Almighty preached saying “Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, of the people of the land take a man of their coasts, and set him for their watchman: Of when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; of the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But of the watchman see the sword come, and blow not the trumpet, and the people be not warned; of the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand:” thus shall every saint be demanded of every soul purposed to know HAMASHIACH by his witness and personal testimony, failure to present shall stand God Almighty demanding the blood of all sinners called to repent by The pilgrim’s Ministry: soul winning is not a choice but a divine expectation of the Messianic Testament.

It stood the eternal wisdom of a God Almighty that there stand a conversation of ministry partnership development where The saint gainfully employee unto the earning of terrestrial treasure be established the offering’s presentation unto Gospel’s furtherance, where The steward’s every financial partner shall reap equal eternal treasure, perfectly equivalent of all earned by The steward having preached the gospel using the seed offering of the pilgrim’s labour unto Gospel’s furtherance. Moreover the evidence of The Knowledge Of Yeshua HaMashiach stands evidenced by bold zealotry in Messianic Testament, because that the True Knowledge Of HAMASHIACH stands an eternally perpetual cause of jubilation that must be shared through word of faith’s preaching.

DOCTRINE 11: THE DOCTRINE OF DIVINE GRACE AND THE ANOINTING:

There is the conversation of what is called the 'hard-place:' which place stands the conversation of hardship and difficult adversity and weight of mission that demands a force and strength far excelling him having there arrived, The conversation of which strength must be of that weight that no other Being can give save God Almighty (which Divine strength can accomplish in a moment what no other strength could accomplish after a thousand years). It thus stood the divine determination of God Almighty that there stand the hard place, which place can be accomplished by what is called and established of God Almighty the conversation of grace preached saying "For we have not a 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." By definition grace stands "the conversation of unmerited divine supernatural empowerment unto the accomplishment of a divine purpose and calling that can be manifest only by thus divine virtue born of The Hand Of God." The conversation of divine grace being sourced only of God Almighty and being dispensed in divine supernatural abundance; which grace is manifest through HAMASHIACH and Him Crucified the open door unto the seat of grace by which is of God Almighty pronounced in Divine majesty grace, and the pilgrim by vocal utterance receiving and thanking God for His grace. Grace being free without merit unto its reception, being given for a specific divine purpose that can be accomplished only by it, that God be glorified both for such free favour and be glorified about the manifestation of the accomplishment because that it was established and wrought by His Divine strength, and He thus stands the proprietor of honour about the Testimony manifest.

The crown of the oil of anointing stands the conversation of Hallowed divine virtue purposed to manifest the divine calling of God Almighty, where the oil stands the medium that allows the transfer of divine supernatural virtue from one source to its recipient unto mastery of labour and employment in divine exploitation as by divine virtue- as by The Prophetic horn of oil is established the crown of the ordination and election of divine strength in divine entitlement of employment of service and appointment of divine election. It too needs be pronounced that there is a conversation of what is called The Prophetic anointing that is manifest in the prophetic season unto the divine accomplishment and manifestation of that given of God about that season and chapter - the anointing stands given and imparted through prophetic ministry, even as it was Moses who anointed Aaron and his sons unto the chapter Of The Levitical Priesthood, as well as anointing Joshua unto Divine Leadership Of Canaan's Possession; even as Samuel anointed both Saul and David unto the Kingdom; even as Elisha sent The young prophet that anointed Jehu The Son Of Nimshi unto the kingdom of Israel - thus the anointing stands given to the prophet first, and then second to the Presbytery Of The elders preached saying "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and of he have committed sins, they shall be forgiven him."

DOCTRINE 12: THE DOCTRINE OF HAMASHIACH YESHUA THE GOOD SHEPHERD:

As by definition "God is Love," and that the Divine Order unto the measure of love stands the proportional comparison of the greatness of the sacrifice's measure, which conversation by God Almighty stood great preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:" and which love too was manifest in HAMASHIACH YESHUA saying "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." It thus stands that the conversation of love stands the determination of the divine shepherding Of Yeshua HaMashiach Who layed down His life for His sheep, that they be returned unto the sheepfold of YAHWEH RA. As was preached saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 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;" and "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd:" it thus stands that the conversation of The Messianic Passion and Crucifixion Of Yeshua HaMashiach stood the conversation of divine shepherding, that His sheep be by His Cross guided unto the hold of life eternal, where The strayed sheep by His sacrifice be delivered from Satan the wild devourer and that the sheep of HAMASHIACH again stand in the heavenly sheepfold through the redemptive virtue of the Blood Of Yeshua HaMashiach.

As was preached saying "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever:" it thus stands that the shepherding of Yeshua HaMashiach stands the conversation of freedom from every form of poverty, lack, shortage and want, unto the divine supernatural Superabundant prosperity of God Almighty purchased by the crown of thorns. The shepherding Of HAMASHIACH too stands a conversation of divine peace and wholeness no matter the suffering of pain and affliction and adversity and adversary at hand, even a peace that far surpasses all understanding. The shepherding Of HAMASHIACH too stands the conversation of righteousness by His blood even until the manifestation of the heavenly kingdom. The shepherding Of HAMASHIACH too stands the conversation of divine cover and protection of His blood, no matter the war at hand. Moreover the shepherding Of HAMASHIACH stands the divine blessing that births divine sustenance and the goodness and mercy of God Almighty stands manifest throughout the saint's every conversation: so it was preached saying "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Yeshua HaMashiach. Faithful is he that calleth you, who also will do it."

**DOCTRINE 13: THE DOCTRINE OF THE HOPE OF THE CALLING OF THE
RIGHTEOUS- THE DAY OF THE GLORIFICATION OF THE SAINTS OF GOD
ALMIGHTY IN HAMASHIACH YESHUA:**

There stands what is called the Day Of the Redemption Of the Purchased Possession, even the hour of the manifestation of the divine glorification of the saints of God in and through HAMASHIACH, even the moment of the grant of life everlasting: this conversation stands the day of the manifestation where The saints shall be transformed and translated unto the hold of bodies bearing divine glory similar to that held of HAMASHIACH preached saying “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body;” and “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For thus corruptible must put on incorruption, and thus mortal must put on immortality. So when thus corruptible shall have put on incorruption, and thus mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

Moreover it needs be pronounced that the conversation of The manifestation of divine glory shall be established the saints in the day of Angelic reaping harvest and in the day of HAMASHIACH’s coming to stablish His Messianic Millennium, where He shall stand the Captain Commandeering the hosts and armies of His saints, even those having physical bodies raised from the dead and translated unto divine celestial glory allowing the manifestation of perfect divine nature without blemish or impurity, but holy and terrible and powerful in all conversations in the glory Sourced Of The Glorified HAMASHIACH of God: it is in this conversation that the saint shall be divinely granted the knowledge of the Face of God, and The knowledge of His Voice unto life eternal in the manifestation of The Coming divine euphoric paradisiac Eutopia of God Almighty preached saying “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God;” and “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son;” and “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

Moreover by divine unctioning shall the saint be made perfectly one with God Almighty unto government in the Kingdom Of God, thus motion in the full wisdom and power of God Almighty by divine unctioning as Priests and Kings in HAMASHIACH preached saying “And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of

them harps, and golden vials full of odours, which are the prayers of saints. And they 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 the rewards of the Heavenly Kingdom await the victorious, even as it is that by pilgrimage’s conversation is determined eternal habitation unto hold of steadship in paradise with no more pain or any conversation unpleasant but everlasting divine peace and joy in the communion and fellowship of the presence of God Almighty through HAMASHIACH in the coming New Heaven and earth after the judgement set after the Messianic Millennium.

DOCTRINE 14: THE DOCTRINE OF THE BLESSINGS AND PROMISES OF GOD ALMIGHTY IN HAMASHIACH YESHUA:

It stood the wisdom of God Almighty in ancient divine counsel and manifest by the cross of Yeshua HaMashiach that every saint standing in the conversation of his pilgrimage receive the testimonial knowledge of every the divine blessing of the goodness of the Heavenly Kingdom and of every the divine promise pronounced in the Holy Scriptures from Adam till the coming Messianic Kingdom, so it was preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HAMASHIACH: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence."

It too needs be pronounced that there shall fail no divine promise and word of God Almighty but every divine promise shall be fulfilled, as was preached saying "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it:" there shall thus be the fulfilment of every divine promise by faith unto the lives of the Redeemed, no blessing and divine prosperity of God shall fail. Moreover in HAMASHIACH is manifest and fulfilled to the Redeemed the blessing of Abraham, that every saint be granted hold of the divine supernatural prosperity granted through Abraham, each saint being the child of Abraham as by faith, so it 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 too needs be pronounced that the blessing is manifest through the aggressive zealous engaging of God in faith till the blessings manifestation, however God is the Loving Father that is zealously awaiting His children to present themselves before Him unto the reception of divine blessings. Moreover every saint shall be demanded to present the testimonies of the fulfilment of divine promises purchased by Calvary because that the cross was not a conversation of vanity but that it bears divine virtue unto blessings beyond imagination.

DOCTRINE 15: THE DOCTRINE OF LIVELIHOOD IN THE DIVINE INSTRUCTION OF THE UNCTION OF THE HOLY GHOST:

God (Who Himself is three in one, being Father, Son and Spirit), created man in His Image and made him an entity three in one, even The manifestation of spirit, mind and body - where Man was by his spirit to receive the divine instruction or inspiration or utterance Of God Almighty unto his spirit, which conversation was to be interpreted into his mind from his spirit by faith, which mind was then to instruct the body to action and thus stablish the terrestrial manifestation of the divine celestial instruction, and so was man to reign over the earth unto the dominion hold over all terrestrial being, that all the earth and physical being stand the manifestation of the colonization Of The Heavenly Kingdom 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 thus stands that man was created to stand the creature with first life in spirit, but because of sin man died spiritually and began to live first life from his body and flesh, pursuing conversations unto carnal sensual satisfaction without care about the spiritual repercussions, where man was by sin yoked to Satan and desiring the gratification of His fleshly lusts, every conversation being the pursuit of food, visual and audio entertainment, nasal pleasure and sexual gratification in strong perversion. But the coming of Yeshua HaMashiach stood unto the conversation of redemption that man be again able to stand in the conversation of knowing the divine spiritual will in spirit, translating it into mind by faith and manifest it physically through instructing body. As was preached saying "But ye have an unction from the Holy One, and ye know all things;" and "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him;" and "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;" it thus stands that every saint stands called to ensure that his every conversation stands Born Of The instruction of God Almighty in The Holy Ghost, where the Spirit communicates by divine unctioning which must be by physical body perfectly obeyed, as preached saying "For as many as are led by the Spirit of God, they are the sons of God."

Strength about The knowledge of divine unctioning stands stablished by The conversation first of engaging the Holy Scriptures unto the divine wisdom about the order and purpose of God Almighty that stablishes and manifests maturity about the Voice of God and the knowledge of His Ways and Personal Character to the affirmation of the truth of the Spirit's every word; divine maturity is also stablished through the conversation of diligence about faithfulness in prayer in the secret place and pausing in perfect silent hour to allow self the reception and hearing of The Spirit's Voice preached saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." The Third conversation of developing maturity about the hearing of the Spirit's Voice in divine unctioning stands the conversation of

prayer with fasting, where the Spirit speaks and can be heard with perfect clarity through silencing the flesh and all carnal sensuality unto the reception of Spirit's wisdom by divine unctioning. The fourth conversation stands that of praying in The Spirit continuously and believing God for the translation of the tongues by divine unctioning both in secret place and in the place of The assembly Of The Church preached saying "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Yeshua HaMashiach; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,"

DOCTRINE 16: THE DOCTRINE OF HALLOWED MATRIMONIAL UNION IN YESHUA HAMASHIACH:

As was preached saying “And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. As well nd 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 thus stands that marriage stands a conversation instituted of God Almighty, where a man stands divinely called unto the manifestation of a specific Divine purpose about his life and existence, and is thus given a wife through the covenant of hallowed matrimony that she stand to him a helper and confidant to labour together with him and keep him company- which covenant is evidenced by the act of the man knowing the woman. By their conversation of knowledge was it too the divine order unto their physical multiplication by copulative seed’s deposit in the woman’s womb that there be children, which children are they called to raise together in the Lord YESHUA and in His Faith and Divine Order. Moreover marriage stands an institution purposed of God unto the fulfillment of His every divine purpose and calling upon the house of all standing therein, inclusive of father, mother and child.

As was preached saying “Wives, submit yourselves unto your own Hisbands, 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. This is a great mystery: but I speak concerning HAMASHIACH and the church:” it thus stands that marriage preached a strong mystery, even the mystery of HAMASHIACH and His Bride The Church, where The Bride Of HAMASHIACH shall be united with Him and receive His Name and all the saints shall stand them the devoted unto HAMASHIACH in the communion of life eternal by the Holy Covenant Of Eternal Matrimonial Union preached saying “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

The wife thus stands called unto the conversation of submission to her Husband in all things, the Husband stands called to love his wife as exemplified of HAMASHIACH YESHUA Who sacrificed His life for The Church- even as the measure of love stands evidenced by the measure and greatness of the nature of the sacrifice. Moreover in its-self marriage stands a lifelong covenant that can be broken only by infidelity- divorce is not a case honoured in the heavenly kingdom save in the case of infidelity, as preached of Yeshua HaMashiach saying "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery;" and "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For thus cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery;" and "And thus have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away:"

DOCTRINE 17: THE DOCTRINE OF FAITH AND DIVINE CONSECRATION IN PILGRIMAGE:

Faith in pilgrimage (The conversation of journey Born of the gearing of the Divine hope despite the blindness and ignorance as to how it shall be birthed) is built and stablished by communion and fellowship with the divine through prayer and through the hearing of the Word both preached and written, being the conversation of total conviction and full persuasion about the revelation comprehended according to The Word Sourced Of God Almighty and Yeshua HaMashiach: so was preached saying "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost;" and "So then faith cometh by hearing, and hearing by the word of God." The conversation of faith in pilgrimage prospers only by the reality Of the Presence and Power Of God Almighty that leads to the manifestation of testimonies that stand evidenced by the testimonial accomplishments comely only Of the Finger Of God; faith in pilgrimage stands the flame that endured only by the comfort of the Holy Ghost, that one know that by His Spirit is God and HAMASHIACH with man, as preached saying "lo, I am with you alway, even unto the end of the world. Amen." The gift of God Almighty, even faith unto exploitative mastery in pilgrimage, stands measured and given according to the weight of the pilgrim's divine calling 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. 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 doffering according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."

Appertaining the conversation of divine consecration, as was preached saying "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HAMASHIACH with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty:" it thus stands that the saints Of God Almighty in their pilgrimage stand called and purposed unto the conversation of divine consecration, where though they are in the world, they are not of the world and thus stands divinely separated unto the conversation of all holiness, being to all terrestrial creation the divine witness of the holiness of God Almighty. Thus consecration stands the conversation of divine separation to the standing of divine living sacrifice 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." Moreover consecration means that the saint is set aside unto the perpetual labour of The manifestation and divine accomplishment of the will of God Almighty without any form of compromise: thus God Almighty speaks and pronounced the divine calling which each saint having a unique personal respective calling and thus must alway labour unto divine calling's accomplishment and divine purpose's fulfilment.

DOCTRINE 18: THE DOCTRINE OF THE PARTAKING OF THE HEAVENLY CALLING:

There stands a divine conversation that stands the Heavenly calling preached saying "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, HAMASHIACH YESHUA." Thus the calling of the gospel of Yeshua HaMashiach, even the heavenly calling to the partaking of life everlasting, is one published and pronounced of the Apostolic dispensation that all the sons of man stand the worthy to hold of the partaking thereof, however though many are called, only few overcome till the day of the election of the communion of the heavenly calling: so the saying that "many are called but few are chosen" stands manifest in the witness that the work of the cross of YESHUA is a redemptive power granted to the cleansing, atonement and propitiation of any the sinner's conversation, however only few hold the revelation that about. Moreover In the Spirit realm, the heavenly calling is visible, tangible and edible: it is a substance of hold granted the assembly of the church of the Redeemed, that they be strong to the publishing of the gospel power in the redemptive witness of the Messianic Reconciliation: as by the testimonial fruits thereof is stablished glory unto the hold and translation in the redemption of the divine nature.

It too needs be pronounced that As was stablished and witnessed of Ezekiel saying "Moreover he said unto me, Son of man, eat that thou findest; eat thus roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with thus roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness," and as was pronounced of the Apostle and Prophet John saying "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter:" so it is that the gospel of Yeshua HaMashiach, even the heavenly calling granted the Messianic Reconciliation must be eaten, that the witness thereof be born of the greatest depths of soul's roots.

DOCTRINE 19: THE DOCTRINE OF THE ARMOR OF GOD AND SKILL IN THE WARFARE (BY THE GOD OF WARFARE, THE WARRIOR-KING):

As was preached saying "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of HAMASHIACH;" and "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" it thus stands that every human soul is born unto the conversation of warfare appertaining the determination of every man the respective eternal dwelling place of his soul, whether it shall be unto steadship in the eternal paradise of God Almighty or eternal condemnation in the affliction of the flame of the full wrath of God Almighty in the lake of fire. Thus through the reception of the Lordship and Salvation of Yeshua HaMashiach is stablished conversation of saintship unto the inheritance of life eternal only to those victorious appertaining warfare against the kingdom of darkness (even as satan has stablished a kingdom labouring unto the condemnation of all souls through wickedness and impure abominable estate before God Almighty stablished by iniquity, but he was defeated by the cross of Yeshua HaMashiach, that every the recipient of the grace and salvation of God Almighty stand victorious over every satanic device purposed unto soul's eternal condemnation).

The helmet of salvation stands the conversation of divine cover where mind's every thought stands in perfect subjection unto the Lordship and Mastership Of Yeshua HaMashiach without any form of compromise or conformation, thus every thought must stand the evidence of the salvation of Yeshua HaMashiach. The breastplate of righteousness stands the divine cover of spirit, heart and soul, enduring that every conversation of spirit and heart stands perfectly right and holy before God Almighty without the slightest deviation from the standards of His Holiness and Divine Uprightness. The girdle of truth stands the conversation of holding self free from all lust and lasciviousness, holding private member and vessel of life perpetuation in perfect standing that can be stablished only by the Word Of God Almighty the eternal truth that when planted and hidden and groomed in heart stablished divine strength unto all holiness. Feet being shod with the gospel of peace standing The conversation of gospel's arriving and footprint everywhere the saint goes without any form of compromise, in other words all arriving stand unto Gospel's pronouncement in Messianic Witnessing. Shield of faith preaches divine diligence of preserving self from the attacks of satanic devices by the total persuasion and full conviction unto standard of boldness in knowledge about the divine ability and faithfulness of God to stablish the divine promise. Sword of The Spirit The Word Of God stands the conversation of skillsmanship in offence against the satanic kingdom through the exploitation of the Holy Scriptures unto the manifestation of divine purpose and calling in the wisdom, understanding and comprehensive application of The Word Of God Almighty.

DOCTRINE 20: THE DOCTRINE OF THE PARTAKING OF THE DIVINE NATURE:

NB: There stand four manners of the expression of the divine nature:

1. God Almighty Who Himself stands the Eternal Divine Being without beginning or end.
2. The second son of God (Adam), created of The breath of God Almighty, as was preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."
3. The first son of God- the only begotten Son of God Almighty preached saying "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall thus be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
4. The third manner of the son of God (by the spirit of adoption) Reference Scriptures that evidence thus conversation:

* Isaiah 63:16; 64:8

* John 1:12

* Romans 8:14-15;-19

* Hebrews 3:5-6

* Galatians 4:5-7

* Philippians 2:15

* 2 Corinthians 6:16-18

* Hebrews 2:10-13; 12:7;

* 1 John 3:1-2

'The twelve signatures of the divine nature' / 'The twelve irrefutable fruits of divine sonship':

1. Omniscience
2. Omnipresence
3. Omnipotence
4. Holiness
5. Divine Glory
6. Divine life
7. Divine Peace
8. Divine Grace

9. Divine Love

10. Divine Reconciliation

11. Divine Redemption

12. Divine Wisdom and Revelation

DOCTRINE 21: THE DOCTRINE OF THE WHOLE BODY OF HAMASHIACH IN THE PERFECT UNION AND DIVINE ACCORDANCE OF ONENESS (FROM GLORY TO GLORY, EVEN BY THE MANIFESTATION OF THE PERFECT MAN):

As was preached saying “But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH:” it thus stands that the Church of Yeshua HaMashiach stands called and purposed of God Almighty unto the conversation of the manifestation of one man in divine unity, even the manifestation of the Perfect Man Yeshua HaMashiach- which manifestation is stablished only through the knowledge of The Person and Power Of Yeshua HaMashiach, as well as through divine unity born of Agape love as well as by the divine unctioning Bond Of The Spirit that unites each saint with God Almighty as well as with his brother in HAMASHIACH.

As was preached saying “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:” it thus stands that every saint of God Almighty bears a unique divine calling that when he participates in that same calling he contributes in a respectively unique manner that can be offered of no one else, being a unique member (organ) in the body Of HAMASHIACH- and by synergistic United labour does the body Of HAMASHIACH then stand the full manifestation of the Person and full authoritative power Of Yeshua HaMashiach upon the earth.

DOCTRINE 22: THE DOCTRINE OF THE FOUR COMINGS OF THE LORD YESHUA:

NB: 1. The first coming of HAMASHIACH was His divine visitation of human form born of the virgin's womb, even the coming of HAMASHIACH to the subjection of self in the glory of the pilgrimage among the number of the sons of man, it is in this coming that HAMASHIACH subjected Himself to the Father's will, even to the Messianic Passion preached of His sufferings and crucifixion unto the death of the cross: in thus coming He rose from the dead triumphing over death, hell and the grave, overcoming satan about all the holds of the kingdom of darkness upon the earth. Moreover in this coming and because of the offering of Himself in Messianic Passion, fulfilling all the scriptures written about Emmanuel His name: to Yeshua HaMashiach of Nazareth, the Nazarene Carpenter, was of God granted salvation in His holy name in the grant of Lordship over all heaven and earth, as well as all authority over satan and His Devils whilst they await the coming condemnation born of the Holy Judgement. It is in this coming that HAMASHIACH stablished redemption to all men willing to receive the salvation of the Root and offspring of David, that the sinner, Jew or Gentile, be born again to stand the righteous Saint granted steadship about the commonwealth of the Israel of God, even life everlasting born of hold in the Messianic Reconciliation stablished of HAMASHIACH YESHUA the King of Israel.

2. The second coming of HAMASHIACH stands the day of the rapture harvest by the Messianic Sickle, where HAMASHIACH's foot shall not touch the earth, but He will receive His Redeemed in the heavenly clouds, which Redeemed shall be translated from the earth by the sounding of the archangel's trump, instantaneously translating the living saints unto new holy bodily glory incapable of bearing conversation of iniquity- even in the clouds of heaven: as well as stablishing the first portion of the first resurrection, where all the dead saints of HAMASHIACH shall arise out of their graves and too be translated unto new glory together with the living saints.

3. The third coming of HAMASHIACH stands His Coming at Mid Tribulation unto the reaping and ingathering of the 144000 and the great multitude from all Nations having called upon His Name being thus proven victorious throughout the fist portion of The Great Tribulation, and to declare war and judgement against the beast and his armies unto the conclusion of The Seven Year Cleansing being the Great Tribulation, Where He shall be seen openly standing on Mount Zion.

4. The Fourth coming stands the coming of HAMASHIACH with the armies and hosts of His saints with whom he shall take possession of all the earth from the kingdom of the beast and He shall stablish the dominion of the Messianic Millennial Kingdom: in which He shall reign together with His saints; it is in this the third coming of HAMASHIACH that the second portion of the first resurrection shall be concluded, where all the saints that died during the great tribulation shall be raise from their graves and pits unto the hold of glory in the steadship of majesty in the Messianic Kingdom.

DOCTRINE 23: THE DOCTRINE OF THE SAINT'S CALLING IN PILGRIMAGE (EVEN ONE'S DIVINE SENDING IN THE SUBJECTION TO THE SENT-ONES):

As was preached saying "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand;" 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:" it thus stands that there is no conversation of randomness or haphazard behaviour with God Almighty, but His every conversation of action stands born of a divine purpose unto the fulfilment of the respective calling and purpose about whatever the manifestation unto the glory Of His eternal divine will. Thus every person stands created of God Almighty unto the fulfilment of a unique divine purpose that can be accomplished only by that person, even as every divine purpose is unique and tailor made for the respective individual. Thus God Almighty then stablished a divine calling in the life of that individual, divine calling being the revelation of what it is God crested you to fulfil, as exemplified through Joseph, how that He was called of God Almighty to stand among his brethren greatest unto the sustaining and divine preservation of all life, as exemplified through David in m that as a child he was called and anointed of God to stand king over Israel and Judah, and to manifest the Messianic Genealogy from whose generations HAMASHIACH was to emerge: thus God Almighty comes and pronounced the divine calling. Moreover calling stands fulfilled only through the directive leadership of The Holy Ghost, as was preached 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;" and "For as many as are led by the Spirit of God, they are the sons of God;" and "Not by might, nor by power, but by my spirit, saith the LORD of hosts."

But it stands that after the pronouncement Of Divine calling, there is the conversation of a unique journey instituted by the Hand Of God Almighty, even the conversation of divine processing that stablished every manifestation of maturity necessary unto the saint's readiness and capacity to manifest the divine calling, thus between place of calling and place of purpose fulfilment there stands a journey of divine processing- as exemplified through Joseph, in how that after sharing his dreams he was of his brethren of flesh and blood cast into a pit and then sold a slave to the Midianites and in Egypt sold to stand a servant in the house of Potiphar and then for righteousness condemned to stand in Pharaoh's prison without just reference of trial, but at thirty was he in less than twelve hours translated from prisoner to governor second in rank over all Egypt and subject only to Pharaoh's throne. This conversation was too exemplified through David the king who was called and anointed in his childhood but had to withstand many years as a fugitive fleeing from the hand of the man supposed to stand his mentor, the one called to stand his mentor seeking to destroy his life, and at thirty he began to reign as king in Hebron. Which conversation too stood exemplified through HAMASHIACH YESHUA Who remained concealed till The institution of His ministry at the age of thirty years: thus divine calling is manifest only through processing unto divine worth of capacity in calling's divine fulfilment. Moreover divine calling is manifest only by the grace of God Almighty preached saying "But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."

DOCTRINE 24: THE DOCTRINE OF MANIFESTIVE PRAYER:

THE MEASURE OF THE PETITION'S GREATNESS IS THE ANSWER THEREOF, EVEN THE MANIFEST PROGRESSION OF THE PRESENTED PETITION: EVEN THE TESTIMONY BORN OF THE DIVINE COMMUNION AND FELLOWSHIP WITH THE HOLY IN SECRET PLACE- SOME A TIME BY AGGRESSIVE ENGAGING OF THE HOLY IN THE BOWING OF THE KNEE. The divine significance of prayer is that it moves the Hand Of God Almighty and gives Him room to work in the life of the person presenting the prayer- even as not every prayer is answered of God Almighty, manifestive prayer stands the conversation of uttering prayer that God Almighty answers, which conversation of prayer stands that burn of the desire unto the fulfilment of His Divine will in the utterance Of faith. As HAMASHIACH preached saying "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 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 daily 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, forever. Amen:" it thus stands that prayer is not about being loud or seen or capable of afflicting self till divine answer, but it rather stands the conversation of divine utterance in Hallowed personal communion with God Almighty using His scriptures unto the manifestation of events necessary to establish His divine will.

As exemplified of The Lord's prayer, manifestive prayer begins with Him the reference to Whom the petition is presented in the knowledge of His Divine nature necessary to capacitate the manifestation of the prayer through the divinity of His Fatherhood. And in that conversation is to be pronounced worship and submission to Him and to the divine movement of His Sovereign Majesty and offering of self unto its manifestation. Then can the petitions be presented and at the prayer's conclusion the statement of the reference of His Divine Nature and capacity expressed and revealed through His Word about His ability and faithfulness to fulfil the promise and utterance, all conversations being established in thanksgiving.