



THE DIVINE INSTITUTION OF THE WISDOM OF
YEHOSHUA HAMASHIACH D'NZARETH



CALEB T MATETA

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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**ARTICLE 01: DIVINE MESSIANIC WISDOM OF HAMASHIACH UNTO THE
DISPENSATION OF THE MESSIANIC FAITH BY THE ATONEMENT AND
PROPITIATION OF ALL INIQUITY:**

SECTION 01: THE HAMASHIACH THAT FORFEITED DIVINITY UNTO MESSIANIC PASSION:

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:" so it stands That Yeshua HaMashiach of Nazareth, being the Eternal Word of God Almighty forfeited the conversation of divinity the unto the conversation of being numbered among men through the womb of a Virgin of the House of David as by the divine supernatural workmanship of the Holy Ghost, and being numbered among men was HaMashiach falsely condemned unto death, where HaMashiach then suffered great affliction by Messianic Passion even unto accursed death by the Cross, but was raised on the third day by the power of God Almighty the Eternal Father, and by His Ascension unto the establishment of Messianic Testament did HaMashiach receive the Authority of Lordship unto the Divine supernatural encapsulation of the omnipotent Hand of God Almighty in His Name unto Name above all names.

SECTION 02: THE WISDOM OF HAMASHIACH UNTO SELF'S STANDING AS THE ACCEPTABLE DIVINE LIVING SACRIFICE:

Definitively, acceptable sacrifice stands the conversation of the presentation of sacrifice of honour and worship unto God Almighty that meets the standards of nature and offering stipulated by Eternal law unto it being deemed worthy and acceptable unto God Almighty, even unto the reception of the sacrifice in perfect correspondence with the defined standards of offering of worship. Definitively, Divine Living Sacrifice stands the conversation of the sacrifice ordained and consecrated and separated and sanctified of God Almighty unto the conversation perpetual livelihood as the being of the altar, even Eternal livelihood in the full conversation of perpetual Eternal consecration and sanctification in the standards of livelihood and being pronounced of God Almighty. It stands that Yeshua HaMashiach of Nazareth is the Eternal Lamb of God Almighty Slain before the foundation of the world, even the Lamb of God Almighty that takes away the sin of world preached saying "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!"

Which conversation of Divine Lamb was too preached saying "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."

It stands that Yeshua HaMashiach of Nazareth is Him that was born of the Virgin's womb by Divine human parthenogenesis, even by the conversation of the Divine supernatural workmanship of the Holy Ghost unto the full conversation of freedom from every the conversation of the corruption of the blood and nature of man-Adam's copulative seed, but was born of the Divine Ordination unto blood Holy, pure and perfect and blameless before God Almighty, even as was preached saying "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this 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 this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Which HaMashiach of God Almighty too lived thirty three years without the slightest manifestation of sin, but was perfect, pure and Divine in all conversations in Divine standards, where by the ministry of the Judaic Priesthood of the HaMashiach of God was Yeshua of Nazareth offered upon His Cross unto Divine pardon to all sinners standing in His estate through the reception of His Lordship. **THUS HIM SACRIFICED BY MESSIANIC JUDAIC PRIESTHOOD UPON THE CROSS, EVEN HIM THAT ROSE FROM THE DEAD AND THUS STANDS THE ETERNAL LIVING SACRIFICE THAT SHALL NEVER AGAIN KNOW DEATH.**

SECTION 03: THE DIVINE WISDOM OF MESSIANIC BLOOD'S ATONING POWER FULFILLED IN YESHUA HAMASHIACH OF NAZARETH:

Definitively, Atonement stands the conversation of the offering of sacrifice unto the quenching and Pacification of divine wrath, where the sacrifice takes up the accursed estate of the sinner, and the sinner takes upon Himself the purity and righteousness of the offered sacrifice unto divine pardon: Thus definitively, sacrificial Atonement by bloodshed stands the conversation of the shedding of blood pure and perfect before God Almighty in all Holiness, that by the bloodshed be manifest the conversation of reconciliation and Divine pardon unto the sinner in whose estate and for whose sake the blood was shed as in accordance with every the Precept and stipulation of Eternal law appertaining sacrificial blood shed unto Divine Atonement. Definitively, Messianic Atonement by bloodshed stands the conversation of the doctrine of Eternal law's stipulation of Messianic Substitution, where the Messiah stands perfect and pure and Holy before God Almighty, and being Righteous He suffers in the sinner's behalf, that the sinner stand unto the inheritance of the benefits of the Messianic Testament purchased and established by the Divine transfer through the Messiah's suffering of Passion and Accursed death unto the dispensation of righteousness and Heavenly Blessing in all goodness by Divine reconciliation granted the defined beneficiaries of His Messianic Testament as by the reception of the Lordship and Salvation and Mastery of the Messiah. Thus it 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."

Thus was HaMashiach perfect and pure unto the Messianic Atoning virtue 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;" and "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of Thus world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lists of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved 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 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;" and "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Yeshua also, that he might sanctify the people with his own blood, suffered without the gate."

Moreover it was preached saying "For of the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, Thus is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this 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."

SECTION 04: HAMASHIACH'S WISDOM OF THE HALLOWED COMMUNION OF HIS BODY UNTO LIFE ETERNAL:

It stands that it was the Eternal wisdom and determination of God Almighty that to the dead be established the restoration of life by the partaking of the Flesh and Blood of Yeshua HaMashiach of Nazareth, which wisdom HaMashiach fulfilled through the communion of His Cross 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 this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth

my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of This bread shall live forever;" and "And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat This Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take This, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: Thus do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

ARTICLE 02: DIVINE MESSIANIC WISDOM INTO NEW TESTAMENT'S DIVINE GRANT AND ESTABLISHMENT:

SECTION 01: THE INTERCESSORY ADVOCACY OF HAMASHIACH YESHUA ON SINNER'S BEHALF:

Definitively, intercession stands the conversation of the offering of prayer and petition unto the benefit of another, definitively Messianic Intercession stands the conversation of the presentation of prayer and petition unto God Almighty, the purpose of which Messianic Intercession stands unto the conversation of the benefit and advantage of persons standing in the defined constitution and constituency of the Messiah; definitively, Advocation stands the conversation of standing as the legal representative of Person on trial by court, Thus Messianic Advocation stands the conversation of the Messiah standing before God Almighty as the legal representative of the sinner unto sinner's Divine pardon of his iniquity as by the Throne of God Almighty. Definitely, sinner stands the person polluted before God Almighty as the result of the conversation of works and actions and Utterances that defy the acceptable defined stipulations of Eternal law as unto judgement, Thus sinner's estate stands the conversation of the standing of sinner before God Almighty leading unto condemnation by divine Eternal judgement. The fall of man stands the conversation of man's first sin before God Almighty, even the day that Adam partook from the forbidden fruit, which first sin led unto the corruption of his nature unto sinful nature, which nature then became the manifest corruption and curse upon every person, nation and generation that would emerge from Adam's Copulative seed, Thus all men polluted unto sinful nature, which sinful nature births sinful work, which sinful work leads unto judgement as by satanic accusation before God Almighty, and by judgement the sentence unto Eternal condemnation in the lake of fire. Therefore was manifest the coming of HaMashiach unto Messianic Reconciliation through the divine exploitation of the stipulation of Messianic Substitution. **THUS THE CALLING OF THE CONVERSATION UNTO THE MESSIANIC ADVOCATION AND INTERCESSION ON THE SINNER'S BEHALF UNTO THE DISPENSATION OF LIFE ETERNAL TO ALL WILLING TO STAND IN THE RECEPTION OF HIS LORDSHIP, EVEN AS PURCHASED BY HIS ENDURANCE OF MESSIANIC PASSION AND OPEN CRUCIFIXION: EVEN THE MINISTRY OF THE RECONCILIATION AND DIVINE PARDON ACHIEVED OF HAMASHIACH IN DIVINE PROPITIATION AND ADVOCATION THROUGH MESSIANIC PASSION AND ACCURSED DEATH.**

SECTION 02: THE BLESSING OF GOD ALMIGHTY UNTO THE RISEN HAMASHIACH:

As was preached saying "the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. the LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. the LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he loft up the head:" 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:" THUS IN THE DAY OF MESSIANIC PETITION AND ATONEMENT BY THE SPRINKLING OF HIS BLOOD WAS HAMASHIACH YESHUA OF NAZARETH THE DIVINE BENEFICIARY OF THE APPOINTMENT OF LORD OF HEAVEN AND EARTH, APPOINTMENT UNTO PRINCE OF THE KINGS OF THE EARTH, APPOINTMENT UNTO TESTATOR OF THE NEW TESTAMENT, AND GRANT OF DIVINE NAME AUTHORITY ABOVE ALL OTHER NAMES, GRANT OF MAJESTY AT THE RIGHT HAND OF GOD ALMIGHTY, AND THE GRANT OF PRIESTHOOD AFTER THE ORDER OF MELCHIZEDECH, AND TOO GRANTED THE REVELATION 4 THE INHERITANCE OF THE EARTH.

SECTION 03: THE DIVINE VIRTUE GRANTED AND ENCAPSULATED IN LAMB'S BLOOD:

It stands that the blood of Yeshua HaMashiach of Nazareth holds Atoning power, even the Divine virtue unto Eternal Reconciliation preached saying "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of This world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lists of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach."

The blood of HaMashiach too holds cleansing power preached saying "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The Blood of HaMashiach too holds the conversation of Divine covering and sealing power that endures even unto the day of HaMashiach 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 03: TRUTH THE FULL INCARNATION OF DIVINE WISDOM'S STANDARD:

SECTION 01: YESHUA HAMASHIACH THE WORD OF GOD INCARNATE:

Yeshua HaMashiach of Nazareth is the Word of God Incarnate, even the Voice and Word of God Almighty that is not just sound of utterance or record of hallowed Scripture, but the Word of God Almighty is A Living 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. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

SECTION 02: YESHUA HAMASHIACH THE WISDOM OF GOD INCARNATE:

Definitively, the Divine Wisdom of God Almighty stands the conversation of the Omniscient understanding and knowledge of God Almighty that is infinity times infinity beyond the comprehensive ability of all creation United; Divine Wisdom too stands the conversation of the oracular Counsel of God Almighty, even the understanding applied of God Almighty in the Omniscient expression of His Sovereign Majesty as YEHOVAH ADONAI SABAOOTH, where of HaMashiach is channelled to man every the conversation of Oracular wisdom's manifestation; divine wisdom too stands the conversation of the Administration of every the conversation of the Divine revelation and enlightenment of God Almighty, where it stands that HaMashiach Yeshua Is the Zoe Life Light of God Almighty unto the administration of every the sight and understanding and enlightenment born of the Divinity and Holiness of God Almighty. Divine Wisdom too Stands the conversation of the under unto the manifestation of the Divine virtue and powers of God Almighty: **THUS YESHUA HAMASHIACH OF NAZARETH THE DIVINE WISDOM OF GOD ALMIGHTY, EVEN HIM HAMASHIACH THE DIVINE WISDOM THE ORACULAR MANIFESTATION OF GOD ALMIGHTY, AND THE DIVINE WISDOM THE ADMINISTRATOR OF EVERY THE REVELATION OF GOD, AND THE DIVINE WISDOM THE DISPENSATION OF EVERY VIRTUE OF GOD ALMIGHTY, AND THE DIVINE WISDOM THE REDEEMER UNTO DIVINE RECONCILIATION : THEREFORE HAMASHIACH THE UTTERER OF THE MIRACLES OF GOD, HAMASHIACH BY HIS DOCTRINE AND SPIRIT THE REVEALER OF DIVINE WORD OF GOD, HAMASHIACH THE DISPENSATION OF POWER THROUGH PASSION AND CROSS, HAMASHIACH THE REDEEMER BY SPRINKLING OF BLOOD- THUS HAMASHIACH YESHUA DIVINE WISDOM INCARNATE.**

SECTION 03: YESHUA HAMASHIACH THE TRUTH OF GOD INCARNATE:

Definitively, Truth is the Highest standard of Divine Knowledge that stands absolute without limitation of definition or stipulation of incompleteness, but Truth the Absolute and Complete definite of the infinity of Divine Wisdom, Thus because Truth stands Absolute in Divine Wisdom, it therefore cannot be limited to record of Data but must stand unto personification and Divine incarnation, Thus Truth is the Person of Yeshua HaMashiach of Nazareth preached saying "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Of ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." Thus Him Truth is not a creature, but the divine personification and incarnation of the Wisdom of God Almighty, even Yeshua HaMashiach of Nazareth the Word and Voice of God Almighty. THEREFORE TRUTH THE STANDARD OF THE DIVINE ETERNAL WISDOM UNTO COMPREHENSIVE HEIGHTS THAT CAN BE KNOWN ONLY OF GOD, EVEN THE HEIGHTS OF DIVINE OMNISCIENCE BEYOND CREATURE'S HANDLING CAPACITY: THUS YESHUA HAMASHIACH THE TRUTH OF GOD ALMIGHTY WITHOUT CONVERSATION OF LIMITATION.

ARTICLE 04: THE MESSIANIC DIVINE WISDOM PRACTICED AND EXEMPLOFIED IN HEALING VIRTUE:

SECTION 01: HIM JEHOVAH RAPHAH THE LORD GOD WHOSE NATURE IT IS TO HEAL:

It stands that God Almighty is Him the Eternal Living God, EVEN YAHWEH ELOHIM THE ETERNAL GOD AND MAKER AND PROPRIETOR OF ALL THINGS, EVEN GOD ALMIGHTY THE OMNIPOTEBT UNTO THE MANIFESTATION OF ALL EXISTENCE: BEING HIM JEHOVAH SABAOTH THE ETERNAL I AM, THE TRIUNE GODHEAD BEING JEHOVAH ELOHIM: Thus God Almighty is Him that in Ancient Indaba conceptualized and designed every the conversation of the human Terrestrial anatomy and physical body as in accordance with Divine organic synthetic engineering, Thus God Almighty the Maker of human anatomical order inclusive of organ and members of the human anatomy being biodynamic engineering, it therefore stands that sickness is the conversation of any manifestation of deviation of organ and Body from the original anatomical order conceptualized, designed and created by God Almighty. Thus healing stands the conversation of the restoration of Body unto it's perfect anatomical design as conceptualized and designed and created of God Almighty. It stands that JEHOVAH RAPHAH is the Eternal Healing God by Whose Hand is Established the conversation of the divine restoration of perfect health and wholeness to anatomical body preached saying "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? 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. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters." It stands that God Almighty holds strong desire unto the perfect wholeness of His People, where His healing power knows no limitation, even unto healing the dead by His Divine Resurrection virtue.

SECTION 02: THE PURCHASED HEALING POWER BORN OF THE STRIPES OF YESHUA HAMASHIACH- THE HAMASHIACH THAT HEALS ALL DISEASES IN DIVINE POWER'S EXCELLENCE:

It stands that there is no sickness greater than the healing power of Yeshua of Nazareth, even that Yeshua HaMashiach of Nazareth holds excellence in divine supernatural Omnipotence even unto the resurrection of the dead, there is then no sickness beyond His Healing virtue but every conversation of sickness, illness, disease, infirmity, crippling and disability, but the power of HaMashiach is far beyond in omnipotence unto healing's manifestation in all possible cases of anatomical anomaly and anatomical deviation from the Body designed and created and conceptualized of God Almighty. It stands that Yeshua HaMashiach is Healer by Divine Nature, even that it is the Nature of HaMashiach to heal unto perfect Redemption and restoration, even to heal unto the manifestation of physical healing, mental healing and spiritual healing of soul and heart: so is HaMashiach demonstrated Him empowered of God Almighty unto the exercise of Divine Supernatural Healing virtue, even divine healing virtue unto the conversation of opening blind eyes and deaf ears and loosing dumb tongues and cleansing lepers and dealing every sickness and disease He ever encountered even unto the raising of the dead, which HaMashiach of God Almighty Healed by the simplicity of the Divine Omnipotence of His Word, to the extent that some were healed by simply touching the Hem of His Garment. Therefore is the divine nature of HaMashiach unto the manifestation of Healing virtue

even to This very day, and He never once encountered any sickness He could but heal, because that His Healing Power is excellent beyond all other powers. As was preached saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed:" so it stands that Yeshua HaMashiach of Nazareth is Him that endured Messianic Passion and Accursed Death unto the Dispensation of Divine Healing Virtue, even in that He partook of the curse unto disease and entered therein that He may touch and draw out all persons willing to be Healed of Him, Thus He suffered on behalf of the sick, that the sick inherit the estate and benefit of His Healing by Messianic Testament. Thus HaMashiach was heavily beaten during Messianic Passion, where each stripe stands the conversation of purchase unto Divine health, even unto the Dispensation of Divine supernatural healing virtue, Thus each stripe of the scourging stood the representation of the types of disease, where the purchase by HaMashiach's Atonement and Advocation stood according His stripes in Passion, where Healing virtue stands manifest by Faith in the Name of Yeshua HaMashiach of Nazareth.

SECTION 03: THE DIVINE WISDOM UNTO AUTHORITATIVE PRACTICE OF DIVINE HEALING POWER:

The purpose of the miracle of Healing stands that by it be confirmed the Eternal Wisdom of the Gospel of Peace, even the conversation of the practice of power in evidential ministry, that by the miracle stand the evidence, proof and confirmation of the truth of the reality of the Gospel witness, even as was preached saying "Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew is the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Of ye shall ask any thing in my name, I will do it;" and "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."

ARTICLE 05: THE MESSIANIC DIVINE WISDOM EXEMPLIFIED IN THE CASTING OUT OF DEVILS:

SECTION 01: THE CONVERSATION OF DIVINE POWER MANIFEST IN SPIRITUAL AUTHORITY:

Definitively, Divine Supernatural Power stands the conversation of capacity to do work, even the conversation of omnipotence unto the manifestation of works that can be accomplished only by the Hand of God Almighty, even the conversation of feats of strength that cannot be counterfeited nor imitated by any other conversation of power; definitively, spiritual authority stands the conversation of entity's capacity unto the determination of the directive appertaining events and persons and possessions of all subject to the Lordship, even the conversation of virtue and entitled ability unto the Directive and order of every spiritual event and creature registered under the constituted property and constituency ruled over by the Lord. Spiritual Authority too stands the conversation of standard unto the entitlement of worship, even the conversation of demand and right or proprietary ownership in Divine glory unto the reception and hold of worship as by rulership. Definitively, Divine power stands the conversation of power above all other powers, even power Supreme and excellent in virtue, even as was exemplified of Moses above the demonic craft of Pharaoh's magicians saying "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt."

Which conversation stood preached saying "And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. then the magicians said unto Pharaoh, Thus is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said;" and "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." IT STANDS THAT THE ETERNAL POWER OF YAHWEH ELOHIM IS THAT IT IS THE CONVERSATION OF DIVINE OMNIPOTENCE, EVEN THE CONVERSATION OF POWERS ABOVE ALL POWERS. MOREOVER, THERE IS NO MANIFEST CONVERSATION OF SEPARATION FROM THE POWER OF THE NAME BEARED AND HIS NAME, THUS THE OMNIPOTENCE OF YAHWEH ELOHIM IS IN HIS NAME.

SECTION 02: THE EXCELLENCE OF THE DIVINE POWER OF GOD ALMIGHTY MANIFEST IN YESHUA HAMASHIACH:

It stands that the Excellent manifestation of the Divine supernatural power of Yeshua HaMashiach of Nazareth was made evident even in that HaMashiach raised three persons from the dead, moreover HaMashiach showed excellency of Divine virtue by walking on water even footsteps above raging waves, HaMashiach too showed excellent power through the conversation of calming raging sea waves Only by His Utterance: HaMashiach too showed excellent power by the manifestation of Divine healing to every the sick Person he encountered, which HaMashiach too showed Divine

power by casting out devils, even the expulsion of devils and annulling demonic possession by His Word, even as was exemplified saying "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Yeshua afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Yeshua, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many."

Which conversation was continued saying "And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Yeshua gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Yeshua, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Yeshua suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Yeshua had done for him: and all men did marvel." MOREOVER, HAMASHIACH SHOWED POWER UNTO HIS PERSONAL SINGLEHANDED TRIUMPH OVER HELL, EVEN POWER OVER DEATH AND THE GRAVE BY HIS RESURRECTION.

SECTION 03: CASTING OUT DEVILS- THE DIVINE DETERMINATION OF POWER'S DEMONSTRATION IN DEVIL'S DEFEAT:

It stood determined in Ancient Divine Indaba that one of the express forms of the excellence of Divine Supernatural power above all other powers was that Divine power be exemplified in the casting out of devils through the Name of Yeshua HaMashiach of Nazareth, that through devil's defeat it be made evident the excellence of Divine supernatural power, that God Almighty be exemplified as excellent by Divine virtue preached saying "And all the people were amazed, and said, Is not Thus the son of David? But when the Pharisees heard it, they said, Thus fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Yeshua knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And of Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And of I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But of I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house;" and "Let This mind

be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "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."

ARTICLE 06: THE DIVINE MESSIANIC WISDOM MANIFEST IN THE INTENTIONAL PERSONAL FULFILLMENT OF PROPHECY:

SECTION 01: THE HAMASHIACH OF GOD REVEALED IN PROPHETIC FULFILLMENT:

Definitively, Prophecy stands the conversation of the Divine utterance Sourced of the Holy Ghost purposed to declare, publish and predict a future event, which Utterance stands signified in the Name of God Almighty, the fulfilment of which Utterance then stands honoured as Prophecy, Thus Prophetic fulfillment stands the conversation of the perfect manifestation of the pronounced prophecy in perfect correspondence with the pronounced Divine Utterance: Thus Prophecy stands the conversation of the grant of revelation in accordance with Divine foreordination, even the revelation of the events determined in Divine Indaba revealed to the seer before the time of the manifestation of the event, even the conversation of the Divine revelation of what God Almighty planned to come, which revelation stands manifest before the occurrence of the stated revealed event, even as was preached saying "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of Thus my lord talk with Thus my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."

It stands that Prophetic Fulfillment stands the conversation of the evidence of Divine Omniscience in standard of wisdom about the Knowledge of all conversations to come: PROPHETIC FULFILLMENT THE EVIDENCE OF DIVINE ORCHESTRATION WITHOUT RANDOMNESS OR COINCIDENTAL EVENTS BUT EVERY MANIFESTATION BEING BORN IN PERFECT ACCORDANCE WITH DIVINE INDABA'S RESOLUTION AND THUS THE PREACHING OF THE GOD IN CONTROL, EVEN THE REALITY OF HAMASHIACH PROVEN BY PROPHETIC FULFILLMENT AND THUS THE EVIDENCE OF THE ETERNAL GOSPEL REALITY: Thus Yeshua HaMashiach of Nazareth the fulfillment of every the prophecy pronounced of the Prophets of old by the Holy Ghost, even Yeshua HaMashiach of Nazareth the fulfillment of every Divine Prophecy, especially that revealed of Messianic Passion and Accursed death saying "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider;" and "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our

transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

SECTION 02: FOR THE TESTIMONY OF YESHUA HAMASHIACH IS THE SPIRIT OF PROPHECY:

It stands that Yeshua HaMashiach of Nazareth is the Shortwork of God Almighty, even HaMashiach Yeshua the purpose of God Almighty appertaining all creation, because that the Divine Resolution and Determination of Divine Indaba stood that all creation be encapsulated unto God Almighty in the Cross of Yeshua HaMashiach of Nazareth, even the Reconciliation of all creation by God Almighty through His Cross, even as was preached saying "And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Thus the conversation of the cross the focal point of all creation, even the epicentral focus and purpose of all existence pronounced 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 This world? hath God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in HaMashiach Yeshua, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

Definitively the Spirit of Prophecy stands the Angel of God Almighty purposed in all conversations unto the revelation of Yeshua HaMashiach of Nazareth as through the preaching of the cross, which Angel of God Almighty stands one of the seven Spirit's of God the labourer unto the revelation of HaMashiach through all the prophets of old who stood unto the fulfilment of the cross by the ministry and Prophetic preaching by the prophets of old about the coming HaMashiach and what would stand His Messianic Passion and every the coming conversation appertaining His Accursed Death, where the prophets were sent in their order each unto his respective contribution of evangelical ministry, God Almighty being the first prophet that preached HaMashiach saying "And the LORD God said unto the serpent, Because thou hast done Thus, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel:" where HaMashiach stands the seed of the woman born of the Divine supernatural workmanship of the Holy Ghost through the womb of the virgin, where the bruising of His heel stands His suffering of Messianic Passion and Accursed death, however He crushed satan's head by singlehandedly defeating all hell.

SECTION 03: HAMASHIACH'S INTENTIONAL FULFILLMENT OF PROPHECY BY THE WISDOM OF HIS PERSONAL INSTRUCTION:

It stands that Yeshua HaMashiach of Nazareth stood unto the intentional conscious fulfillment of every the conversation of Prophecy Messianic appertaining the HaMashiach of God Almighty, even Him deliberately fulfilling Prophecy as preached saying "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 synagoge 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 "And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he standeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And of any man say unto you, Why do ye Thus? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Yeshua had commanded: and they let them go. And they brought the colt to Yeshua, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our Father David, that cometh in the name of the Lord: Hosanna in the highest;" and "On the next day much people that were come to the feast, when they heard that Yeshua was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Yeshua, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. these things understood not his disciples at the first: but when Yeshua was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

ARTICLE 07: MESSIANIC WISDOM REVEALED IN THE CONFOUNDING OF DOCTORS DURING CHILDHOOD:

SECTION 01: THE DIVINE ETERNAL WISDOM ENCAPSULATED IN THE HAMASHIACH BABE:

As was preached saying "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 This be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and Thus is the sixth month with her, who was called barren. For with God nothing shall be impossible;" and "Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings:" so It stands Yeshua HaMashiach of Nazareth in His God Infancy, even the HaMashiach Babe the Holy Thing stood fully HaMashiach of God Almighty the Word of God Incarnate in that infant body, even fully the Eternal Word of God Almighty, being the Divine Incarnation of the Omniscience of God Almighty, even the full wisdom of the Person of God Almighty.

SECTION 02: THE WISDOM OF THE QUESTION AND ANSWER OF HAMASHIACH AT THE AGE OF TWELVE:

It stands that even st the age of twelve, Yeshua of Nazareth, the HaMashiach of God Almigty did stand unto the exemplification of wisdom excellent Beyond that of the doctors of law and that of His parents, even the conversation of Divine wisdom excellent beyond that of the most learned of the Israeli Nation appertaining the Law commanded Israel, yet He was just a child unto the confounding of the wisdom of the greyhaired preached saying "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Yeshua tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days the y found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou Thus dealt with is? behold, thy Father and I have

sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Yeshua increased in wisdom and stature, and in favour with God and man."

ARTICLE 08: THE DIVINE MESSIANIC WISDOM REVEALED IN LIVING THIRTY THREE YEARS WITHOUT EVEN A SINGLE CONVERSATION OF INIQUITY:

SECTION 01: THE ONLY BEGOTTEN SON OF GOD BORN WITHOUT BLEMISH:

Yeshua HaMashiach of Nazareth is Him the Son of God Almighty Who was born without the slightest blemish of sinful nature held of all man's copulative seed, even as HaMashiach was born not of man's Copulative seed, but is Him the Son of God Almighty born of the Divine supernatural workmanship of the Holy Ghost, even as was preached saying "Now the birth of Yeshua HaMashiach was on Thus wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. then Joseph her Husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins. Now all Thus was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name YESHUA;" and "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighted upon Israel;" and "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Which conversation of the Son of God Almighty was also preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "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 Elisameth, she hath also conceived a son in her old age: and Thus is the sixth month with her, who was called barren. For with God nothing shall be impossible."

SECTION 02: THE LAMB OF GOD RECEIVED A PURE SACRIFICE DIVINE:

Definitively, sacrifice stands the conversation of offering of worship unto the hold of Divine Atonement in honour to God Almighty, being too the conversation of witness of the love of God above self, even as it is the denying of personal benefit in honour unto God Almighty, Thus sacrifice the conversation of honouring God above self by denying self the conversation of benefit and gain, and offering the conversation of benefit or valuable gain or honour unto God Almighty. Definitively, the conversation of standard of sacrifice unto the reception of the sacrifice stands the conversation of the presentation of the sacrifice demanded of God Almighty according to law of covenant, even by commandment the presentation of the defined desired sacrifice unto God Almighty in perfect accordance with the order of sacrifice by the Priesthood Instituted of God Almighty, as in perfect accordance with every the instruction, precept and order stipulated in commandment of covenant of worship by Priesthood, Thus the sacrifice esteemed of God Almighty acceptable unto Divine honour and reception. Definitively, the Sacrificial Lamb stood the conversation of the sacrifice offered unto establishment of Divine Atonement, which sacrifice was to be without spot or blemish, but perfect and pure in all conversations unto its respective Divine reception, which conversation was prophesied by Abraham about the Coming Lamb Shiloh saying "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together;" and "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:" preaching HaMashiach Yeshua of Nazareth the Lamb of God Almighty Who was Slain in Calvary the Mountain of His Cross the sight unto life Everlasting.

Thus Yeshua HaMashiach the Lamb of God Almighty Who lived for thirty three years without the slightest sin unto spot or blemish, but stood perfect, pure and Holy, where by Judaic Priesthood was HaMashiach the sacrificed Lamb unto Divine Atonement, even as was preached of Him saying "And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, of thou be not that HaMashiach, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. these things were done in Bethabara beyond Jordan, where John was baptizing. the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the

same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God:" **THUS THE NAZARENE CARPENTER THE HAMASHIACH LAMB SACRIFICED OF THE JUDAIC PRIESTHOOD UPON THE CROSS AND RECEIVED OF GOD ALMIGHTY AS THE SACRIFICE ACCEPTABLE UNTO THE ATONEMENT AND PROPITIATION OF THE NEW TESTAMENT OF HIS BLOOD DISPENSED THROUGH THE LORDSHIP OF YESHUA HAMASHIACH OF NAZARETH.**

SECTION 03: THE HAMASHIACH THAT PERFECTLY SUBMITTED HIMSELF UNTO THE DIVINE WILL OF GOD ALMIGHTY:

It stands that Yeshua HaMashiach of Nazareth is Him the Lamb of God Almighty perfect, pure and Holy, even perfect in all righteousness unto the conversation of death in perfect obedience and surrender to the will of God Almighty as unto the very end, even as in perfect righteousness by worship, where worship stands proven by submission, and submission priced and proven by the obedience preached saying "And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, of thou be willing, remove Thus cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Yeshua to kiss him. But Yeshua said unto him, Judas, betrayest thou the Son of man with a kiss;" and '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."

ARTICLE 09: THE DIVINE MESSIANIC WISDOM MANIFEST BY VICTORY OVER SATANIC TEMPTATION:

SECTION 01: MESSIANIC WISDOM OVER TEMPTATION BY SCRIPTURAL UTTERANCE WITHIN SCRIPTURAL SUBMISSION:

Definitively, temptation stands the conversation of trial, even the conversation the order of situation of conflict, where the person being tempted stands in the position of receiving or acting in a manner that stands unto personal benefit however at the cost of righteousness born of transgressing and defying divine commandment appertaining that pronounced in respective covenant of worship, Thus temptation the conversation of chance of sin born of personal desire, yet that work stands in defiance of Eternal law. Thus temptation the trial unto sin at the cost of righteousness. Definitively scriptural utterance stands the pronouncement of scripture unto the honour of its Divine instruction above every the chance of sinful benefit, even the Utterance of faith unto the Hold of strength above potential sinful profit born of personal lustful benefits at the cost of righteousness. The defined Tempter is Satan Himself, who hastened a kingdom of wickedness to the perpetuation of temptation unto sin, and by sin the condemnation of judgement through accusations of corresponding lust born of flesh unto temptation. Temptation bears the conversation of purpose unto being proven righteous by victory over temptation, even the conversation of proof of Holiness without failure about whatever the temptation, Thus the faithfulness of worshipping God above all personal desires no matter how beneficial: Thus HaMashiach Yeshua of Nazareth prizes faithfulness and proven faithful by victory over temptation saying "And Yeshua being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, Of thou be the Son of God, command Thus stone that it be made bread. And Yeshua answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All Thus power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. Of thou therefore wilt worship me, all shall be thine. And Yeshua answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, Of thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Yeshua answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season."

SECTION 02: HAMASHIACH COMING UNTO SINNER'S YOKE, THAT SINNER RECEIVE THE LIBERTY OF HAMASHIACH'S RIGHTEOUSNESS:

Definitively, sin stands the conversation of the committing of work that stands a trespass and transgression against God Almighty as defined in Eternal law, even the conversation of the committing of action not in correspondence with , even the defiance of the precepts and stipulations of Eternal law as unto Divine judgement; Thus definitively the sinner stands the conversation of person having committed the act of sin, even the sinner the Person that commits the action that stands a defined trespass again but Eternal law, even the committing of transgression and action not in perfect accordance with the defined statutes and precepts of Eternal law, as unto judgement and then the condemnation born of the accusation. Definitively, sinner's yoke stands the conversation of

the binding of Person unto the perpetual commuting of sin, even the perpetuation of works and acts that stand in defiance with Eternal law as unto condemnation; definitively righteousness stands the conversation of standing perfect and pure before the eye of God Almighty, even the conversation standing in perfect correspondence with Eternal law, being confirmed by the conversation of trial by the Heavenly Scales unto the determination of weight sufficient unto righteousness, where any such failure births condemnation, as was exemplified by Belshazzar son of Nebuchadnezzar saying "Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his Father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

Thus it was continued saying "then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy Father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lofted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all Thus; But hast lofted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and Thus writing was written. And Thus is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. Thus is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain."

It stands that Yeshua HaMashiach of Nazareth is the Lamb of God Almighty perfect without sin and perfect in all standards of righteousness before God Almighty without blemish, where temptation stood the door, **EVEN TEMPTATION THE DOOR THROUGH WHICH HAMASHIACH ENTERED INTO SINNER'S ESTATE YET HE WAS NOT CORRUPTED BY TEMPTATION, BEING THE VICTORIOUS OVER SIN, THUS BY THE CROSS THE STRETCHING OUT OF HIS DIVINE HAND TO DRAW THE SINNER OUT**

OF THE PRISON OF SIN, JUDGEMENT AND DEATH, EVEN THE CALLING OF ALL MEN TO REACH OUT AND GRAB THE HAND OF HAMASHIACH UNTO THE RECEPTION AND HOLD OF THE REDEMPTION AND RIGHTEOUSNESS OF THE ESTATE OF YESHUA HAMASHIACH OF NAZARETH, EVEN UNTO THE CO-INHERITANCE OF LIFE EVERLASTING THROUGH THE PERSONAL RESPECTIVE RECEPTION OF THE SALVATION AND LORDSHIP OF YESHUA OF NAZARETH: Thus it was preached saying "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

**ARTICLE 10: THE DIVINE MESSIANIC WISDOM REVEALED IN AN
UNCONFOUNDALE DOCTRINE UNKNOWN AND UNMATCHED SINCE
CREATION TO THIS VERY DAY:**

SECTION 01: 'NEVER MAN SPAKE LIKE THUS'- THE NEW SPEECH WISDOM OF HAMASHIACH:

It stands that Yeshua HaMashiach of Nazareth stood the Divine conversation of wisdom beyond all conversations of wisdom before and after Him, even excellent appertaining every the conversation of human wisdom, even as was preached saying "then cried Yeshua in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When HaMashiach cometh, will he do more miracles than these which Thus man hath done? the Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. then said Yeshua unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is Thus that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? In the last day, that great day of the feast, Yeshua stood and cried, saying, Of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But Thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Yeshua was not yet glorified.) Many of the people therefore, when they heard Thus saying, said, Of a truth Thus is the Prophet. Others said, Thus is the HaMashiach. But some said, Shall HaMashiach come out of Galilee? Hath not the scripture said, That HaMashiach cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? the officers answered, Never man spake like This man."

One of the most profound statements in HaMashiach in the excellence of Messianic Wisdom stood preached saying "then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell is therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Yeshua perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is Thus image and superscription? they say unto him, Caesar's. then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way. the same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, Of a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with is seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. therefore in the resurrection whose wife shall she be of the seven? for they all had her. Yeshua answered and said unto them, Ye do err, not knowing the

scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Which record was continued saying "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard Thus, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Yeshua said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thus is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Yeshua asked them, Saying, What think ye of HaMashiach? whose son is he? they say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? Of David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

SECTION 02: THE CONVERSATION WITHHELD FROM CREATION TILL THE MANIFESTATION OF YESHUA HAMASHIACH:

By Yeshua HaMashiach of Nazareth was born the preaching of salvation by grace, even unmerited Divine favour unto life Eternal through the reception of the Lordship of Yeshua HaMashiach of Nazareth, even as was preached saying "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach." Too by Yeshua HaMashiach of Nazareth was born the preaching of the cross, even as was preached saying "From that time forth began Yeshua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: Thus shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. then said Yeshua unto his disciples, Of any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, of he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

By Yeshua HaMashiach of Nazareth too was born he Doctrine of in the first resurrection even as He revealed saying "then answered Yeshua and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 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."

HaMashiach too stood the preached of the righteousness purchased and accomplished by the Cross, even as by His redemptive virtue, even as was preached saying "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Yeshua himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Yeshua of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all Thus, to day is the third day since these things were done. Yea, and certain women also of our company made is astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with is went to the sepulchre, and found it even so as the women had said: but him they saw not. then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not HaMashiach to have suffered these things, and to enter into his glory? And beginning at Moses and all the prop hets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with is: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within is, while he talked with is by the way, and while he opened to is the scriptures?"

ARTICLE 11: THE DIVINE MESSIANIC WISDOM REVEALED IN ANSWERING ALL THE TESTING QUESTIONS OF MAN:

SECTION 01: THE MESSIANIC WISDOM WITHOUT FAILURE IN ANSWERING QUESTION AND THE DIVINE EXCELLENT WISDOM OF HAMASHIACH'S ANSWER:

It stands that Yeshua HaMashiach of Nazareth did exemplify Divine Messianic wisdom through answering every question thrown at Him without failure, even too showing excellence of wisdom by asking questions that could it be answered of those testing Him, even as was preached saying "For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and of it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. then the Pharisees went out, and held a council against him, how they might destroy him. But when Yeshua knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known;" and "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee Thus authority? And Yeshua answered and said unto them, I also will ask you one thing, which of ye tell me, I in like wise will tell you by what authority I do these things. the baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, Of we shall say, From heaven; he will say unto us, Why did ye not then believe him? But of we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Yeshua, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things."

Which wisdom was too exemplified of HaMashiach saying "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee Thus authority? And Yeshua answered and said unto them, I also will ask you one thing, which of ye tell me, I in like wise will tell you by what authority I do these things. the baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, Of we shall say, From heaven; he will say unto us, Why did ye not then believe him? But of we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Yeshua, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his Father? they say unto him, the first. Yeshua saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 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."

SECTION 02: THE HAMASHIACH KNOWING EVERY THE QUESTION AND ANSWER OF MAN BEFORE ITS UTTERANCE:

It stands that at Divine Indaba did God Almighty pronounce Divine resolution appertaining what would stand every the defined question to HaMashiach, as well as the limitation of the wisdom of the enquirers and the limitation of the wisdom of their questions and what was to stand the answers to their each and every question respective, Thus God Almighty could not stand surprised by how their patterned questions, and neither could HaMashiach in the wisdom and Omniscience of the Holy Ghost, even as HaMashiach would be informed and reminded of every day and be notified of what was to be asked of Him, and would even be granted the conversation of answer as by hallowed Communion with God Almighty in Secret place: yet the conversation of His Omniscience stood hidden from the eyes of man because of the seeming normality of His human anatomy unto their ignorance of His Divinity, Omniscience and Omnipotence among men. It too stands that HaMashiach's wisdom was so great that He could answer questions using parables that He would formulate in the respective moment, even as was exemplified saying "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: Thus do, and thou shalt live. But he, willing to justify himself, said unto Yeshua, And who is my neighbour? And Yeshua answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. then said Yeshua unto him, Go, and do thou likewise."

Which conversation was too exemplified saying "And they answered Yeshua, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his Father? they say unto him, the first. Yeshua saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 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, 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 this 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."

ARTICLE 12: THE DIVINE MESSIANIC WISDOM REVEALED IN PROPHECY OF PERSONAL BETRAYAL, PASSION AND CRUCIFIXION:

SECTION 01: THE HAMASHIACH THAT PROPHESED EVERY THE CONVERSATION OF HIS COMING SUFFERINGS IN MESSIANIC PASSION:

Even as He pronounced saying "And Yeshua going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again;" and "then charged he his disciples that they should tell no man that he was Yeshua the HaMashiach. From that time forth began Yeshua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: Thus shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. then said Yeshua unto his disciples, Of any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, of he shall gain the whole world, and lose his own soul? or ;" and "Now is my soul troubled; and what shall I say? Father, save me from Thus hour: but for This cause came I unto Thus hour. Father, glorify thy name. then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. the people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Yeshua answered and said, Thus voice came not because of me, but for your sakes. Now is the judgment of Thus world: now shall the prince of Thus world be cast out. And I, of I be lifted up from the earth, will draw all men unto me. Thus he said, signifying what death he should die;" and "And as Moses lifted 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 Gnot his Son into the world to condemn the world; but that the world through him might be saved:" so it stands that Yeshua HaMashiach of Nazareth was fully conscious appertaining every the coming conversation of His coming affliction both in the Messianic Passion and Crucifixion, being fully conscious that He would be betrayed and arrested, and that He would be falsely accused of the Jewish elders, and that the false accusation would be established His false condemnation, knowing fully that in the hands of the Jews He would be mocked and spat upon, that He would be tried before both Herod and Pilate, and that He would be mocked and afflicted of Rome (that is Babel - Babylon-Sodom-Egypt-Tyre-Rome), that He would too die by Crucifixion and that He would rise from the dead.

SECTION 02: THE HAMASHIACH THAT PROPHESED BOTH HIS BETRAYAL AND BETRAYER:

Yeshua HaMashiach of Nazareth was always aware of His coming betrayal and who was to stand His betrayer, even Judas Iscariot, even as was preached saying "And while they abode in Galilee, Yeshua said unto them, the Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry;" and "then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the

disciples came to Yeshua, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, the Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Yeshua had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. the Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man of he had not been born. then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said;" and "When Yeshua had Thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Yeshua' bosom one of his disciples, whom Yeshua loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Yeshua' breast saith unto him, Lord, who is it? Yeshua answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. then said Yeshua unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake Thus unto him. For some of them thought, because Judas had the bag, that Yeshua had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night. therefore, when he was gone out, Yeshua said, Now is the Son of man glorified, and God is glorified in him. Of God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."

SECTION 03: THE HAMASHIACH THAT PROPHESED HIS RESURRECTION FROM THE DEAD:

It stands that Yeshua HaMashiach of Nazareth was fully aware of His Coming Resurrection after Messianic Passion and Accursed Death by Crucifixion, where HaMashiach knew fully that He would stand victorious over hell singlehandedly as by Divine Virtue, even triumphing over all hell, by which Kingdom He is feared greatly to This very day, being the Glory and Power and Light of God Almighty that consumed all hell unto Satan and all devils and demons suffering a pain beyond description, literally in the sight of HaMashiach God Almighty, even as was preached saying "And as they came down from the mountain, Yeshua charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead;" and "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean."

SECTION 04: THE HAMASHIACH CONSCIOUS OF EVERY THE SCRIPTURE THAT PREACHED HIS COMING THREE DAY SHORT WORK UNTO THE DIVINE REVOLUTIONIZATION OF ALL CREATION:

It stands that Yeshua HaMashiach of Nazareth was fully conscious of every the Scripture appertaining His Coming to suffer Messianic Passion and Accursed Death, knowing fully the necessity of His sufferings unto the dispensation of Redemption and life Eternal, even unto the Messianic Testament of the Grace of His Lordship, Even as was preached saying "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore

furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Yeshua himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Yeshua of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all Thus, to day is the third day since these things were done . Yea, and certain women also of our company made is astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with is went to the sepulchre, and found it even so as the women had said: but him they saw not. then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not HaMashiach to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with is: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within is, while he talked with is by the way, and while he opened to is the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, the Lord is risen indeed, and hath appeared to Simon."

ARTICLE 13: THE DIVINE MESSIANIC WISDOM REVEALED IN HIS SILENCE DURING TRIALS AND CONVERSATION OF PASSION:

SECTION 01: THE HAMASHIACH SILENT IN THE KNOWLEDGE OF HIS EVERY COMING SUFFERING OF AFFLICTION IN MESSIANIC PASSION:

Definitively, the Redeeming sufferings of the Messianic Passion and Crucifixion of Yeshua HaMashiach of Nazareth stand the conversations of afflictions purposed of God Almighty unto the purchasing power of Divine Redemption and Restoration of Divine Glory, even the conversation of affliction as unto righteousness, deliverance, spiritual Authority, salvation, health, life Everlasting, prosperity, peace and joy Divine: all as accomplished by the Cross of the Nazarene Carpenter. It too stands that During His conversation of prayer did HaMashiach conclude His every fear appertaining His coming Passion and Crucifixion, even that after the prayer, He stood ready to face whatever the coming conversation of His Affliction, even as was preached saying "And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, of thou be willing, remove This cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Yeshua to kiss him. But Yeshua said unto him, Judas, betrayest thou the Son of man with a kiss?" EVEN AS HE STOOD THE HAMASHIACH OF GOD FOCUSED UNTO CROSS' OPEN ERECTION IGNORING ALL OTHER CONVERSATIONS DURING MESSIANIC PASSION, HE IS THEREFORE THE HAMASHIACH THAT STOOD CONSCIOUS OF ALL COMING FALSE ACCUSATIONS AGAINST HIM UNTO CONDEMNATION BY THE JEWS, EVEN THE HAMASHIACH CONSCIOUS ABOUT THE FUTILITY OF SEEKING SELF JUSTIFICATION BEFORE THE JEWS, KNOWING THEIR INTENTION OF PURPOSE UNTO HIS DEATH BY ALL MEANS NECESSARY, FOR THE SAKE OF THEIR CONSOLIDATION OF POWER: THUS THE HAMASHIACH CONSCIOUS AND INTENTIONAL ABOUT HIS COMING SCOURGINGS AND CHASTISEMENT IN MESSIANIC PASSION, AND THE HAMASHIACH CONSCIOUS ABOUT EVERY THE CONVERSATION OF COMING MOCKERY UNTO CROWN OF THORNS. Thus it was preached of Him saying "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. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

SECTION 02: THE SILENCE OF HAMASHIACH MARVELOUS TO THE JEWRY ELDERS AND PRIESTS:

As was preached saying "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:" Yeshua HaMashiach of Nazareth did show marvellous wisdom by silence to the Jewish elders during trial and false accusation, even as was preached saying "Now the chief priests, and elders, and all the council, sought false witness against Yeshua, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, Thus

fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Yeshua held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the HaMashiach, the Son of God. Yeshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? they answered and said, He is guilty of death;" and "And the chief priests and all the council sought for witness against Yeshua to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy This temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Yeshua, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the HaMashiach, the Son of the Blessed? And Yeshua said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death."

SECTION 03: THE SILENCE MARVELOUS TO HEROD:

As was preached saying "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:" so did HaMashiach show marvellous wisdom to Herod by silence, even as was preached saying "And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to Thus place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Yeshua, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate."

SECTION 04: THE SILENCE MARVELOUS TO PILATE:

As was preached saying "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:" it Thus stands that by silence did HaMashiach show to Pilate excellent wisdom, even as was preached saying "And Yeshua stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Yeshua said unto him, Thou sayest. And when he was accused of the chief

priests and elders, he answered nothing. then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly;" and "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Yeshua, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Yeshua yet answered nothing; so that Pilate marvelled."

ARTICLE 14: THE DIVINE MESSIANIC WISDOM REVEALED IN PERSONAL RESURRECTION:

SECTION 01: ANCIENT COUNSEL'S DETERMINATION OF DIVINE PURPOSE APPERTAINING RESURRECTION POWER:

Definitively, first death stands the conversation of the separation of human body and human spirit resultant of human body being in a state of decay and deterioration that can no longer continue to house the residence of human spirit. Definitively Resurrection power stands the conversation of the restoration, Reconciliation and reunion of human spirit and body as by the Divine supernatural power: it Stands that God Almighty in His Omnipotence is far much stronger than death, even as God Almighty (by His Infinite virtue in Omnipotence) stands strong unto the manifestation of every possible miracle, including the resurrection of the dead, where Yeshua HaMashiach of Nazareth is Life Incarnate- WHERE IT WAS RESOLVED IN DIVINE INDABA THAT RESURRECTION POWER STAND UNTO THE GREATEST MIRACULOUS EXPRESSION OF EVIDENCE APPERTAINING ETENAL GOSPEL WISDOM ABOUT THE REALITY OF MESSIANIC REDEMPTION IN YESHUA HAMASHIACH OF NAZARETH, EVEN RESURRECTION POWER THE GREATEST SIGN OF THE REALITY OF THE GODHEAD, OF THE COMING JUDTHEMENT AND REDEMPTION THAT CAN BE ESTABLISHED ONLY AS THROUGH YESHUA HAMASHIACH OF NAZARETH UNTO SANVATION FROM BOTH FIRST AND SECOND DEATH, AND UNTO THE HOLD OF LIFE EVERLASTING AS BY THE RECEPTION OF THE LORDSHIP AND MASTERY OF YESHUA HAMASHIACH OF NAZARETH. Thus HaMashiach Yeshua the Divine Dispensation of Zoe Life virtue preached and proven 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."

SECTION 02: HIM DIVINE WISDOM POWER REVEALED AS DIVINE AUTHORITATIVE RESURRECTION AND LIFE INCARNATE:

It stands that Yeshua HaMashiach of Nazareth is Him the Absolute Expression of the Absolute Divine Incarnation of the Divine Eternal Supernatural Virtue unto the resurrection of the dead, where He Himself Rose from the dead and never returned thereto, so is He called the firstborn of the dead, Thus HaMashiach the Incarnation of resurrection Power and Life Giving power preached saying "then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 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? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, the Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Yeshua was not yet come into the town, but was in that place where Martha met him. the Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the

grave to weep there. then when Mary was come where Yeshua was, and saw him, she fell down at his feet, saying unto him, Lord, of thou hadst been here, my brother had not died. When Yeshua therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? they said unto him, Lord, come and see. Yeshua wept. then said the Jews, Behold how he loved him! And some of them said, Could not Thus man, which opened the eyes of the blind, have caused that even Thus man should not have died? Yeshua therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Yeshua said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by Thus time he stinketh: for he hath been dead four days. Yeshua saith unto her, Said I not unto thee, that, of thou wouldest believe, thou shouldst see the glory of God? then they took away the stone from the place where the dead was laid. And Yeshua lofted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he Thus had spoken, he cried with a loud voice, Lazarus, come forth. 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."

Which Messianic Resurrection power was too showed saying "While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Yeshua heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye Thus ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the Father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat;" and "Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mpthr, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among is; and, That God hath visited his people. And Thus rumour of him went forth throughout all Judaea, and throughout all the region round about."

SECTION 03: THOSE RAISED IN THE DETERMINATION OF CALVARY'S RESURRECTION POWER:

As was preached saying "Yeshua, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many:" these that were given This conversation of Resurrection are those saints that witnessed

HaMashiach singlehandedly triumph over all hell whilst they were in Abraham's bosom, being those that ascended together with other saints and with HaMashiach, even by the power of HaMashiach out of Abraham's bosom, which saints were of that generation and by the power of HaMashiach were reunited with their Bodies and their graves were opened and they walked out of them into Jerusalem and preached their testimony of the witness of the triumph of HaMashiach over all hell, and over death and over the grave, having returned through the Valley of the Shadow of death together with HaMashiach, **THUS THESE SAME THAT WERE RAISED FROM THE DEAD OUT OF THEIR GRAVES AND OPENLY SEEN IN JERUSALEM UNTO THE IRRFUTABLE WITNESS OF YESHUA HAMASHIACH OF NAZARETH RESURRECTION POWER INCARNATE.**

SECTION 04: THE SPIRIT OF GOD THE DIVINE VIRTUE IN SAINT'S OF THE SAME POWER THAT RAISED YESHUA FROM THE DEAD:

It stands that Yeshua HaMashiach of Nazareth died upon the Cross unto the manifestation of both first and second resurrection being HIM THEREFORE THE HAMASHIACH OF GOD THAT BY DEATH PURCHASED THE RESURRECTION OF ALL HUMAN SOULS, RIGHTEOUSNESS BEING THE DETERMINATIVE STANDARD APPERTAINING THAT WHICH SHALL STAND THE ETERNAL DURATION OF THEIR SOULS: where it stands that the Testimony of Yeshua HaMashiach of Nazareth Stands the conversation of the witness of the resurrection of HaMashiach born of the conversation of His Saving and Redeeming Virtue, which reality shall be Established too in the saints as it was in HaMashiach, even as was preached saying "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For Thus corruptible must put on incorruption, and Thus mortal must put on immortality. So when Thus corruptible shall have put on incorruption, and Thus mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth is the victory through our Lord Yeshua HaMashiach. therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord;" 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."

ARTICLE 15: THE DIVINE MESSIANIC WISDOM DISPLAYED IN PARABLE'S UTTERANCE:

SECTION 01: HAMASHIACH YESHUA OF NAZARETH THE SPEAKER OF PARABLES:

In speech of divine eloquence, HaMashiach introduced the conversation of parabolic speaking, even where he would speak and signify the conversation of the Heavenly Kingdom through stories purposed to serve as visual representation of the Divine Utterance purposed to be pronounced by the Parable, which conversation stood beyond Human comprehension in that He could formulate and pronounce excellent parables in a single moment: which conversation further preached and proved His Divinity, even His ability to stand excellent with ease appertaining the exploitation of the wisdom of God Almighty through the excellent oratorical utterance. **The Parable too stood the concealment of Divine wisdom, nonetheless the hearer stood without excuse, even as the diligent in seeking righteousness stood faithful by their seeking to understand the faithfully the meaning of each the Parable**, where the excellence of His Divine Messianic Wisdom stood in that each parable was unique and perfectly and eloquently uttered at the point of its necessity. Thus the Messianic wisdom proven by the Eternal standard of wisdom revealed and eloquently pronounced of HaMashiach at respective point of need, as the conversation manifest only by Yeshua HaMashiach of Nazareth. Thus the Parable the conversation of the revelation established by the Holy Ghost, Thus the Parable stood the conversation of the eloquence of Messianic Utterance unto the revelatory expounding of mysteries unknown since the foundation of the world, even every conversation foundational to the Messianic Testament and Faith of Yeshua HaMashiach of Nazareth.

SECTION 02: THE DIVINE PURPOSE OF THE PARABLES OF HAMASHIACH:

As was preached saying "Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For Thus people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them:" It Thus stands that the conversation of parables stood necessary for the ignorance of the Jews about two conversations, even the coming in of the Gentiles and also the preaching of the cross, because that had Christ never hidden His Divinity, and had He spoken plainly about His Identity, never would HaMashiach had been crucified, but rather enthroned as King of Israel, Thus there would be no cross with redeeming virtue, even as was preached saying "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of Thus world, nor of the princes of Thus world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of Thus world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But

God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Moreover, it too stands that the Parable stood necessary unto the coming in of the Gentiles, even in that had HaMashiach never been rejected of the Jews, then there would have been no room for the coming in of the Gentiles, but the ignorance of the physical Israel, and the deception of the Elders of the Jews was used of God to establish the coming in of the Gentiles, even as was preached saying "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. 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;" and "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now of the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: Of by any means I may provoke to emulation them which are my flesh, and might save some of them. For of the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For of the firstfruit be holy, the lump is also holy: and of the root be holy, so are the branches. And of some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But of thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For of God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

ARTICLE 16: THE DIVINE MESSIANIC WISDOM REVEALED IN PILATE'S CONFOUDING:

SECTION 01: THE GOOD CONFESSION PREACHED TO PILATE:

As was preached saying "I give thee charge in the sight of God, who quickeneth all things, and before HaMashiach Yeshua, who before Pontius Pilate witnessed a good confession That thou keep This commandment without spot, unrebukeable, until the appearing of our Lord Yeshua HaMashiach: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen:" which Good confession stands the conversation that was preached of HaMashiach to Pilate saying "then led they Yeshua from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against This man? they answered and said unto him, Of he were not a malefactor, we would not have delivered him up unto thee. then said Pilate unto them, Take ye him, and judge him according to your law. the Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Yeshua might be fulfilled, which he spake, signifying what death he should die. then Pilate entered into the judgment hall again, and called Yeshua, and said unto him, Art thou the King of the Jews? Yeshua answered him, Sayest thou Thus thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Yeshua answered, My kingdom is not of This world: of my kingdom were of This world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Yeshua answered, Thou sayest that I am a king. To Thus end was I born, and for Thus cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said Thus, he went out again unto the Jews, and saith unto them, I find in him no fault at all;" and "then came Yeshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. the Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Yeshua, Whence art thou? But Yeshua gave him no answer. then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Yeshua answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, Of thou let Thus man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

SECTION 02: PILATE'S WIFE'S TESTIMONY APPERTAINING HAMASHIACH:

The wife of Pilate too preached to Pilate the distinctive divinity of HaMashiach saying "therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Yeshua which is called HaMashiach? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things Thus day in a dream because of him. But the

chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Yeshua. the governor answered and said unto them, Whether of the twain will ye that I release unto you? they said, Barabbas. Pilate saith unto them, What shall I do then with Yeshua which is called HaMashiach? they all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of Thus just person: see ye to it. then answered all the people, and said, His blood be on us, and on our children."

ARTICLE 17: DIVINE MESSIANIC WISDOM UNTO THE SIGHT AND KNOWLEDGE OF THAT CONCEALED IN MAN'S HEART:

SECTION 01: THE DIVINE MESSIANIC SIGHT OF THAT CONCEALED IN MAN'S HEART:

Yeshua HaMashiach of Nazareth held wisdom, even the conversation of Omniscience of Divine sight unto the the knowledge of that concealed in the hearts of man, even the full knowledge of the eye of God Almighty and wisdom of God Almighty about that held of men in secret, even in heart, as preached saying "Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Yeshua did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man;" and "When Yeshua had Thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Yeshua' bosom one of his disciples, whom Yeshua loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Yeshua' breast saith unto him, Lord, who is it? Yeshua answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. then said Yeshua unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake Thus unto him. For some of them thought, because Judas had the bag, that Yeshua had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night. therefore, when he was gone out, Yeshua said, Now is the Son of man glorified, and God is glorified in him. Of God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him;" and "When Simon Peter saw it, he fell down at Yeshua' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Yeshua said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."

SECTION 02: HIM THE WORD OF GOD BEFORE WHOM ARE ALL THINGS NAKED AND OPEN IN SIGHT:

As was preached saying about Yeshua HaMashiach of Nazareth that "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Yeshua the Son of God, let us hold fast our profession;" and "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? Of I ascend up into heaven, thou art there: of I make my bed in hell,

behold, thou art there. Of I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. Of I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee:" it Thus stands that Yeshua HaMashiach of Nazareth is Him the Word of God Almighty that stands Omniscient and all seeing unto all events both in the brightest place and in the darkest place, including the thoughts in the head of Satan: **THUS HIM THE OMNISCIENT WORD OF GOD BEFORE WHOSE EYE NOTHING CAN BE HIDDEN.**

ARTICLE 18: DIVINE MESSIANIC WISDOM UNTO NET'S BREAKING BY MESSIANIC DIRECTED CATCH:

SECTION 01: THE EVANGELICAL GUIDANCE OF YESHUA HAMASHIACH:

Appertaining the Messianic wisdom and order of evangelical ministry, Yeshua HaMashiach of Nazareth leads by His Spirit, even by the Holy Ghost the Spirit of Yeshua, even by the Paraclete Ministry of Him the Advocate, Guide, Helper, Leader, Teacher, Revealer, Instructor, Counsellor, Comforter, Governor and Dictator unto the Pentecost, the SPIRIT Being the Anointing of Pentecost, Thus it was preached saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bridle lest they come near thee;" and "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. then the Spirit said unto Philip, Go near, and join thyself to Thus chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. the place of the scripture which he read was Thus, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet Thus? of himself, or of some other man? then Philip opened his mouth, and began at the same scripture, and preached unto him Yeshua. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, Of thou believest with all thine heart, thou mayest. And he answered and said, I believe that Yeshua HaMashiach is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotis: and passing through he preached in all the cities, till he came to Caesarea."

The evangelical leadership of the SPIRIT was also manifest saying "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them;" and "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

SECTION 02: THE HAMASHIACH WISE APPERTAINING FISH'S POSITIONING:

Even as HaMashiach knew the position of the fish and the best order unto their catching, so was this the signification that HaMashiach knows the most relevant place, order and time unto greatest evangelical harvest, Thus effective evangelical ministry can only be established of His Ministry, even as was preached saying "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had Thus done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Yeshua' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Yeshua said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him;" and "Simon Peter saith unto them, I go a fishing. they say unto him, We also go with thee. they went forth, and entered into a ship immediately; and that night they caught nothing But when the morning was now come, Yeshua stood on the shore: but the disciples knew not that it was Yeshua. then Yeshua saith unto them, Children, have ye any meat? they answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. they cast therefore, and now they were not able to draw it for the multitude of fishes. therefore that disciple whom Yeshua loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes."

ARTICLE 19: THE DIVINE MESSIANIC WISDOM UNTO THE FINDINGS OF THE FACE OF GOD:

SECTION 01: THE EAR SHARPENED UNTO DIVINE HEARING:

Definitively, ear's sharpening stands the conversation of the continuous perpetual progression of the development of maturity about the hearing of the Voice of GOD Almighty, definitively Divine hearing stands the conversation of the hearing of the Voice of God Almighty, even the Knowledge of His Voice of leadership by Utterance of instruction heard of the hearer to Whom God Speaks: it stands that God Almighty is not an Abstract expression of force or universal collective or karma, but God Almighty is a Living Divine Being Who speaks, even the Articulate Supreme Being that directs His Omnipotence by the Articulation of His Word and Voice, Where Yeshua HaMashiach of Nazareth is the Living Voice and Word of God Almighty Who is it just sound nor scrip, but the Living Son of God Almighty the Messiah Who lives and speaks. It stands that all saints bear Divine calling unto the communion of the Knowledge of the Voice of God Almighty, even the Knowledge of the very speech and Utterance of the Eternal God: there is Thus the Divine calling (where ear stands perfected in Divine sharpening by the Word of God Almighty, and by communion and fellowship with the Holy in Secret Place) as by Spirit's leadership 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."

SECTION 02: MATURITY IN THE VOICE OF THE HOLY GHOST:

Definitively, maturity in the Voice of the Holy Ghost stands the conversation of the perpetual growth about the hearing of the Voice of the SPIRIT, where the Holy Ghost is not an abstract elementary expression of celestial wind or celestial Fire or celestial water or some abstract universal force, but the Holy Ghost is the Living Being that Speaks unto the manifestation of the will of the Eternal Father, even as was 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. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together:" Thus maturity in the Holy Ghost stands manifest by the perpetual pursuit of the Holy Scriptures, as well as praying in the Holy Ghost both with and without understanding; but above all the conversation of maturity in the SPIRIT by way of Divine Unctioning.

SECTION 03: THE DIVINE CALLING UNTO THE FINDING OF THE FACE OF GOD ALMIGHTY:

Definitively, the Face of God Almighty stands the conversation of the Expression of His Being, Thus the seeking of the Face of God Almighty stands the conversation of seeking the Holy Person of God Almighty unto His divine Directive and the grant of power to fulfill the Divine Directive, even the pursuit of God Almighty unto finding Him in the dialogue and order of labour unto the fulfilment of His Divine Purpose, and unto the accomplishment of His Divine Will and assignment. Thus the order of the finding of the Face of God Almighty preached saying "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had Thus testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;" and "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land;" and "then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD:" it Thus stands that the finding of the Face of God Almighty is established through the conversation of perfect humility and honour unto God Almighty in all righteousness, especially at the altar of prayer and further of prayer with fasting, such as was well employed saying "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cypris."

ARTICLE 20: HAMASHIACH YESHUA THE DIVINE WISDOM UNTO PROSPERITY BOTH IN PILGRIMAGE AND LIFE EVERLASTING:

SECTION 01: THE PROSPERITY PURCHASED OF HAMASHIACH IN MESSIANIC PASSION:

Definitively, poverty stands the conversation of shortage, lack and want, even the conversation and order of curse unto inadequate resources, where man labours much but reaps little, Thus poverty the conversation of diminishing returns where regardless the labour applied, the fruitfulness remains little, which curse was born of the sin of man, where the mark of poverty is the curse of thorn and brier, even as was 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." Definitively, prosperity stands the conversation of successful labour unto the perpetual increase of wealth portfolio by the acquisition of assets, thus prosperity the conversation of Divine empowerment unto fruitfulness in all financial endeavours. Definitively, Messianic Prosperity stands the conversation of the financial fruitfulness purchased by Yeshua HaMashiach of Nazareth in that upon the cross He wore the crown of thorns, taking upon Himself the curse of poverty, that all the beneficiaries of His messianic Estate inherit the prosperity of His portfolio, even all the treasures in existence, 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 THE PURCHASE OF TREASURES BOTH TERRESTRUAL AND CELESTIAL, EVEN TREASURES BOTH IN PILGRIMAGE AND IN LIFE EVERLASTING.**

SECTION 02: LIFE EVERLASTING'S TREASURY:

It stands that through the cross were purchased Eternal treasures to all the saints of HaMashiach, even as was preached saying "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death;" and "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it;" and "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches;" and "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches;" and "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches;" and "Behold, I stand at the door, and knock: of any man hear my

voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

SECTION 03: THE WAY UNTO DIVINE PROSPERITY IN PILGRIMAGE:

Through Yeshua HaMashiach of Nazareth was manifest the conversation of the restoration of Divine prosperity, even the Anointing pronounced 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 sware unto thy Fathers, as it is This day:" Where the standard of prosperity in Yeshua HaMashiach of Nazareth stands 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 This day, to observe and to do them:" as appertaining perfect obedience in Messianic Testament.

ARTICLE 21: DIVINE MESSIANIC WISDOM UNTO BODILY GLORY'S TRANSFIGURATION:

SECTION 01: THE HAMASHIACH THAT IS THE LIFE LIGHT OF GOD ALMIGHTY:

Yeshua HaMashiach of Nazareth is Him the Word of God Almighty the Eternal Life Light and Source of every the conversation of Life Dispensed, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among 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. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

SECTION 02: THE EVENT UPON THE MOUNT OF TRANSFIGURATION:

It stands that Yeshua HaMashiach of Nazareth displayed His Divinity to three of His Disciples by the transformation and transfiguration of His Body, even as was preached saying "And after six days Yeshua taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. then answered Peter, and said unto Yeshua, Lord, it is good for us to be here: of thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, Thus is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Yeshua came and touched them, and said, Arise, and be not afraid. And when they had lofted up their eyes, they saw no man, save Yeshua only. And as they came down from the mountain, Yeshua charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Yeshua answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. then the disciples understood that he spake unto them of John the Baptist."

Which conversation was preached of Mark saying "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Yeshua taketh with him Peter, and James, and

John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Yeshua. And Peter answered and said to Yeshua, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, Thus is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Yeshua only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him."

Which conversation was preached of Luke saying "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Yeshua, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, Thus is my beloved Son: hear him. And when the voice was past, Yeshua was found alone. And they kept it close, and told no man in those days any of those things which they had seen." Thus Peter preached saying "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Yeshua HaMashiach, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, Thus is my beloved Son, in whom I am well pleased. And This voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"

SECTION 03: HAMASHIACH'S BODILY FORMS OF DIVINE GLORY:

Thus HaMashiach holds diverse Bodies of Divine Light Glory preached saying "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a

golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as of they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death;" and "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 "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Yeshua: worship God: for the testimony of Yeshua is the spirit of prophecy. 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."

ARTICLE 22: DIVINE MESSIANIC WISDOM UNTO ALL HUMAN HISTORY'S REVOLUTIONALIZATION IN THREE DAYS:

SECTION 01: THE MESSIANIC PASSION THE ETERNAL REVOLUTION:

Definitively, Messianic Passion stands the conversation of the suffering of Messiah the Redeemer in the behalf of the Constitution and Constituency of the beneficiaries of His Messianic Lordship unto their redemption by His suffering, that the people on Whose behalf He suffered be redeemed from death and judgement even unto the communion of Life Eternal as by the Messianic communion of the HaMashiach the Messiah, where the suffering of Yeshua HaMashiach of Nazareth stood unto the revolution of all creation: it stands that by the cross of Yeshua HaMashiach was born the Revolution of salvation and righteousness, even the conversation of Divine pardon born of HaMashiach's Suffering in sinner's place unto sinner's deliverance from condemnation and unto the righteousness of HaMashiach given the sinner. By the cross was born the revolution of health, even the conversation of Divine supernatural healing power purchased by the stripes of HaMashiach unto freedom from advert sickness and every the form and expression of anatomical anomaly. By the cross of HaMashiach was too born the Revolution of Divine prosperity, even by the crown of thorns the abolishment of the curse of poverty unto the redemptive restoration and reinstitution of Divine supernatural superabundant prosperity. Too by the cross was born the Revolution of spiritual Authority, even the conversation of the pulling down of demonic principalities and powers, and too the annulment of satanic conversations and all demonic snares, devices and crafts, as well as power Divine unto the casting out of devils. Too by the Messianic Passion was born the conversation of life Eternal, even the Communion of the Body of HaMashiach unto the hold of life Eternal and everlasting in the coming Divine Paradisiac Euphoric Eutopia of God Almighty.

Too by the Cross was born the Revolution of Divine Peace, even the conversation of perfect Wholeness of being and rest of soul without anything lacking, even the perfect stillness of soul despite great wars and all conversations of affliction at hand. Too by the cross was born the Revolution of Divine joy, even cheerfulness abundant and unspeakable and merriness incomprehensible and Divine, inspired in SPIRIT despite every the conversation of surrounding affliction, pain, adversity and persecution. **THUS THE MESSIANIC PASSION THE DIVINE REVOLUTIONARY ORDER UNTO THE ADMINISTRATION OF THE DIVINE NATURE AND COMING BODILY DIVINE CELESTIAL GLORY BORN OF THE ETERNAL NATURE OF GOD AND HAMASHIACH, THE MESSIANIC PASSION THE DIVINE REVOLUTIONARY ORDER UNTO THE ADMINISTRATION OF STEADSHIP IN THE COMMONWEALTH OF THE ISRAEL OF GOD, THE MESSIANIC PASSION THE DIVINE REVOLUTIONARY ORDER UNTO THE ADMINISTRATION OF THE SAVING POWER OF GOD ALMIGHTY, AND THE MESSIANIC PASSION THE DIVINE REVOLUTIONARY ORDER UNTO THE ADMINISTRATION OF THE PUBLISHING OF THE ETERNAL GOSPEL.**

ARTICLE 23: DIVINE MESSIANIC WISDOM UNTO SALVATION'S DISPENSATION:

SECTION 01: HAMASHIACH YESHUA THE DIVINE ETERNAL WISDOM UNTO THE SALVATION OF GOD ALMIGHTY:

As was preached saying "For the preaching of the cross is to them that perish foolishness; but unto which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this 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 Yeshua HaMashiach of Nazareth is Him the Divine order unto the wisdom of God Almighty unto salvation, even unto Deliverance from the coming conversation of eternal damnation, as too 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 this time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

Thus Yeshua HaMashiach of Nazareth the salvation of God Almighty revealed saying "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. 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 unreproveable in his sight."

SECTION 02: THE CONVERSATION AND DIVINE ORDER UNTO THE RECEPTION OF DIVINE SALVATION: THROUGH YESHUA HAMASHIACH:

As was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man

in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" 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 is all." So though Yeshua HaMashiach is the manifestation of life eternal through the forgiveness of sins preached saying "Come now, and let is 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 "If we confess our sins, he is faithful and just to forgive is our sins, and to cleanse is 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. Lords Yeshua I thank you for saving me, in your holy name I pray, Amen.” Salvation therefore stands the institution of the journey unto the paradise of God Almighty: which conversation is strengthened by daily devotional prayer and by the reading of the Word of God and by going to church and fellowshiping with and worshipping and exalting God with other saints, receiving the preaching of the word of God in subjection to the Stewards Of Yeshua HaMashiach.

ARTICLE 24: DIVINE MESSIANIC WISDOM UNTO THE DOCTRINAL PROSPERITY OF WAYFARING IN THE WAY OF HOLINESS:

SECTION 01: YESHUA HAMASHIACH THE WAY OF HOLINESS:

As was preached saying "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body:" It stands that even as at the point of the reception of the Lordship of HaMashiach, the Saint is not translated to Heaven but remains upon the earth, it Thus stands that the salvation of Yeshua HaMashiach of Nazareth is the conversation of a journey, even from reception until the full manifestation of the Day of HaMashiach, even as was preached saying "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" and "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me:" Thus Yeshua HaMashiach the Way of Holiness.

Journey upon Way of Holiness is but an easy conversation but can Only be accomplished by the leadership of the SPIRIT of Yeshua preached saying "then he answered and spake unto me, saying, Thus is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts;" and "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

SECTION 02: THE SHEPHERDING OF YESHUA HAMASHIACH:

Endurance through the Way of Holiness until the Day of HaMashiach, even the conversation of endurance from the point of the reception of the Lordship of HaMashiach until first resurrection stands manifest Only by the shepherding of Yeshua HaMashiach of Nazareth at the Personal level, even as was preached saying "the LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of

death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever;" and "the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of Thus fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. Thus commandment have I received of my Father;" and "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Thus the divine calling unto the shepherding of Yeshua HaMashiach of Nazareth.