



THE BUILDING AND BODY OF HIM YESHUA
HAMASHIACH THE FOUNDATION-
CORNERSTONE INCARNATE:



CALEB T MATETA

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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ARTICLE 01: THE DIVINE DESIGNER AND ARCHITECT OF THE BUILDING:

SECTION 01: GOD ALMIGHTY THE BUILDER OF THE BUILDING:

Definitively, Divine Building stands the conversation of the development of a building that stands in proprietary subjective hold of the heavenly kingdom, even the full process unto the testimonial manifestation of building and tabernacle subject to the Throne, from its architectural conceptualization unto its foundational erection till its conclusion of service of Tabernacular ministry. Definitively, first builder stands the architect that designs and draws and establishes the pattern of the building, and definitively second builder stands the constructor and physical labourer that serves unto the manifestation of the building, This first building the conversation of pattern's designing, and second building the construction of the building in pattern accordance and compliance with design. God Almighty therefore is the First Builder, and His Church the Second Builder, even as was preached saying "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain;" and "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And Thus is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

SECTION 02: DIVINE WISDOM APPERTAINING THE CONVERSATION OF DIVINE ARCHITECTURE:

Order of Divine logical paradigm appertaining the understanding and knowledge and comprehensive and computational reasoning unto building can be achieved only by the knowledge The Most Supreme, as by Divine intellectual capacity in the enlightenment of Holiness and Divinity; definitively, Divine architecture stands the conversation of the designing and conceptualization of a building by God Almighty, even the conversation of design by Divine wisdom, that is the application of Omniscient intellectual capacity unto the designing and determination of tabernacular pattern that stands the Divine picture of building's erection. Thus Divine architecture stands achievable by hallowed Omniscience. It too stands that Divine architecture stands purposed of God Almighty unto the conversation of the Progressive advantage of Divine will, even the conversation of the manifestation of the Divine purposes, Callings, ordinances and agendas of GOD Almighty by Tabernacular erection. It too stands that the Divine order of GOD Almighty appertaining the projects of His Divine Architecture always stand Established before the beginning of the erection of the building, as it is the fundamental wisdom of architectural order that the building be first designed before it be constructed, that it be built with intention defined and endorsed through the pattern the document from architectural reference. Thus Architecture stands the conversation about f narrative to the following and execution of Divine will and order as by instruction well specified and pronounced in the developed pattern. It therefore stands that Divine architecture stands the conversation of the resolution of Divine Indaba, even in that every building and Tabernacle of the Heavenly Kingdom was fully conceptualized and its design concluded during divine Indaba.

SECTION 03: DIVINE EMPLOYMENT UNTO DIVINE ARCHITECTURE'S BUILDING:

It stands that first port of call unto the establishment of the tabernacle and building designed and architected of God Almighty is the conversation of the presentation of offering unto the erection of the pattern given of God Almighty to the Apostle and Seer of the Vision, even as was preached saying "And Moses spake unto all the congregation of the children of Israel, saying, Thus is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords, the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. the children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses."

It too stands that the conversation of Divine employment unto building and Tabernacular erection demands the hold of divine wisdom and anointing unto the fulfillment of respective building and ministry of labour in grace as unto Tabernacular erection, even as by the consecration and sanctification in Divine calling unto the application of unique gifting's contribution to establish the Tabernacle, even as was preached saying "And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he

hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work;" and "then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made."

ARTICLE 02: THE BUILDING AND INSTITUTION OF THE MESSIANIC TESTAMENT THE SHORT WORK OF GOD:

SECTION 01: THE MESSIANIC RECONCILIATION BORN OF ANCIENT DIVINE COUNSEL:

Definitively, Ancient INDABA stands the conversation of the meeting that was conducted and attended by the Persons and Expressions of God Almighty before the beginning, even unto the definition and purpose determination and conceptualization as to what would stand every feature ever to exist. Definitively Messianic Reconciliation stands the conversation of Messianic Bloodshed unto Divine Atonement and unto iniquity's remission by Divine pardon born and purchased by Messianic Propitiation achieved by the sufferings of Messianic Passion and Accursed Death by Crucifixion, even as was preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is 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 is 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 is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach." and "And all things are of God, who hath reconciled is to himself by Yeshua HaMashiach, and hath given to is the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto is the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by is: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for is, who knew no sin; that we might be made the righteousness of God in him." It Thus stands that at Divine Indaba was of God Almighty determined the Coming Of HaMashiach, where HaMashiach was to be born unto the establishment of Divine Reconciliation, where through Him was to be Established Divine Atonement and that in Him be hid all creation, and in him all things reconciled unto God Almighty, which conversation stands the purpose of all creation, that all things worship God Almighty in HaMashiach.

SECTION 02: THE CONVERSATION OF THE MESSIANIC PROGRESSION'S BUILDING- THE TRANSGENERATIONAL LABOUR OF THE MESSIANIC PROGRESSION:

Definitively, the Messianic Progression, even the transgenerational institution of the Coming of HaMashiach stood a witness and testimony that was revealed from the beginning and continuously preached and echoed throughout the Generations of man, which conversation was first preached of GOD Almighty saying "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;" which conversation stands the preaching of the HaMashiach of God Almighty the Seed of the Woman born of the womb of the virgin of the House of David, Whose bruising of the heel stands the suffering of the cross, which conversation of the same Cross stood the destruction of eternal damnation to all that would call upon the name of Christ, as was preached saying "And in the sixth month the angel Gabriel was sent

from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and This is the sixth month with her, who was called barren. For with God nothing shall be impossible."

Thus conversation stood continued in the day of Noah, even in that the Ark of Noah stood the preaching of the Cross, where all hidden in the Ark of HaMashiach the Cross, shall be delivered from the coming floods of the wrath of God Almighty, moreover the dove of Noah that returned with the Olive leaflet signified that the Olive tree was the first to emerge out of the waters, where HaMashiach the Firstborn of the dead that emerged out of the waters during His baptism and the Spirit descended on Him in the Form of the Dove of Noah, preaching the Olive Tree the HaMashiach of God Almighty the Anointed One unto Life Everlasting through His Anointing that flowed by His pierced Side upon the Cross. Thus conversation stood further preached in Abraham, who prophesied Calvary saying "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lofted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to Thus day, In the mount of the LORD it shall be seen:" which mountain was Calvary where Christ stands the Crucified sight unto life everlasting, and too HaMashiach Yeshua the Lamb of God of Slain by Cross unto the dispensation of life everlasting, even as was preached saying "And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Thus conversation too stood further preached in Jacob and Judah, where it was prophesied by Jacob to Judah that of His generation's would emerge Shiloh the HaMashiach of God Almighty to whose Cross would be gathered all Nations unto life Eternal, even as preached saying "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy Father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk." This conversation was too preached in Noses Who prophesied HaMashiach by his Brazen serpent (already preached) as well as by His testimony of the coming of HaMashiach saying "the LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see Thus great fore any more, that I die not. And the LORD said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

This conversation was too preached by all the prophets and in the prophet Isaiah saying "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Thus it therefore stands the conversation fulfilled in Joseph and Mary appertaining Yeshua HaMashiach of Nazareth saying "Now the birth of Yeshua HaMashiach was on Thus wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. then Joseph her Husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins. Now all Thus was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name YESHUA."

SECTION 03: THE ETERNAL DIVINE VIRTUE OF THE MESSIANIC TESTAMENT:

Definitively, eternal virtue stands the conversation of Divine supernatural power that holds Impact strong to endure beyond eternity's furthest aeon, even the conversation of virtue that Establishes a work erected to stand a testimony that endures throughout the Eternal kingdom of GOD Almighty. Definitively, Testament stands the conversation of the transfer of the portfolio and assets and contents of property transferred to the beneficiary upon the death of the Testator, even upon the death of the Testator the Proprietor of everything therein contained in the portfolio of Testimony. It stands that the Messianic Testament stands the conversation of the transfer of the Divine benefits encapsulated in the portfolio of the Testator through the Messia of the Testament suffering Passion and Accursed death on the behalf of the beneficiaries unto the Dispensation of the property and virtue of His Messianic Estate. Thus the Messianic Testament of Yeshua HaMashiach of Nazareth stands the dispensation unto salvation and eternal righteousness, even Salvation from the coming condemnation and from eternal perdition in the Lake of Fire unto righteousness and Citizenship in the Heavenly Kingdom of GOD Almighty. It too stands that the Messianic Testament of Yeshua HaMashiach of Nazareth is the conversation of Divine virtue unto healing, even deliverance from every illness, disease, infirmity and illness and sickness, and every the conversation of physical and mental anatomical anomaly unto the hold of healthy body perfect in accordance with the human body designed of God Almighty from the beginning. It too stands that the Messianic Testament stands the conversation of the dispensation of Divine freedom. and liberation from every the conversation of demonic oppression and satanic affliction and too demonic possession unto authority and freedom and power over all the kingdom of Darkness unto the casting out of devils in the Name of Yeshua HaMashiach of Nazareth.

It too stands that the Messianic Testament of Yeshua HaMashiach of Nazareth is the transfer of divine life, even Zoe Life Eternal and Everlasting in the coming Divine paradisiac utopia of God Almighty that shall stand instituted in the day of HaMashiach, even in the hour of first resurrection. The Messianic Testament of the Nazarene Carpenter too stands the conversation of the transfer of Divine Peace, even the conversation of perfect wholeness and stillness of spirit and rest of body, mind and soul in the glory of God Almighty regardless the present adversity and regardless the affliction at hand; the Messianic Testament being too the conversation of the transfer of Divine Joy, even unquenchable cheerfulness of being and meriness of soul regardless the adversity and

affliction surrounding person, that one receive joy unspeakable and joy that far surpasses all understanding by its manifestation especially in moments of great pain and affliction, even joy in the face of death and martyrdom for the sake of HaMashiach and for the sake of the gospel.

ARTICLE 03: THE SITE MANAGER OF THE BUILDING:

SECTION 01: THE DIVINE PRONOUNCEMENT OF TABERNACULAR DESIGN:

It stands that the Apostle and Prophet of Yeshua HaMashiach of Nazareth stands the Seer and Writer and Recorder of the Vision, even the Receiver of the Architectural Design unto the establishment of the Vision, God Almighty Being the Architect and the Apostle and Seer the Receiver of the Architectural Design from God Almighty by His Spirit, even as was preached saying "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Thus the Pattern and Architectural Design stands granted of God Almighty to the Apostle and Seer primarily by way of the Vision of God, even as was demonstrated in Moses and Ezekiel that each respectively received the Patterns of their Tabernacles by the Visions of God Almighty. The Design can too be communicated by way of the Trance, by way of the Spiritual Vision in the Holy Ghost, too by way of the Dream and also by way of Angelic Visitation born of Divine commissioning. The pattern can too be communicated of God Almighty by way of Audible Voice, and too by way of Spiritual Voice through inward witness, and also by way of Divine Unctioning through the Spiritual provocation manifest in the Holy Ghost.

SECTION 02: THE HOLY GHOST THE BUILDING SITE MANATHER:

Definitively, site Manager stands the Person empowered by the construction company unto the leadership, Directive, supervision and stewardship over the construction team and crew unto the erection of the building as defined by the architectural pattern, even the leader of the construction team unto the synergistic coordination and contribution of each man with his respective role of function to ensure the building of the design in time and standard as defined before the institution of the construction purpose and project in that same hard hat area where the construction occurs and resources are applied to establish and build the building. It stands that there is GOD, even HIM YAHWEH THE ETERNAL I AM THE TRIUNE GOD THAT IS JEHOVAH ELOHIM EXPRESSED CHIEFLY THROUGH THE THREE PERSONS OF THE YAHWEH TRINITY, EVEN THE JEHOVAH GODHEAD AND TRIUNE DEITY OF ONE BEING REVEALED THROUGH THE THREE MAIN PERSONS OF FATHER, WORD AND SPIRIT. It stands that Him the SPIRIT and Ghost of God Almighty, even Him the SPIRIT and Ghost of the Eternal Father and Him the Spirit and Ghost of Yeshua HaMashiach is not an abstract universal force, nor is He a celestial element of wind or celestial fire or celestial water, but He is a Living Divine Person Who Speaks, Being Him revealed as the Third Person of the Godhead manifest unto the management and Directive of the dispensation of Grace granted and administered through the Messianic Testament and Reconciliation of Yeshua HaMashiach of Nazareth. Thus even as the site Manager labours unto the building's conclusion, so it stands that the Holy Ghost is the Site Manager that offers Divine Directive unto the building of the Church of God and HaMashiach, as by the Omniscient Wisdom of God Almighty unto the perfect erection and establishment of the Tabernacle of God and HaMashiach.

Thus the Holy Ghost as Site Manager stands the Chief Authority appertaining the various respective phases, nature and processes of the construction project, even the determination of the application of resources and materials unto the building of the Church espoused to HaMashiach, which

conversation He establishes through the Stewards of HaMashiach, even the Ministers of God and HaMashiach that labour in the ministry of Yeshua HaMashiach of Nazareth, even as was preached saying "For we are labourers together with God: ye are God's Husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Yeshua HaMashiach. Now of any man build upon Thus foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is;" and "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."

SECTION 03: THE SPIRIT'S ORDER UNTO BUILDING'S ETERNAL STABLISHMENT:

It stands that the SPIRIT of God Almighty is the Chief Director and Overseeing Constructor appertaining every the conversation of Divine Tabernacular erection, even the SPIRIT that enforces the order of the pattern unto the fulfillment of the building as patterned of God Almighty, where Thus conversation stands enforced primarily by Apostolic Reformation, even as was preached saying "But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

Thus by the SPIRIT is manifest Divine Directive unto Tabernacular erection through Prophetic ministry as by Divine Unctioning, even as was preached saying "But ye have an unction from the Holy One, and ye know all things;" and "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you;" and "Nevertheless I tell you the truth; It is expedient for you that I go away: for of I go not away, the Comforter will not come unto you; but of I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of This world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

SECTION 04: DIVINE COMMUNION BETWEEN THE BUILDER (CONSTRUCTION WORKER) AND THE HOLY GHOST:

Without the Holy Ghost there stands no conversation of Divine construction, even as divine spiritual building stands accomplished Only by the Directive of the Holy Ghost preached saying "But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God:" Thus the conversation of Divine building stands accomplished through the Spirit's Directive, where the SPIRIT of GOD Almighty is the Paraclete Minister, even the provider of construction leadership as the Teacher, Instructor, Principle, Leader, Advocate, Director, Shepherd, Dictator, Counsellor, Comforter, Guide, Helper and Intercessor.

ARTICLE 04: YESHUA HAMASHIACH THE FOUNDATION-CORNERSTONE:

SECTION 01: BUILDING'S STRENGTH DETERMINED BY FOUNDATION'S DEPTH:

Definitively, foundation stands the conversation of the base upon which the building stands rooted, even the base strong to determine the structural integrity of the building, as by upholding the building by being the lowest level upon which all the building stands Established and erected thereon. Definitively, foundational depth stands the conversation of the determinable measure as to how deep the foundation is established, even the full measure of how deep into the earth the foundation stands there implanted: it stands that the nature of the foundation is the determination of the strength of the building, even in that the deeper the foundation, the stronger the building, and the more intelligently designed and Established the foundation in respective relevance, the stronger the building. Definitively, Tree Root stands the conversation of the portion of the body of the tree that stands sunk into the earth and allows the tree to be planted in the earth unto its standing tall and strong, as well as the portion of the tree that draws nutrients and water and minerals from the earth unto its growth and strengthening, by which roots it stands strong despite blowing winds and Heaven rains and the erosion of soil and moving of mud, where it stands that the deeper and wider the roots, the stronger the tree. It stands that although the foundation of the building is deep in the earth and cannot be seen of the eye, it stands the determined strength of the building, and although the roots of a tree cannot be seen because they stand hidden in earth, it stands that roots are the determination of the strength of the plant. Thus although the Spiritual definition of soul planting and foundation stands invisible, it remains that Thus is the determination of the strength of person and being. It too stands the conversation of the establishment of root and foundation stands inglorious, even as it is the digging and opening of dirt and foundation therein and rooting therein, so it stands that spiritual maturity development stands Established by inglorious means, but even as the tall tree and glorious building stands the conclusion of foundation and root, so strong person in Divine wisdom and hallowed Unctioning stands glorious, but it is a glory born of pain. It too stands that the place of foundational establishment and uprooting, the same place contributes greatly to foundational strength and root development and erection by nutrient and strength of building standing.

SECTION 02: THE DEFINITION OF THE CORNERSTONE IN THE MESSIANIC GENERATION OF THE ISRAEL OF GOD:

Definitively, the Messianic Generation stands the conversation of all persons born after the birth of HaMashiach until His coming Messianic Millennium Kingdom, for the simple reason that Yeshua HaMashiach of Nazareth is Alive, and so are all such persons numbered in the Messianic Generation. Definitively, the Israel of God Almighty stands the conversation of the Kingdom and Nation of all the seed of Abraham redeemed by the saving power of Yeshua HaMashiach of Nazareth unto life everlasting in subjection to the Eternal Lordship of Yeshua HaMashiach of Nazareth. Definitively, Cornerstone stands the foundational strength of the building the house, even the stone that was positioned in the corner unto the standing of the House, being foundational to the extent that without it the building cannot stand. Thus the foundational stone that determines the building's structural integrity: Thus the cornerstones the stone upon which the building stands. It stands that Yeshua HaMashiach of Nazareth is the Cornerstone appertaining every the conversation of the grace of God Almighty, and too the cornerstone appertaining every the conversation of the virtue of the Messianic Anointing of God Almighty, even as by His Passion and Crucifixion, His Name was established to stand the Divine encapsulation and channel of every the manifestation of Divine

virtue too unto worship, faith and power, as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "Yeshua saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: Thus is the Lord's doing, and it is marvellous in our eyes? therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on This stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

SECTION 03: YESHUA HAMASHIACH THE FOUNDATION OF MESSIANIC RECONCILIATION:

It stands that there is One Who Himself is the Living Being of the Word of God Almighty, even the Divine Being preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth:" Thus therefore stands Yeshua HaMashiach of Nazareth the Word of God Almighty the Only Begotten Son of God Almighty that forfeited divinity unto number among the sons of man as by Divine human parthenogenesis that was established by His motion through the womb of a virgin as by the Divine supernatural miracle working power of the Holy Ghost, which HaMashiach grew thirty years and lived thirty three years without the slightest manifestation of sin in any conversation, but stood perfect and righteous in all conversations. And during His three year ministry did HaMashiach revolutionize human history by the Eternal Gospel wisdom unheard since the foundation of the earth, which wisdom He perpetually confirmed by Divine supernatural power which never failed unto healing every disease and casting out every demon He encountered, even unto the raising of the dead; which HaMashiach was the unjustly condemned unto the Suffering of great affliction and death by crucifixion: by which Passion and Crucifixion was established the purchase of New Testament unto the dispensation of righteousness, prosperity, life, Authority, power, grace, love, joy, peace and health to all persons willing to receive Him as personal Lord and Saviour by Respective pronouncement of Word of Faith. **THUS YESHUA HAMASHIACH OF NAZARETH THE FOUNDATIOBA-CORNERSTONE OF EVERY THE CONVERSATION OF MESSIANIC RECONCILIATON PREACHED SAYING** "Giving thanks unto the Father, which hath made is meet to be partakers of the inheritance of the saints in light: Who hath delivered is from the power of darkness, and hath translated is into the kingdom of his dear Son: In whom we have redemption through his blood, even

the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."

SECTION 04: YESHUA HAMASHIACH THE FOUNDATION OF EVERY CONVERSATION BETWEEN GOD AND MAN:

Yeshua HaMashiach of Nazareth stands the Foundation of every the conversation of hallowed communion unto Divine Sonship, even the dialogue between Man and GOD Almighty unto the manifestation of the Divine Nature in man through the partaking of the Flesh and blood of HaMashiach unto Divine Sonship, even as was preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give is his flesh to eat? then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever."

It too stands that HaMashiach is that foundation unto Divine friendship, even that in Him Alone is manifest Reconciliation perfect unto the conversation of Divine dialogue; and HaMashiach the foundation unto Divine service as by His Blood is man able to resume service Before God Almighty and present acceptable offering of worship; and HaMashiach too the foundation of Divine blessing, even as in Him Alone is man worthy unto the hold and testimonial knowledge of the goodness of God Almighty preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is 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 is 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 is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on

earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach."

HaMashiach too stands the Foundation-Cornerstone unto Divine commission and deployment, even as He Alone stood the Authority unto the divine Commission and Deployment that stands the purpose of His Church preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

ARTICLE 05: YESHUA HAMASHIACH THE REJECTED STONE:

SECTION 01: THE STONE REJECTED OF THE JEWS AND THEIR CHIEF ELDERS:

It stands that there was of God Almighty promised the coming of the Messiah the Son of David, which Messiah was to be born of and to emerge of the House of David, that would reign over all Nations forever, which Messiah was and is that Yeshua HaMashiach of Nazareth that was resisted of the Jews, even as was preached saying and already quoted that "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace;" which rejection was further preached saying "then began he to speak to the people Thus parable; A certain man planted a vineyard, and let it forth to Husbandmen, and went into a far country for a long time. And at the season he sent a servant to the Husbandmen, that they should give him of the fruit of the vineyard: but the Husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the Husbandmen saw him, they reasoned among themselves, saying, Thus is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these Husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is Thus then that is written, the stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

SECTION 02: THE CORNERSTONE GIVEN AND SENT OF GOD ALMIGHTY THE ETERNAL FATHER:

It stands that Yeshua HaMashiach of Nazareth is that Eternal Cornerstone Given and sent of God Almighty unto the dispensation of life everlasting, as preached saying "there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. the wind

bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Yeshua answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. Of I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Which conversation was continued saying "And This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. After these things came Yeshua and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the HaMashiach, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: Thus my joy therefore is fulfilled He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and he ard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. the Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

SECTION 03: THE CORNERSTONE DIVINELY STABLISHED SALVATION'S FOUNDATION:

It stands that God Almighty is the Eternal Creator of all things, which God created the realms Terrestrial and Celestial, where in the Celestial Realm did God Almighty plant His Heavenly Kingdom and upon the earth did He create and establish man unto the conversation of dominion hold in the representation of His Throne, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply,

and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" It further stands that man did sin before God Almighty by the disobedience of the forbidden communion, because of which sin was man corrupted unto sinful nature, which sinful nature leads unto sinful works, and sinful works unto judgement, and judgement unto Eternal condemnation and never ending perdition, where all human beings were corrupted unto sinful nature and Thus all needing salvation from perdition, which deliverance was established Only by the Cross of Yeshua HaMashiach of Nazareth, even as was preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua." **THUS YESHUA HAMASHIACH OF NAZARETH THE CORNERSTONE AND FOUNDATION OF ETERNAL SAKVATION**, which conversation was further preached saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

SECTION 04: THE STONE DIVINELY REJECTED UNTO THE GENTILE'S INCORPORATION IN THE DIVINE BUILDING:

Definitively, the Rejected Stone stands the conversation of the Stone deemed of the builders as unworthy to be part of the building, yet Alone the foundation of the building, where definitively the Messianic Building stands the conversation of the building erected of God Almighty unto life Everlasting through the redeeming and Atoning virtue of the Messiah; definitively Gentile incorporation stands the conversation of the Gentiles coming into the body of the Israel of God Almighty, even the Redemption of those that were not included in the covenant of circumcision, that is the salvation of these not physically the seed of Israel and Abraham, even salvation to those that were not beneficiaries of the Levitical Priesthood, that is the salvation of the Gentiles the uncircumcised preached saying "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in

ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." It Thus was the eternal wisdom of God Almighty that HaMashiach be rejected to incorporate the Gentiles into the kingdom, because had they not rejected HaMashiach, there would be no salvation to the Gentiles.

ARTICLE 06: THE BUILDERS FIRED OF THE ARCHITECT:

SECTION 01: THE BUILDERS DISOBEDIENT ABOUT DIVINE ARCHITECTURE- THE BUILDERS GREEDY TO STEAL AND HOLD HOUSE AS POSSESSION EVEN UNTO SLAYING OF OWNER'S ONLY SON AND HEIR:

It stands that Israel is the Nation that was blessed of God Almighty unto the dispensation of righteousness by the covenant of physical circumcision as by the order of Levitical Priesthood outlined throughout the law of Moses, which was to witnessed of the prophet Balaam saying "And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and Thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dist of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Mist I not take heed to speak that which the LORD hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say Thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?"

Which conversation was continued saying "And he took up his parable, and said, Rise up, Bal ak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to Thus time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a gre at lion, and loft up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar."

Thus by the Mosaic law was outlined the commandment of worship in accordance with the Levitical Atonement, but it stands that along the Generations of man, the heart of the Elders of Israel, the Priests, Scribes and lawyers moved from the heart of worship unto the lust for power over State, as well as the lust of Authority unto the determination of all conversations of Authority and rulership of State, where they conspired unto the bloodshed of the innocent man Yeshua of Nazareth, desiring the consolidation of their authority over state, even as was witnessed saying "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Yeshua saith unto them, Loose him, and let him go. then many of the Jews which came to Mary, and had seen the things which Yeshua did, believed on him. But some of them went their ways to the Pharisees, and told them what things Yeshua had done. then gathered the chief priests and the Pharisees a council, and said, What do we? for Thus man doeth many miracles. Of we let him Thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for is, that one man should die for the people, and that the whole nation perish not. And Thus spake he not of himself: but being high priest that year, he prophesied that Yeshua should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. then from that day forth they took counsel together for to put him to death."

Thus the Pharisees and Scribes stand those the labourer said that conspired to kill the Son and Heir of the Vineyard, even the labourers that rented the vineyard by being the titled unto the leadership and Directive of Israel in worship, even as was preached saying "Hear another parable: there was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to Husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the Husbandmen, that they might receive the fruits of it. And the Husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the Husbandmen saw the son, they said among themselves, Thus is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those Husbandmen? they say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other Husbandmen, which shall render him the fruits in their seasons. Yeshua saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: Thus is the Lord's doing, and it is marvellous in our eyes? therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on Thus stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

SECTION 02: THE HEIR DIVINELY RESURRECTED UNTO BUILDING'S CLAIM AND POSSESSION:

As was preached saying "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the

stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Yeshua, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Yeshua met them, saying, All hail. And they came and held him by the feet, and worshipped him. then said Yeshua unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me;" it stands that Yeshua HaMashiach of Nazareth rose again from the dead on the third day after His death upon the Cross, even by the Divine supernatural power of God Almighty was Christ raised from the dead, where HaMashiach then ascended on that sane day into Heaven to establish the Messianic Atonement by the sprinkling of His blood upon the Heavenly Altar, to Whom God Almighty ordained Messianic Virtue of New Testament by the regeneration of His Blood unto Lordship over Heaven and Earth, even as was preached saying "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, Thus is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for is: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after Thus the judgment: So HaMashiach was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" and "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

ARTICLE 07: THE REJECTED STONE RESTORED AND DIVINELY ELECTED TO STAND THE DIVINE CORNERSTONE:

SECTION 01: HIM THE ANOINTED HAMASHIACH AND MESSIAH OF GOD ALMIGHTY:

It stands that Yeshua HaMashiach of Nazareth was Anointed and sent of God Almighty unto Messianic Ministry before His Birth, which conversation He confirmed saying "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves;" and "And Yeshua returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, Thus day is Thus scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not Thus Joseph's son? And he said unto them, Ye will surely say unto me Thus proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseis the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way,"

SECTION 02: HIM PRONOUNCED THE MESSIANIC LORD OF THE ISRAEL OF GOD- THE DIVINE CONVERSATION OF HAMASHIACH'S MESSIANIC ELECTION:

It stands that by the suffering of Messianic Passion and Accursed death upon the Cross of Calvary was Yeshua HaMashiach of Nazareth ordained of God Almighty the Lord and Testator of the New Testament, where Testator definitively stands the conversation of Title of the Person The Proprietor of Testament, that is the Person Who Stands the Possessor of every the conversation of His

Testament and estate, which property is passed on to His beneficiary upon His decease; definitively Lordship stands the conversation of highest Authority unto the determination of the Directive, leadership, propriety hold and control as to the say and determination of every the conversation of the Person and property subject to him the Lord presiding over the constitution and constituency of His Lordship as by rank of title unto worship and standard of honour due: Thus it was preached of Yeshua HaMashiach of Nazareth saying "Let Thus mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father."

Thus Yeshua HaMashiach of Nazareth stands the a Eternal King of The Israel of God Almighty the Son of God and the Son of Man the Only worthy unto the inheritance of all Creation as King and Lord, even as was preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, 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. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

It stands that Yeshua HaMashiach of Nazareth is Him that was ordained of God Almighty the High Priest after the Order of Melchizedech, by Whose blood and by the order of Whose Judaic Priesthood was established to His Judaic Priestdom and Constituency and Constitution of Messianic Atonement and Reconciliation the conversation of Redemption and Divine Salvation to all the receivers of His Lordship, Thus HaMashiach the Anointed Redeemer, Lord, Saviour and Master preached saying "For he of whom these things are spoken pertaineth to another tribe, of which no

man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But Thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became is, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

SECTION 03: THE MESSIANIC PASSION ENDURED UNTO THE DIVINE ELECTION OF LORDSHIP:

It stands that to the hold of ordination of Divine Messianic Lordship, it stands that Yeshua HaMashiach of Nazareth suffered great affliction and pain and torture through the ordeal of Messianic Passion, where as preached in the Gospel of peace that after having lived thirty three years in perfect righteousness before God Almighty without the slightest sin, He was greatly beaten, mocked and spat upon by the Jews during the ordeal of their trials unto His false accusation and condemnation, even as their care was not about His innocence but rather their agenda and focus unto the consolidation of their power and influence: then was He handed over of Israel to Rome, where He was greatly scourged and chastened and beaten of Rome till His Whole body was striped by whip, like unto a ploughed field both front and back throughout His body beyond the recognition of humanity, then did they put upon His head a crown of thorns which they did beat, and he was mocked greatly of Rome. Then was HaMashiach made to carry his Cross for a time until He was assisted by Simon of Cyrene the black African, and upon arriving at Golgotha was HaMashiach nailed to His Cross and raised openly before all the earth until His death: and it stands that there has never been a greater Suffering of pain that can at all be compared to that which HaMashiach suffered and endured in Messianic Passion from His betrayal until accursed death by Crucifixion, which conversation God used unto the dispensation of life Eternal through the preaching of the cross, even as was pronounced saying "For the preaching of the cross is to them that perish foolishness; but unto is which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of Thus world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

SECTION 04: YESHUA HAMASHIACH OF NAZARETH THE FOUNDATION OF LIFE EVERLASTING:

Definitively, life Everlasting stands the conversation of eternal habitation in the coming eternal Kingdom of God Almighty, even the conversation of the hold of eternal communion with God and HaMashiach, as HaMashiach defined it saying "And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent." Definitively, first death stands the conversation of the anatomical decay of terrestrial body until it stands unable to continue holding the human spirit, and so first death is the conversation definitively of the separation of body and spirit. Definitively second death stands the conversation of the eternal judgement of spirit by God Almighty unto the condemnation of the eternal perdition, even never ending suffering in the Lake of Fire preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

It stands that even as the life of a creature can only continue by it abiding within that it was made of, where a beast of the field is not to abide in water lest it drown, or a fish on land lest it die, so must the beast reside upon the earth from which it was made, and the fish in the water in which it was made, Thus by this mystery, man must perpetually abide in the presence of GOD Almighty from which His soul was made: Thus first death stands the conversation of anatomical decay resultant of not residing in the sustaining presence of God Almighty, even as man was created of the breathe of God, and by His sin was man corrupted unto expulsion out of the Presence of God Almighty, which conversation stood the Institution of first death: second death stands the conversation of judgement born of sinful work, and sinful work BORN of sinful nature. It stands that both first and second death are overcome through the born of the reception of the Lordship and Salvation of Yeshua HaMashiach, where both first and second death are overcome by name's recording in the Lamb's Book of Life unto portion and steadfastness in the first resurrection, even as was preached saying "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

ARTICLE 08: THE NEW BUILDERS OF THE MESSIANIC TESTAMENT:

SECTION 01: THE ISRAEL TRANSFORMED TO STAND THE ISRAEL OF GOD:

Definitively, Israel stands the Nation of the Body of the Prince of God Almighty, even the Nation first known as the generations and constituent population of the Copulative seed of Jacob the son of Isaac the son of Abraham, Thus first Israel the constituency of the covenant of circumcision, even the constituency of the Levitical Priesthood and the Aaronic Atonement in the Tabernacles of Moses and Solomon; second Israel stands the conversation of the Nation born of the seed of Abrahamic Faith, even all the Generations redeemed of HaMashiach by faith in the Saving and Delivering and Atoning power of the Cross of Him the Nazarene Carpenter: it too stands that first Israel stood the exclusive nation of the Jews, but second Israel stands the Israel of GOD the House of Worship comprised of all nations, where Canaan was the inheritance of first Israel, but New Heaven and Earth stands the promised land of the Israel of God: Thus first Israel circumcised in the flesh, but second Israel circumcised in heart, where second Israel is the Israel of God, even as was preached saying "For circumcision verily profiteth, of thou keep the law: but of thou be a breaker of the law, thy circumcision is made uncircumcision. therefore of the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, of it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God;" and "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

SECTION 02: THE ETERNAL DIVINE BUILDING OF THE NEW TESTAMENT:

It stands that the building of the Israel of God Almighty holds the New Heaven and Earth as its Tabernacle of Testament, even the New Heaven and Earth and New Jerusalem preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold,

I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst."

Which conversation was continued saying "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life;" and "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of This book."

ARTICLE 09: THE DIVINE CALLING APPERTAINING THE BUILDING OF THE MESSIANIC TESTAMENT:

SECTION 01: THE DIVINE QUALIFICATION UNTO THE STEADSHIP OF MESSIANIC TESTAMENT BUILDER:

As was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus God Almighty made man in His Divine Image unto the conversation of dominion hold over all the earth, that by his conversation the kingdom of God Almighty colonize all terrestrial being (in the covenant of worship evidenced by submission, and submission evidenced by perfect obedience appertaining the divine instruction. But by the act of disobedience did man forfeit dominion hold and stood abominable before God Almighty and was Thus expelled out of the presence of God Almighty. Man had been warned that by sin he would die, which death was not first physical but the conversation of existence out of the presence of God is what stood the manifestation of death and led to conversations of decay and physical death and every evil known to man: Thus man's death stood by sin like a fish out of water man died because he was out of the presence of God.

It too stands that by his sin did man corrupt his personal nature and that of every generation of mankind encapsulated in his copulative seed, as exemplified of a small child instructed to refrain from stealing sugar, but when called to stand before his parents the child will deny having stolen sugar though his face is full of it- Thus the child will have stolen and lied without a teacher unto the manifestations iniquity and sin preached saying "For all have sinned, and come short of the glory of God;" the conversation of sin stands abominable before God Almighty Who shall judge and condemn every sinful soul unto eternal perdition and suffering in the lake of fire as preached saying "For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord." But it stood the coming Of Yeshua HaMashiach that was to lead man from sin unto the perfect righteousness preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Moreover Yeshua HaMashiach suffered in every sinner's place, that each soul having received His Lordship and Salvation stand Redeemed from eternal condemnation and receive eternal life in the coming paradise of God Almighty, as was preached saying "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." So through Yeshua HaMashiach is the manifestation of life eternal through the forgiveness of sins preached saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

the conversation unto the reception of the Lordship and righteousness and salvation of Yeshua HaMashiach stands established not by monetary purchase or by special actions or dance or even prophecy, but by the simplicity of the utterance in faith is established eternal life preached saying "That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" and "Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus then is the prayer unto the reception of eternal life, that "Lord Yeshua, I acknowledge that I am a sinner unable to save myself, but you died for me upon the cross and rose again by the power of God on the third day. I humbly ask you to come into my heart and cleanse me by your blood from all sins and make me a child of God. Satan and all your works and demons and covenants I made with you knowingly and unknowingly I renounce. Thus day, I belong to HaMashiach. Lord Yeshua I thank you for saving me, in your holy name I pray, Amen." Salvation therefore stands the institution of the journey unto the paradise of God Almighty: which conversation is strengthened by daily devotional prayer and by the reading of the Word of God and by going to church and fellowshiping with and worshipping and exalting God with other saints, receiving the preaching of the word of God in subjection to the Stewards Of Yeshua HaMashiach.

SECTION 02: DIVINE FINANCING UNTO THE BUILDING OF MESSIANIC TESTAMENT:

It stands that all saints in HaMashiach bear the conversation of Divine calling unto prosperity, even as was preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich:" Thus all saints bear Divine calling unto the testimonial manifestations of the supernatural financial providing capacity of God Almighty JEHOVAH JIREH, even the divine calling unto the power to get wealth preached saying "But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy Fathers, as it is Thus day." It stands that the divine purpose of every the conversation of wealth stands ordained of God Almighty unto Tabernacular establishment, even unto the building of the tabernacle by furthering the progression and procession of the Gospel of Yeshua HaMashiach of Nazareth as unto the financial resources of the world, even as was preached saying "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And Thus is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." This therefore stands the conversation of ministry partnership development, where the saints must labour in the world unto the spoiling and taking possession of terrestrial treasures and financial resources and bring them unto the house of God as unto the Stewards, who then apply that offering unto Messianic Tabernacular Development as by Gospel's Furtherance.

Thus it was preached saying "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians;" and "And Moses spake unto all the congregation of the children of Israel, saying, Thus is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords, the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. the children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses."

SECTION 03: DIVINE STEWARDSHIP UNTO MESSIANIC TESTAMENT'S DEVELOPMENT:

As was preached saying "Now ye are the body of HaMashiach, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way;" and "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 is is given grace according to the measure of the gift of HaMashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave

gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love;" *SO IT STANDS THAT THE ERECTION OF MESSIANIC TABERNACLE WAS ORDERED OF GOD AND HAMASHIACH UNTO THE MANIFESTATION OF THE STEWARDS THE MINISTERS OF HAMASHIACH, WHERE THE APOSTLE MUST BUILD THROUGH HIS GOSPEL LIGHT DISPENSATION, THROUGH HIS FATHERHOOD TO ALL THE SAINTS OF HIS APOSTOLIC INSTITUTION, AND THROUGH HIS MENTORSHIP TO ALL THE STEWARDS OF HIS APOSTOLIC IBSTITUTION, THROUGH THE OPEN DEMINSTRATION OF DIVINE SUPERNSTURAL POWER AND THROUGH THE PROVISION OF DOCTRINE WORTHY AND QUALIFIED IN STANDARD AND PURITY UNTO SOUL'S PRESERVATION UNTO THE DAY OF HAMASHIACH; THE PROPHET MUST BUILD BY THE SHEPHERDING IN THE DECLARATION OF PROOHETIC SEASON AND IN THE DISPENSATION OF BOTH DIVINE ANOINTING'S IMPARTATION AND WORD OF WISDOM'S UTTERAHCE UNTO SAINT'S CAPACITATION TO FULLY EXPLOIT ALL THE OPPORTUNITIES ENCAPSULATED IN THAT SEASON. THE EVANGELIST MUST BUILD BY THE BRINGING OF SINNERS UNTO SALVATION THROUGHOUT ALL NATIONS BY THE PREACHING OF THE ETERNAL GOSPEL PERPETUALLY CONFORMED BY THE OPEN CRUSADE DEMONSTRATION OF THE DIVINE SUPERNATURAL MIRACJE WORKING POWER OF GOD ALMIGHTY ENCAPSULATED IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH. THE PASTOR MUST BUILD BY PERPETUALLY SHEPHERDING THE PEOPLE OF GOD ALMIGHTY BY THE DOCTRINAL TEACHING OF THE WORD OF GOD AND BY THE DILIGENT PROVISION OF ONE ON ONE SHEPHERDING AND COUNSELLING SUFFICIENT TO GUIDE EACH LAMB UNTO LIFE EVERLASTING.*

ARTICLE 10: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO EVERY THE BLESSING OF GOD ALMIGHTY:

SECTION 01: THE DIVINE TREASURES PURCHASED AND ENCAPSULATED IN HAMASHIACH- YESHUA HAMASHIACH THE DISPENSATION OF EVERY THE DIVINE TREASURE:

It stands that Yeshua HaMashiach of Nazareth is the Lord of every the conversation of Heavenly Blessing, being Him Appointed HaMashiach unto Majesty and Lordship over both Heaven and Earth, HaMashiach being the Custodian, Proprietor, Incarnation and Dispensary Channel of every Heavenly Treasure and too Yeshua HaMashiach of Nazareth the Divine encapsulation of every the conversation and manifestation of heavenly treasure, even as was preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth;" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is 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 is 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 is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach." It Thus stands that Yeshua HaMashiach of Nazareth stands the Source and Proprietor of every Heavenly Treasure, He too stands the Divine channel and Dispensation of every Heavenly Treasure even in that Only THROUGH Him is manifest the conversation of the hold of Heavenly Treasure, where Only THROUGH Him Pierced upon the cross is established the conversation of Passage of Heavenly treasures transition from Heavenly gift unto its respective Terrestrial testimonial manifestation, even as by His Divine Virtue.

Definitively, Divine Heavenly Treasure stands the conversation of good item that stands unto the benefit and advantage of its receiver and custody an as by Terrestrial testimonial manifestation of respective receiver and Beneficiaries Proprietary hold, being by faith purchased unto terrestrial manifestation: it stands that by the cross were purchased redemptive treasures, even the conversations of Divine order unto restoration and promotion to heights once held but forfeited by fall; too by the cross was purchased transforming treasures, even treasures sufficient to establish the conversation of growth and glorification unto new being with new virtue in Divine Standards of capacity; *TOO BY THE CROSS WERE PURCHASED EMPOWERING TREASURES, EVEN TREASURES THAT STAND TO ESTABLISH GREATER CAPACITY AND ABILITY OF STRENGTH AND VIRTUE I UNTO THE OPEN DEMONSTRATION OF DIVINE EXCELLENCE OF STRENGTH FOLLOWED PERPETUALLY BY PROMOTION TO GREATER HEIGHTS IN THE DIVINE SUPERNATURAL MIRACJE WIRKING POWER OF GOD, AS IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH. IT STANDS THAT ONLY BY FAITH IN AND THROUGH HAMASHIACH IS MANIFEST EVERY THE CONVERSATION OF DIVINE BLESSING, EVEN BLESSING UNTO HEAVENLY PROPERTY.*

SECTION 02: THE ABRAHAMIC BLESSING PURCHASED OF THE CROSS:

Definitively, Baptiser with the Holy Ghost stands Him that holds Divine Authority unto the filling up of persons with the Holy SPIRIT of God Almighty, even that the SPIRIT fill up and take permanent residence within the Person to be baptized of the SPIRIT; definitively the promise of the baptism of the SPIRIT stood preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call;" which conversation was echoed of John the Baptist saying "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. then cometh Yeshua from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Yeshua answering said unto him, Suffer it to be so now: for Thus it becometh is to fulfil all righteousness, then he suffered him. And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Thus Yeshua HaMashiach of Nazareth is the **BAPTIZER** with the Spirit.

It stands that is through HaMashiach was established the baptism of the Spirit THROUGH both Jew and Gentile, that all men stand the BENEFICIARIES of the gifts of the Spirit, even as was preached saying "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith:" Thus HaMashiach Yeshua the foundation of the Blessing of Abraham the Baptism in The Holy Ghost.

ARTICLE 11: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO RIGHTEOUSNESS:

SECTION 01: THE DEFINITION OF SALVATION AND DIVINE RIGHTEOUSNESS:

Definitively, Salvation stands the conversation of deliverance from the coming eternal condemnation, even the manifestation of deliverance from eternal condemnation and eternal perdition in the lake of Fire, which conversation Stands manifest Only by the blood of Yeshua HaMashiach of Nazareth, even the blood He shed in Messianic Passion and accursed death that bears strength and might unto the full conversation of Divine Atonement and propitiation, even the full pardon and grant of remission from every the conversation of Personal iniquity unto righteousness before God Almighty and Thus deliverance from Eternal judgement. Thus salvation stands the conversation of immunity from second death unto the inheritance of life everlasting, as well as victory over first death by the resurrection preached saying "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at Thus: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation;" and "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

Definitively, Righteousness stands the conversation of right standing before God Almighty without the conversation of slightest blemish before the Eye of God, even the conversation of perfect standing unto the right of the claim of Heavenly Citizenship, even the conversation of just weight upon the scales of the Heavenly Court of God Almighty, even the conversation of weight unto the claim of worth and possession of life Eternal, that is righteousness the conversation of perfect compliance with Heavenly Judgement in perfect accordance with all preceptual stipulation of Eternal law determined in Ancient Indaba, even the righteousness achievable Only by the Blood of HaMashiach preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have

sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua." Thus Yeshua HaMashiach the Divine foundation unto righteousness.

SECTION 02: 'SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS:'

Definitively, Kingdom stands the conversation of the area of dominion subject to the crown and Throne of the ruler in majesty, even the conversation of the dominion and empire subject to the law, culture and language and economic order and sociocommunal order and protocol of interaction as specified by the bearer of the ring, crown, sceptre and Throne of majesty; definitively the Heavenly Kingdom stands the conversation of the Movement of the Sovereign Majesty of YEHOVAH SABAOTH, even the celestial realm subject to the rulership of God Almighty and Yes hua HaMashiach as by Throne of Monarchy. Righteousness therefore stands the conversation of granted right and proprietary chain of Heavenly citizenship, where all bear Divine calling unto the seeking of the Heavenly Kingdom, which Kingdom is founded and fulfilled in Yeshua HaMashiach of Nazareth unto righteousness by the redeeming power of His Blood, even as was preached saying "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvati on to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. therefore are they before the throne of God, and serve him day and night in his temple: and he that sitte th on the throne shall dwell among them. they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

ARTICLE 12: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO DELIVERANCE AND DIVINE AUTHORITY OVER ALL DEMONIC ACTIVITY:

SECTION 01: THE SUPERIOR POWER OF HAMASHIACH OVER ALL HELL:HIM GRANTED AND DIVINELY ELECTED OF THE ETERNAL FATHER STEADSHIP OF NAME ABOVE ALL NAMES:

It stands that Yeshua HaMashiach of Nazareth did singlehandedly over done all hell, even in that at the point of His Death was the SPIRIT of HaMashiach led into hell capture of Saran, Where there was much festivity about His death, where HaMashiach was then cast into the bottomless pit, thinking that HaMashiach would have to forever suffer hellfire on sinner's behalf, knowing not that upin the Cross CHRUJD have already endured the flaming waves of the wrath of God Almighty: Thus HaMashiach began to transform in the bottomless put and shine unto Divine Zoe Life Light glory unto the blinding fall hell, and by His glory He paralyzed every demon in hell Duane to the floor and ascended to where Saran laud paralyzed and crushed His head and took the keys of Death and Hell, and ascended up into Abraham's bosom and led out all the saints and into heaven where He Established the Atonements after His resurrection, Thus the HaMashiach a Who singlehandedly overcame hell. Thus HaMashiach holds power excellent beyond all hell, even as was preached saying "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 is to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made is unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

SECTION 02: THE CONVERSATION OF THE EXPULSION OF DEVILS:

It stands that Yeshua HaMashiach of Nazareth never once encountered a demon He couldn't cast out, which conversation of casting out devils stands the standard expression of Heavenly Kingdom Virtue and Authority made manifest by the Finger of God Almighty, where the Name of Yeshua HaMashiach of Nazareth stands the encapsulation of Divine supernatural virtue unto the casting out of devils, even as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right

hand of God. And they went forth, and preached every where, the Lord working with them, and conforming the word with signs following. Amen."

SECTION 03: THE MESSIANIC AUTHORITY OF YESHUA HAMASHIACH UNTO THE ANNULMENT OF EVERY DEMONIC ACTIVITY:

Definitively, demonic principalities and powers stand the conversation of satanic princes planted of Satan over the Nations unto the perpetuation of Iniquity throughout the nation of their planting respective, where they establish the Directive of iniquity unto the prosperity of sin in that Nation, that all souls subject to these in the nation stand sinners unto Eternal condemnation in the Lake of Fire, as by the judgement of God Almighty born of just accusation practiced of Satan, such as was preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand;" and "then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Nonetheless it remains that the Name of Yeshua HaMashiach of Nazareth is more than strong and sufficient unto the pulling down of all demonic principalities and powers, and unto the annulment of all demonic activity simply by calling upon the same Name.

ARTICLE 13: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO HEALTH AND HEALING VIRTUE:

SECTION 01: THE HEALTH PURCHASED BY CALVARY'S SUFFERING: THE HEALING VIRTUE OF HAMASHIACH'S STRIPE:

Definitively, sickness stands the conversation of the Anomaly of physical anatomy, even the conversation of any manifestation that stands deviant and not in accordance with the body that was designed of God Almighty; it too stands that sickness is always the conversation of a spiritual creature that takes hold of man's physical body until the manifestation of the deviation of natural anatomical nature and order. Thus sickness each being a mischievous spiritual being that labours unto anatomical deviation unto the manifestation of the distortion of natural being. Definitively, healing stands the conversation of the restoration of the distorted anatomical state unto its original state of design, even the conversation of the removal of anatomical dysfunction and all conversations of deviation and anatomical anomaly from original design unto the full manifestation and restoration of body as designed of God Almighty, healing therefore being the removal of the mischievous spirit the root of the condition or crippling and impairment. It stands that Yeshua of Nazareth never once encountered a sickness beyond His healing virtue, there is therefore no conversation of anatomical deviation and bodily impairment and condition that stands manifest beyond the healing power of Yeshua HaMashiach of Nazareth. It stands that Yeshua HaMashiach of Nazareth, during Messianic passion, was beaten and scourged upon His back, where each stripe spoke unto healing virtue, and upon that cross blood flowed out of those stripes down His Cross interceding to Divine supernatural healing virtue, which intercession was made by the Blood of HaMashiach upon the Heavenly Altar being sprinkled of HaMashiach therein: to which intercession God Almighty did grant the conversation of the encapsulation of the Divine supernatural healing virtue in the Name of Yeshua HaMashiach of Nazareth.

SECTION 02: THE HEALING VIRTUE OF THE NAME OF YESHUA HAMASHIACH:

Definitively, sickness stands the conversation of death, even the conversation of human anatomical deterioration resultant of habitation and residence out of the Presence of GOD Almighty, even as the life of man can Only be sustained by habitation and perpetual residence in the Presence of God Almighty, even as a fish lives in water: it too stands that every sickness, impairment, disability, crippling, illness, infirmity, disease and every the conversation of physical anatomical deviation and disturbing, all these stand the manifestation of a spiritual creature that so renders the condition of infirmity and anatomical anomaly and deviation from health, which every such spirit is inferior and subject to the Lordship, Authority and Power of Yeshua HaMashiach of Nazareth, where Yeshua HaMashiach of Nazareth is Him the Anointed Messianic Healer. It stands that in the Name of Yeshua HaMashiach of Nazareth was of God Almighty encapsulated the conversation of Divine supernatural healing power above every sickness and disease, even Divine supernatural power drawn from JEHOVAH RAPHAH unto the full restoration of perfect health, where healing virtue is the manifestation of the spiritual gift and power of the Holy Ghost unto perfect health. It stands that by the conversation of the word of faith is manifestation healing, even the conversation of the revelation of the healing capacity of God Almighty, and Utterance born of that knowledge in the Name of Yeshua HaMashiach of Nazareth unto the manifestation of the Divine supernatural healing power of God Almighty, as Only in the Name of Yeshua HaMashiach. Thus the Divine calling unto the practice of healing virtue, as was preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he

that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and conforming the word with signs following. Amen."

It stands that God Almighty is JEHOVAH PAPHAH, EVEN HIM GOD ALMIGHTY THE OMNIPOTENT HEALER THAT KNOWS NO CONVERSATION OF LIMITATION NOR OF DISABILITY APPERTAINING DIVINE SUPERNATURAL HEALING VIRTUE: where health is the Standard, right and portion of every the bearer of Citizenship in the Heavenly Kingdom as by righteousness (which I say at This time can stand manifest and achieved Only by the blood of Yeshua HaMashiach of Nazareth); as was preached saying "And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, Of thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Thus by faith the conversation of Divine order unto the triggering of supernatural healing virtue, even faith unto the opening of blind eyes and deaf ears and the loosening of dumb tongues, and the resurrection of the dead and the cleansing of lepers and the healing of all those born crippled and too the resurrection of the dead and the healing of all persons burdened with sickness, because that the purpose of healing stands unto the manifestation of Divine supernatural power as the confirmation of the Gospel wisdom, even as was exemplified of HaMashiach saying "Now when John had heard in the prison the works of HaMashiach, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Yeshua answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

It stands that the church bears Divine calling unto the open demonstration of healing virtue that then leads unto open public healing crusades, even as was preached and exemplified through Peter and John saying "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Yeshua HaMashiach of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at Thus? or why look ye so earnestly

on is, as though by our own power or holiness we had made Thus man to walk? the God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Yeshua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made Thus man strong, whom ye see and know: yea, the faith which is by him hath given him Thus perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that HaMashiach should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Yeshua HaMashiach, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our Fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Un to you first God, having raised up his Son Yeshua, sent him to bless you, in turning away every one of you from his iniquities."

**ARTICLE 14: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO THE
DIVINE SUPERNATURAL SUPERABUNDANT EXCESSIVELY OVERFLOWING
PROSPERITY OF JEHOVAH JIREH:**

SECTION 01: YESHUA HAMASHIACH DIVINE PROSPERITY INCARNATE:

HAMASHIACH THE LORD OF ALL HEAVENLY TREASURES: It stands that Yeshua HaMashiach of Nazareth is The Lord of all the conversations of treasure, even of all wealth both Heavenly and Terrestrial treasure, as He pronounced saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen," HaMashiach too being the Divine encapsulation of every the Heavenly Treasure as witnessed saying "Paul, an apostle of Yeshua HaMashiach by the will of God, to the saints which are at Ephesus, and to the faithful in HaMashiach Yeshua: Grace be to you, and peace, from God our Father, and from the Lord Yeshua HaMashiach. Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 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."

Thus HaMashiach Yeshua the Administrator of every the treasure both Celestial and Terrestrial. Yeshua HaMashiach of Nazareth, as HIM the Word of GOD and Son of GOD and MAN stands the Divine Proprietor and Heir of every the Heavenly treasure, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not;" and "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they 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."

SECTION 02: POVERTY'S ABOLISHMENT BY THE CROWN OF THORNS:

Definitively, poverty stands the conversation of the curse of God Almighty that was pronounced to man because of His iniquity, even the conversation of diminishing returns of labour and sweat for bread and necessity, even the conversation of lack, shortage and want without sufficiency, but perpetual suffering unto the conversation of lack and shortage, even the curse marked and signified by thorn and brier preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat

of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." It stands that even as the thorn was the Mark and signature of poverty, it stands that during the conversation of His Messianic Passion, Yeshua of Nazareth did wear the crown of thorns, taking upon Himself the curse of poverty, that by His suffering in the estate of the accursed, the accursed stand the beneficiaries of His estate unto the hold of the Eternal treasures and all blessings of HaMashiach. Thus the possession of all creation shall stand transferred to the Saints of HaMashiach at the Marriage Supper of the Lamb: Thus by His Suffering of poverty by crown of thorns did HaMashiach break the curse of poverty unto the dispensation of treasure both in This life and the life behind, even as was preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich;" and "then Pilate therefore took Yeshua, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. then came Yeshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man;" and "then Peter began to say unto him, Lo, we have left all, and have followed thee. And Yeshua answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or Father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in Thus time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

SECTION 03: YESHUA HAMASHIACH THE DIVINE DISPENSATION OF DIVINE WEALTH THETTING POWER:

It stands that upon the Cross flowed blood out of the wounds of the Crown of Thorns, which blood, being sprinkled upon the Heavenly Altar, interceded for divine supernatural superabundant prosperity to all the constituency and constitution of the Lordship of Yeshua HaMashiach of Nazareth, which prosperity was granted and restored of God Almighty beyond the conversation preached saying "And it shall come to pass, of thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee Thus day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, of thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. the LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. the LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. the LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, of thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy Fathers to give thee. the LORD

shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hearken unto the commandments of the LORD thy God, which I command thee Thus day, to observe and to do them."

ARTICLE 15: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO LIFE EVERLASTING:

SECTION 01: YESHUA HAMASHIACH OF NAZARETH LIFE INCARNATE:

Yeshua HaMashiach of Nazareth is Him the Source, Giver and Administrator of life, where the partaking of Whose flesh and Body stands the manifestation of Life Eternal, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not;" and the communion and partaking preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give is his flesh to eat? then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever;" and "Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou Thus?"

It too stands that HaMashiach Yeshua is the Rock the Source of the drink of waters unto life eternal, even the drink unto life Eternal, where out of His Pierced Side at the Cross of Calvary flowed blood and water, the drink unto life preached of Moses and witnessed of John saying "And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is Thus that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto Thus people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smptest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel;" and "then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Yeshua, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

SECTION 02: THE DIVINE MANIFESTATION OF THE DIVINE EUPHORIC PARADISIAC EUTOPIA LIFE ETERNAL:

It stands that the first conversation of life eternal shall be habitation in the Heavenly Kingdom of God Almighty until the conclusion of Armageddon where the saints shall then reign with HaMashiach as Priests and Kings until the conclusion of the Messianic Millennium, where there shall then be granted the dispensation of The New Heaven and Earth which shall stand life Eternal, even as was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

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

Thus it was pronounced saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death;" and "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Thus in the coming New Heaven and Earth shall the saints be Kings, each over his respective dominion hold, even over his respective Kingdom where he shall throughout it dispense the glory of GOD Almighty, and from it collect the offering of worship and present it unto God Almighty as Priest of God and HaMashiach, as was preached saying "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;" and "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

ARTICLE 16: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO THE ETERNAL PEACE OF JEHOVAH SHALOM:

SECTION 01: THE DEFINITION OF DIVINE PEACE- YESHUA HAMASHIACH THE PRINCE OF PEACE:

Definitively Peace stands the conversation of perfect fullness and wholeness of being without ought lacking, even the conversation of completeness of being unto the perfect stillness and resting of soul and spirit in Divine glory regardless the surrounding affliction and jeopardy and adversity, even the conversation of perfect rest of soul in the face of death and great affliction: Thus true peace not the conversation of the absence of warfare, but rather the conversation of rest in the face of battle and heavy warfare: where Divine peace stands the conversation of rest in soul born of revelation, even the revelation and understanding and sight appertaining the Divine nature of God Almighty, and His Superior ability and faithfulness unto the conversation of victory regardless the adversity, which peace was well demonstrated in the martyrdom of Stephen saying "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your Fathers did, so do ye. Which of the prophets have not your Fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Yeshua standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Yeshua, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not This sin to their charge. And when he had said Thus, he fell asleep."

Yeshua HaMashiach of Nazareth he that MELCHIZEDECH King of Salem, that is King of Peace preached saying "For Thus Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without Father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." HaMashiach too being Him the Prince of Peace preached of the Prophet Esaias saying "For unto is a child is born, unto is a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighted upon Israel." Thus Yeshua HaMashiach is that Anointed Lord of Peace the Still of great storms, even the Christ that walks upon raging waters, of Whom Alone is the conversation unto peace preached saying "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is This, that even the wind and the sea obey him?" Thus Yeshua HaMashiach the Foundation of Divine Peace, even Shalom Peace, even as

HaMashiach is the King of both Terrestrial and Heavenly Jerusalem, His Bryde being the City of Peace.

SECTION 02: THE DISPENSATION OF THE PEACE OF JEHOVAH SHALOM:THE DIVINE ORDER UNTO PEACE'S MANIFESTIVE RECEPTION:

God Almighty stands the Source of Peace, even the Giver of Peace JEHOVAH SHALOM THE LORD GOD OF HOSTS THE GOD OF PEACE, Whose Eternal City Capital of His Heavenly Nations is the City of Peace, where there stands no situation stronger than God Almighty the Eternal Omnipotent God of Peace, where Peace is part of the Divine Glory of GOD Almighty, and stands an expression of His Eternal Nature. So Peace stands the portion of the jurisdiction of the Lordship of Yeshua HaMashiach of Nazareth: where peace is sourced Only of God Almighty and cannot be counterfeited. It stands that the reception of the Lordship of Yeshua HaMashiach of Nazareth stands the Only conversation and route unto the hold of the eternal peace of God Almighty, and habitation in HaMashiach the Only Divine order unto the perpetuation of divine peace hold. Thus HaMashiach was chastened saying "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all;" and "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid;" and "And the peace of God, which passeth all understanding, shall keep your hearts and minds through HaMashiach Yeshua."

ARTICLE 17: YESHUA HAMASHIACH THE DIVINE FOUNDATION UNTO THE JOY OF GOD ALMIGHTY:

SECTION 01: THE DEFINITION OF DIVINE JOY- THE JOY IN HAMASHIACH THAT FAR EXCELS REASONING:

Definitively, Joy stands the conversation of unquenchable cheer and merriness of soul, spirit and mind regardless the current conversation at hand, even joy the expression of cheer and merriness of spirit without honour of the current Suffering of pain and affliction, even joy the conversation of life in the Holy Ghost. It stands that Yeshua HaMashiach of Nazareth is the Anointer of the Oil and Eternal anointing of joy, even as was preached saying "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;" and "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost;" and "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Thus in and through HaMashiach is manifest Heavenly joy regardless the earthly pain, as it was too preached in Christ that "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Yeshua the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Thus True Joy stands a conversation that is not founded upon conditional circumstances, even joy strong regardless the situation of adversity and every pain at hand, even as it stands unto the manifestation of goodness above the pain, which unconditional joy was well exemplified in Paul and Siamas saying "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Yeshua HaMashiach, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

SECTION 02: JOY UNSPEAKABLE BORN OF DIVINE REVELATORY ORDER:

It stands that the joy of God Almighty stands infinite in nature and measure, even Divine joy that greatly overflows and runs over, Thus joy unspeakable where it stands that true joy is founded upon the revelation of the Divine nature and ability of God Almighty unto its manifestation. Thus True joy the knowledge of the saving and redeeming power of God Almighty in faith unto action born of the hope of victory, even Divine and inspiration during hour of greatest adversity unto joyful praise regardless the greatness of the enemy standing before the bearer of joy, even the revelation of Divine promise and prophecy unto the communion of joy, as was exemplified of Jehoshaphat and Judah saying "then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of Thus great multitude; for the battle is not yours, but God's. To morrow go ye down against them: behold, they come up by the cloff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in Thus battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever."

Which conversation stood continued saying "And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, the valley of Berachah, unto Thus day. then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about."

ARTICLE 18: YESHUA HAMASHIACH THE DIVINE FOUNDATION OF THE DISPENSATION OF THE FULL POWER OF GOD ALMIGHTY:

SECTION 01: THE DIVINE CAPACITY OF THE OMNISCIENCE OF GOD ALMIGHTY- THE HAND DIVINELY ENCAPSULATED IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH:

Definitively, Omnipotence stands the conversation of the hold of all power, even Supremacy meaning absolute virtue and control over all existence, THUS JEHOVAH THE ETERNAL GOD ELOHIM, EVEN HIM CALLED GOD ALMIGHTY UN THAT HE BEARS AND HOLDS ALL MIGHT AND POWER AND STRENGTH AND VIRTUE, BEING THE ETERNAL OMNIPOTENT GOD WHO IS POWER AND MIGHT IN THE HOLD OF IBFINITE TIMES IBFIBUTE VIRTUE BEYUND ALL POSSIBLE INAGYNATION, EVEN AS HIS NATURE IS POWER, AND HIS DIVINEBEING IS MIGHT. Thus GOD Almighty is Might and Victory, even the greatness that knows no limitation, nor disability, nor weakness nor defeat, nor loss, but by Divine supernatural virtue stands victorious in all conversations, even as GOD cannot lose but is perpetually victorious, Being the conversation of Divine supernatural omnipotent power strong beyond all other conversations. It too stands that the earth compared to all its covering heavens (the universe) is much greater than all creation compared Only to the fingertip of GOD Almighty, Whose greatness is Infinity times more than infinity times indeterminable and unmeasurable. It too stands that in the Name of Yeshua HaMashiach of Nazareth was of God Almighty encapsulated His Hand, even the Hand strong unto the casting out of devils and unto triumph over all the kingdom of Darkness, and unto the pulling down of all demonic principalities and powers, and unto triumphing over all hell; even the Hand strong unto healing from every possible sickness, disease, infirmity, illness and anatomical anomaly and cripple disability unto perfect health; too the Hand strong unto the establishment of Divine supernatural superabundant excessively overflowing prosperity; it too is the Hand Strong unto the resurrection of the dead, unto the cleansing of lepers, unto the opening of blind eyes and deaf ears and unto the loosening of dumb tongues. It too is the Hand strong unto the manifestation of events that stand defiant of natural testimonial manifestations, even the power of GOD Almighty unto the testimonial manifestation of events that defy natural order and natural principles and laws considered natural order. Thus by the Hand of God Almighty the rein the Name of Yeshua HaMashiach of Nazareth the Name above all Names unto the manifestation of virtue comely only of the Hand of God Almighty.

SECTION 02: HAMASHIACH YESHUA THE FOUNDATION OF EVERY THE TESTIMONY OF DIVINE VIRTUE:

As already revealed by the witness of the Apostle John, it stands that Yeshua HaMashiach of Nazareth is the Living Person of the Creative Power of God Almighty, even the Word and Voice of God Almighty, in that when God spoke, HaMashiach was that Word and Voice that was obeyed of inexistence unto the desired testimonial manifestation instructed and commanded of God Almighty. HaMashiach too stands the power of God Almighty unto salvation and life everlasting, even in that by calling upon His Name is manifest salvation, even as was preached saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of Thus world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom:

But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. " Thus as by the calling upon His Name, it stands that Yeshua HaMashiach of Nazareth is the Power of God Almighty unto Divine supernatural miraculous healing, and the power of God Almighty unto divine prosperity excellent beyond every the conversation of poverty; HaMashiach Yeshua too is the Power of God Almighty unto deliverance from demonic oppression, and too grace unto supernatural prosperity and Superabundant wealth. HaMashiach too stands the Power of God Almighty unto life evener lasting and Eternal habitation in the Kingdom of God Almighty by calling upon the Name of HaMashiach unto caller's name's personal respective recording in His the Lamb's Book of Life. HaMashiach too stands the Power of God Almighty unto Divine peace regardless the adversity, Too HaMashiach Yeshua the Power of God Almighty unto Divine joy, even cheerfulness and merriness of soul even unto Suffering death for the sake of HaMashiach and for the sake of the furtherance of His Gospel. **THUS HAMASHIACH YESHUA THE FOUNDATIONAL INCARNATION AND DISPENSATION OF DIVINE VIRTUE- HAMASHIACH YESHUA THE CHANNEL OF EVERY THE WORK OF GOD ALMIGHTY.**

ARTICLE 19: YESHUA HAMASHIACH THE DIVINE ETERNAL FOUNDATION OF THE DISPENSATION OF THE GRACE OF GOD ALMIGHTY:

SECTION 01: THE DEFINITION OF DIVINE GRACE: THE MESSIAH THE ETERNAL FOUNDATION OF DIVINE SUPERNATURAL EMPOWERMENT:

Definitively, Grace stands the conversation of Divine unmerited favour unto the hold of Divine supernatural power and unmerited supernatural capacitation and enablement unto the performance, fulfilment and conclusion of works achievable Only by the Omnipotent Hand of God Almighty. Thus Grace stands the conversation of Divine anointing, even the conversation of empowerment by crown of oil unto the Testimonial manifestation and exploitation which stand the standard of God sized feats. It too stands the conversation of virtue and covenant backed and founded upon the full power of the crown and Throne of Him the giver of grace: Thus Divine grace stands the conversation of the Divine supernatural empowerment unto the fulfillment and establishment of the Divine will of God Almighty, even the conversation of the accomplishment of Divine purpose and calling respective to Person, as by the determination of God Almighty. It too stands that Yeshua HaMashiach of Nazareth is the Source and Channel unto the manifestation of every conversation of grace Divine preached saying "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach."

Thus Grace stands manifest that because of the work of the Cross, to every the receiver of Yeshua as Lord and Saviour is granted life, Salvation, righteousness and every the goodness of God Almighty, Being free and unmerited as it is a conversation given of God through Christ unto undeserving sinners in the testimony of love, that these the unworthy be forgiven, even as was preached saying "But God, who is rich in mercy, for his great love wherewith he loved is, Even when we were dead in sins, hath quickened is together with HaMashiach, (by grace ye are saved;) And hath raised is up together, and made is sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward is through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast;" and "But God commendeth his love toward is, in that, while we were yet sinners, HaMashiach died for is."

SECTION 02: YESHUA HAMASHIACH THE LORD OF GRACE:

Grace stands the Divine order unto the revelation of Yeshua HaMashiach of Nazareth, even the knowledge of His saving and redeeming power, and too grace unto the knowledge of the Eternal Father and the HOLY SPIRIT, as was preached saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon This rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." It too stands that by the grace of God Almighty is manifest the conversation of the knowledge of personal respective Divine purpose, calling and assignment, as well as the conversation by grace of the knowledge of Divine gifting and talent unto calling's fulfilment and unto purpose accomplishment; as well as by the grace of HaMashiach the knowledge of divine order and processing unto perfection of gifting, and unto maturity in Divine gifting. Thus Yeshua HaMashiach of Nazareth stands the Source and Channel of grace unto salvation, righteousness, Divine Authority, Life Eternal, Heavenly Peace and Joy.

ARTICLE 20: YESHUA HAMASHIACH THE DIVINE ETERNAL FOUNDATION OF THE REDEMPITIVE WORK OF GOD ALMIGHTY:

SECTION 01: YESHUA OF NAZARETH THE FOUNDATION OF THE MESSIANIC RECONCILIATION- YESHUA HAMASHIACH THE FOUNDATIONAL CAPSULE OF DIVINE REDEMPITIVE RECONCILIATION:

Definitively, Messianic Reconciliation stands the conversation of reunion and restoration of dialogue and communion and fellowship between God and sinful man through the Messianic Intermediation born of the Suffering of passion and Accursed death by The Messiah unto the Reconciliation, even as was preached saying "For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh, yet now henceforth know we him no more. therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled is to himself by Yeshua HaMashiach, and hath given to is the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto is the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by is: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for is, who knew no sin; that we might be made the righteousness of God in him;" and "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinne7 d, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

It further stands that Messianic Reconciliation Stands the Shortwork of God Almighty, where it stood the Eternal purpose and defined will and determined desire of God Almighty that all creation be made manifest unto the day of reconciliation in HaMashiach, where all creation would be hid in Christ the Ark, and in Him encapsulated and reconciled unto God Almighty eternally, even in HaMashiach and in His Cross unto the standards and order of the presentation of worship in SPIRIT and Truth, even in Mashiach and in the Holy Ghost preached saying "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth;" Thus the Shortwork preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is 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 is 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 is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to

the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

SECTION 02: YESHUA HAMASHIACH THE CAPSULE THE ETERNAL FOUNDATION OF THE SHORT WORK OF GOD ALMIGHTY:

Definitively, the Shortwork of God Almighty stands the conversation of the Eternal Divine purpose and agenda of God Almighty, even the encapsulation of all creation into Yeshua HaMashiach of Nazareth, as by the power of the Cross the Ark of the Shortwork, and the Lordship of HaMashiach the Constituency and Constitution of the Shortwork, even as was preached through the ark of Noah in that Salvation stood Established Only to all creation found in the ark, so Only those having hid themselves in Christ and in His Cross shall be delivered from the coming fiery fire flood of the full wrath of God Almighty: which conversation stood well preached through Moses that was hidden in HaMashiach the Cleft Rock of God Almighty unto salvation, where HaMashiach was pierced upon His Cross unto the creation of door and passageway of entrance into Him, even as was preached saying "And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen:" where HaMashiach is the Capsule in which all things must be placed and hidden within unto life Everlasting.

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

ARTICLE 21: YESHUA HAMASHIACH THE DIVINE ETERNAL FOUNDATION OF THE MESSIANIC DIVINE ATONEMENT AND APPEASEMENT:

SECTION 01: YESHUA HAMASHIACH THE FOUNDATION OF THE NEW TESTAMENT ATONEMENT:

Definitively, Divine Atonement stands the conversation of the Suffering of pain and affliction before God Almighty in the behalf of the sinner, that the sinner stand the Testament beneficiary of the Messiah unto the pardon purchased and achieved by the Messiah. It stands from the beginning that man was fashioned of God Almighty to stand a Holy creature, but by the conversation of iniquity was man corrupted in nature unto sinful nature, which sinful nature leads unto sinful work, and sinful work unto judgement, even the judgement of God Almighty, and judgement day unto the Eternal condemnation of second death the lake of Fire: where all human souls born of the Copulative seed, even all the Generations of man having lived, stand subject to second death, and Thus the need of Atonement unto salvation, redemption and deliverance from the same. Yet it stands that by HaMashiach's sufferings in Messianic Passion and Accursed death by Crucifixion is manifest the conversation of Atonement, even Divine pardon unto every the receiver of His Lordship by personal choice in the practice, exercise and Utterance of the word of faith unto Eternal salvation: even as was preached saying "For when we were yet without strength, in due time HaMashiach died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Yeshua HaMashiach, by whom we have now received the atonement;" and "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Yeshua HaMashiach, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yeshua HaMashiach.) therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yeshua HaMashiach our Lord."

SECTION 02: THE BLOOD OF YESHUA HAMASHIACH THE FOUNDATION OF MESSIANIC APPEASEMENT AND DIVINE PROPITIATION:

Definitively, Appeasement stands the conversation of affliction and Suffering of pain sufficient unto the ruler's honour and reception of just affliction unto pardon and remission of transgression, Thus Messianic Appeasement, even Messianic Propitiation stands the conversation of the Messiah Suffering the full wrath of God Almighty on the behalf of the sinner, that the wrath of God Almighty be pacified unto the forgiveness and remission and full pardon of the sinner through the Messiah, even unto the restoration of righteousness and estate of glory before and in God Almighty, even as

purchased by Messiah's suffering. **DEFINITELY, SACRIFICIAL ORDER UNTO DIVINE APPEASEMENT STANDS THE CONVERSATION OF THE SACRIFICE SUFFERING DEATH AND FIRE ON THE BEHALF OF THE SINNER UNTO DIVINE ATONEMENT AS BY PRACTICE OF PRIESTHOOD, WHERE THE PRIEST STANDS UNTO THE TRANSFERRING OF INIQUITY FROM THE SINNER INTO THE SACRIFICE, WHICH SACRIFICE IS THEN SLAIN AS THE DEATH OF THE SINNER, AND THUS THE SINNER ABSOLVED OF HIS SIN BEFORE GOD ALMIGHTY.** It stands that the sacrifice must be free of blemish, and that it be slain by Priest ordered of God Almighty, in the very manner and protocol so ordained of God Almighty, as by Messianic Priesthood. Thus the blood of the sacrifice speaks pardon, like unto the blood of Mashiach that spoke Salvation, healing, prosperity, deliverance and Authority, peace, joy and life Eternal with God Almighty in the coming Divine euphoric paradisiac Eutopia of God Almighty granted all persons redeemed by the blood of Yeshua HaMashiach of Nazareth. **THUS THE BLOOD OF HAMASHIACH THE BLOOD SPRINKLED UPON THE HEAVENLY ALTAR THAT STOOD SUFFICIENT BEFORE GOD ALMIGHTY UNTO THE APPEASEMENT OF EVERY THE CONVERSATION OF MAN'S INIQUITY, AS HAMASHIACH FULLY SUFFERED AND DIED UNTO FULL AND PERFECT DIVINE APPEASEMENT AND PROPITIATION UNTO THE PACIFICATION OF THE WRATH OF GOD ALMIGHTY ON SINNER'S BEHALF: THUS THE BLOOD OF YESHUA HAMASHIACH THE FOUNDATION OF MESSIANIC APPEASEMENT AND DIVINE PROPITIATION.**

ARTICLE 22: FOUNDATION THE FIRST OBJECTIVE IN BUILDING:

SECTION 01: FOUNDATION THE DETERMINATION OF BUILDING'S PATTERN- FOUNDATION THE FIRST LABOUR IN BUILDING:

Definitively, building pattern stands the conversation of the conceptual design and architectural and referential structural framework of the building, even the building pattern the size, height, width and length of the nature of the building: where it stands that the pattern of the building stands a strong determining factor of the nature of its foundation, even that each building demands a unique foundation according to its respective nature, and so the preaching of that each person stands a building designed of God Almighty in a unique way, and Thus each person requiring a unique conversation of processing unto foundation of character, gifting, revelation, worship and wisdom unto unique contribution that empowers the synergistic whole. It stands that the pattern must be determined before the foundation, then the foundation established according to the determined pattern, even as foundation stands precedent to the constructive fulfilment of the pattern. It therefore stands that foundation is the last designed after the determination of the building, yet it is the first and component erected and component most critical the unto building's support and erection of the Vision of the Tabernacle. It too stands that foundation stands the conversation of digging and unearthing unto space purposed to root and in earth strengthen the building, even as the unearthing signifies the removal of pollution and waste and in its place the establishment and installation of the materials necessary unto perfect foundation, Thus the removal of dirt unto its replacing with strength invisible unto glory without blemish. Thus the visible always stands founded upon the invisible, even as all creation is founded upon and resides within Him the Invisible God: Thus the deeper the foundation, the stronger the building. It too stands that the foundation must hold no crack nor any form of weakness and weak attachment or bond, else the weakness will grow until the collapse of the building: Thus the deeper the planting of spirit in God Almighty, the stronger the conversation of being, and the annulment of every weakness in foundational faith, the perfection of self as the Temple of GOD Almighty in the spirit by the Grace of Yeshua HaMashiach of Nazareth.

SECTION 02: LAND'S NATURE UNTO FOUNDATION'S MANNER AND STRENGTH:

It stands that the nature of the land and soil and earth upon which the building stands directly dictates the nature of the foundation, even as looser soil demands a deeper foundation, as well as the design of the foundation, where upon loose soil deeper poles are placed in foundational creation. It too stands that the locational situation and vulnerabilities too determine the nature of the foundation, even exposure to natural hazards and the nature of the natural hazard, such as how regions subject to earthquakes must have tall building's with deep foundations and high rise material that are not stiff but that shake together with the earth, but lighthouses and areas susceptible to tsunami waves must have deep foundations Firm, Strong, rigid and stiff that they have the strength to endure the force of the waves, but areas susceptible to floods must have buildings built on suspended poles that raise the house floor to a high ground level, where the house is built in the higher foundation that the house be not drowned in the flood: Thus Divine order of God Almighty in Omniscient wisdom determine the nature and character of His Person in perfect preparation with what shall stand the environment and person in his time unto the fulfilment of Divine will and calling, even as by grace. Thus the conversation of Divine calculative architectural design of foundation, which conversation stands manifest only in accordance with the Omniscient standards of God Almighty,

ARTICLE 23: FOUNDATION THE DETERMINATION OF BUILDING'S STANDING:

SECTION 01: FOUNDATION THE DETERMINATION OF BUILDING'S DURATION:

Definitively, building's duration stands the conversation of the period of time that a building can stand, even the capacity of the endurance of the building according to time, where it stands that foundation stands the determination of strength of building as already proven, and Thus foundation the determination of building's endurance, even the determination as to how long a building should stand and remain, even the lifespan of the building being foundationally determined by the structural integrity of the foundation structure and nature of implemented and constructed design upon which the building stands, where materials of the building erected can be replaced, but no conversation of the foundation can be repaired or replaced unless the building is first demolished. It stands that every building is tested, where the test of the strength of the building remains founded upon the nature of the foundation as by trial of storm and flood and natural hazard and any the conversation of adverse environmental condition, even as HaMashiach pronounced saying "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Thus fault or weakness in foundation stands the cutting of building's strength, and the limitation of building's strength stands the cutting short of building's duration and endurance and remaining.

SECTION 02: THE STANDING OF BUILDING OF CHURCH AND PERSON UPON YESHUA HAMASHIACH OF NAZARETH THE FOUNDATION:

HaMashiach Yeshua stands the foundation of the Church, even where the church stands the building of the Body of HaMashiach, and HaMashiach the determination of the Church unto Eternal duration in the Divine euphoric paradisiac eutopia of God Almighty unto the time beyond eternity's furthest aeon, even as was preached "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Thus HaMashiach the Foundation of His Church as by the redeeming virtue of His Blood.

It too stands that Person is a building, even where each person is a Tempke called and purposed of GOD Almighty unto the Eternal residence of HaMashiach and the Holy Ghost in person as Sacred Divine Temple Called, Seperated, Purified, Consecrated and Sanctified to stand the Temple the Building of God Almighty, even as was preached saying "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Yeshua HaMashiach. Now of any man build upon Thus foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fore; and the fore shall try every man's work of what sort it is. Of any man's work abide which he hath built thereupon, he shall receive a re ward. Of any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fore. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Of any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

ARTICLE 24: YESHUA HAMASHIACH THE DIVINE DEFINITION OF THE HEAVENLY CORNERSTONE:

SECTION 01: CORNERSTONE THE FOCAL PILLAR POINT OF THE BUILDING:

During the time of buildings in the generation of HaMashiach and the Early Church, it stands that the household would be a building erected using a unique pattern where the foundation stood the rock, even the stone that would then be the Centre of the mass of the building, even the weight of the Whole household would be directly determined by its upholding at the corner, even as the stone in the corner would bear the full weight unto the Title of Name Cornerstone . Thus the cornerstone stands the bearer of the foundational pillar ministry, preaching and signifying HaMashiach the Only Cornerstone and the Only foundation upon which a building can stand and remain despite the coming judgement of GOD Almighty: where even as the removal of the cornerstone stands the collapse of the building; Thus it stands that without HaMashiach there is no building that can stand, where removal of the cornerstone stands the collapse of the building, so without HaMashiach no building can stand and remain. It too stands that even though HaMashiach was rejected of the Israeli builders, it however remains that HaMashiach was the rejected Stone that God Almighty resurrected and established to be the Eternal Cornerstone of God Almighty, even as He Himself preached and testified saying "For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. Hear another parable: there was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to Husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the Husbandmen, that they might receive the fruits of it. And the Husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the Husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those Husbandmen? they say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other Husbandmen, which shall render him the fruits in their seasons. Yeshua saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: Thus is the Lord's doing, and it is marvellous in our eyes?"

SECTION 02: CORNERSTONE'S STRENGTH ACCORDING TO THE ROCK FROM WHENCE AND HOW IT WAS HEWN:

It stands that the conversation of the nature of the bedrock from whence the stone was sourced, even the type of rock and composition of Stone stands the determination of the strength of the Cornerstone and Thus the strength of the building, even as types of Rock differ in strength, and the stronger the Rock type the stronger the Cornerstone established unto the foundation, and the stronger the Rock type the stronger the building: where Yeshua HaMashiach of Nazareth stands the strongest Rock type possible unto the strongest foundation possible, as He was Hewn out of the Omnipotence of God Almighty unto divine Eternal building strength in the Heavenly Kingdom of God Almighty, even as was preached saying "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. these things have I spoken

unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Type of building too stands the determination of Cornerstone, even the type of Rock and the required size and shape of the Rock to be hewn stands determined by the nature and pattern of the desired building: **THUS THE PREACHING OF YESHUA HAMASHIACH OF NAZARETH THE ONLY ABLE AND PERFECT ROCK UNTO THE BUILDING OF EVERY THE STANDARD AND TABERNACLE OF DIVINE SALVATION, RIGHTEOUSNESS, DELIVERANCE, AUTHORITY, HEALING, LIFE, PROSPERITY, PEACE AND JOY IN THE STANDARDS OF POWER UPON AGAPE LOVE THAT SHALL ENDURE BEYOND ETERNITY'S FURTHEST AEON.**