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THE DIVINE ORDER OF THE HOUSE AND  
TABERNACLE OF YESHUA HAMASHIACH

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CALEB T MATETA

# SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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## **ARTICLE 01: THE DIVINE PURPOSE OF A TABERNACLE OF HOLY COVENANT IN DIVINE TESTAMENT:**

### **SECTION 01: TABERNACLE THE HOUSE OF PRIESTHOOD'S LABOUR IN DIVINE GLORY UNTO DIVINE ATONEMENT AND PERPETUATION OF RECONCILIATION:**

Definitively, Tabernacular Priesthood stands the conversation of the Practice of the ministry unto Divine Reconciliation, even the conversation of the communion of those the stewards of HaMashiach called of God, separated, isolated, consecrated and sanctified unto the Priesthood, that they stand to minister in the Tabernacle by the offering of the sacrifice in perfect order and accordance as stipulated in Eternal law and as perfectly pronounced in the covenant of worship, that by perfect obedience and protocol of worship, by the Priest be established the acceptable sacrifice unto Atonement, and the acceptable service unto the perpetuation of Divine Reconciliation, even perpetual communion and fellowship with God Almighty and His people, as founded upon the covenant of Priesthood. It stands that God Almighty is the Source of Priesthood, and He is too the Ordainer of priesthood and too the Ordainer and Establisher of Covenant of Testament unto the Practice of Tabernacular Priesthood, even as by God Almighty is Established Divine anointing unto Priesthood and service acceptable before His Throne. Thus by God Almighty the glory and anointing unto Tabernacular sanctification worthy unto Divine priesthood ordained of God Almighty, God Almighty being too the giver of garments unto priesthood, as was preached saying "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh Thus honour unto himself, but he that is called of God, as was Aaron. So also HaMashiach glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec."

### **SECTION 02: TABERNACLE THE HOUSE OF WORSHIP:**

Definitively, House of Worship stands the conversation of the House and building purposed unto the honour and glory of atonement of God Almighty by the presentation acceptable offering as stipulated in Divine commandment born of the heart Diligent to Honour God Almighty in all conversations of offering and honour including ecclesiastical gatherings and in personal devotion. Definitively Tabernacular song of worship Stands the conversation of singing in the Holy Ghost both with and without understanding unto the honour and worship of God Almighty, especially at ecclesiastical gatherings; definitively Tabernacular dance of worship Stands the conversation of honouring and worshipping God Almighty through dancing in the SPIRIT at ecclesiastical gatherings; Thus the Tabernacle must stand the House of worship to all nations, where all nations bear Divine calling unto the coming to the tabernacle in the presentation of the offering of worship, where it stands that the minstrels and vocalists and instrumentalists of the Tabernacle bear Divine calling

unto the leading of worship, even as was preached saying "And it was told king David, saying, the LORD hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts."

### **SECTION 03: TABERNACLE THE HOUSE OF OFFERING AND TITHES' PERPETUAL RESPECTIVE PRESENTATION:**

It stands that offering is the presentation of gift unto the Honour of God Almighty, where the acceptability of the offering stands founded upon the nature of the gift and the state of heart unto offering's presentation: it stands that the Priests of God Almighty are the receivers of the offering unto the Divine blessing of the giver, and too the Priest the giver of Divine blessing born of tithe's presentation by giver unto the blessing of the giver, the Priest being too the receiver of special seed, even the gift given unto the harvest of a personal Hope, by which presentation of seed is pronounced the blessing of God Almighty to the giver: where tithe and offering stand the conversation of order and resource unto Tabernacular erection, unto Tabernacular repair and maintenance and unto the monetary portion of the fulltime ministers and stewards of the Tabernacle and Sanctuary, even as was preached saying "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even Thus whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, of I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts."

### **SECTION 04: TABERNACLE THE HOUSE OF SELF'S PRESENTATION BEFORE GOD ALMIGHTY:**

As was preached saying "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp:" and as was perpetually fulfilled in Anna saying "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an Husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem;" it Thus stands that the Tabernacle is the place of the presentation of self to those that seek after God Almighty, even those Diligent in the pursuit of the face of God Almighty, even those with heart that seek after the Heart of God Almighty.

## **ARTICLE 02: GOD ALMIGHTY THE DESIGNER OF THE TABERNACLE:**

### **SECTION 01: HIM THE ARCHITECT APPERTAINING TABERNACULAR ERECTION AND STANDING:**

Definitively, Tabernacle of Worship stands the conversation of the built and erect House of Worship, even the conversation of the built and erected building purposed unto the residence of God and His Holy Presence, being the House Separated unto the practice of acceptable Worship and honour to God Almighty as by covenant of Testament unto the established Divine Priesthood Ordained, consecrated and sanctified of God Almighty unto the service of the Tabernacle that allows the registered nation, Constitution and constituency and Priestdom of the Tabernacle the perpetuation of Atonement and Divine Eternal order of hallowed communion and fellowship with God Almighty, even as was preached saying "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Definitively, Divine Tabernacular Architectural Design stands the conversation of the definition of the pattern of the Tabernacle signified, ordained, patterned and sanctified by the Wisdom of God Almighty, even the Divine design and definition of every the conversation of the Tabernacle as to its building and structure and specification of collective units that then when United stands the Tabernacle, as by Divine order specified by the Voice of God Almighty.

It stands that God Almighty Alone, being the Inky Eternal Living God, stands the Only Worthy unto the reception of worship, even the Tabernacle being purposed as the House of Worship because that God Almighty abides in worship, which then allows His Presence among His People through Worship. It too stands that God Almighty Alone is the Only Worthy and true Divine Source of order appertaining every the Divine specification of each and every part of the Tabernacle, even each and every unit and component of the House of Worship, even as was preached saying "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And Thus is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyxstones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

## **SECTION 02: TABERNACLE'S DETERMINATION OF DESIGN IN DIVINE ANCIENT COUNSEL'S RESOLUTION:**

Definitively, Divine Ancient Indaba stands the conversation of the Counsel meeting that was conducted by God Almighty and Attended by all the Express Persons of God Almighty unto the definition, conceptualization and determination and design of what was to stand every creature that God would create, and the purpose of all creation and each creature's purpose respective, which conversation was conducted before the beginning, even before the conversation of creation, where it stands that every the conversation of creation was established with and continues to fulfil every the ordinance of Divine INDABA'S resolution without the slightest form of deviation from the determination, even as by the progressive manifestation defined, choreographed and continuously changed by the Hand of God Almighty unto progressive motion through time, even as by the Omnipresent and Omnipotent expression of the Hand of God Almighty. Appertaining Tabernacular Design, it was resolved in Ancient Indaba that of the Voice of God Almighty would be pronounced the pattern of the Tabernacle and every the conversation of its design, as well as its every instrument therein and every the conversation of service and Practice in the Tabernacle, which conversation would be pronounced and entrusted of God Almighty to the Visionary of the Tabernacle, who would then write the conversation and mobilize the People of God Almighty unto the erecting of the Divine design, which realities stood fulfilled in Moses, David, Ezekiel and Yeshua HaMashiach of Nazareth. Appertaining Tabernacular order of Worship, it was resolved that the Separated unto Priesthood, even the called, Separated, isolated, consecrated and sanctified to the Priesthood and Stewardship of the Tabernacle would stand in Divine Authority unto the enforcement of every the order of worship as specified and stipulated and defined in respective covenant of worship.

Appertaining Tabernacular Altars of worship, it stood that the revelation and specific action and design and practice of the altar would be defined to the Visionary, as well as the Tabernacular Instrument and Vessel, as specified and pronounced in the revelatory vision, which conversation would then stand unto the establishment and creation of the defined vessels, instruments and altars of worship: where it too stood the Divine resolution that to the Visionary would be pronounced the order of worship and every the Precept to be followed in covenant of priesthood and worship, where the written precepts and commandments of the Testament were to be perfectly observed unto the perpetuation of the Presence and Glory of God Almighty in the Tabernacle of Covenant, even as upon the Ark of Covenant. Appertaining the establishers and builders of the Tabernacle, it was resolved in Ancient Indaba that these would stand unto the erection and perfect building of the defined Tabernacle as by the wisdom of the Holy Ghost. It too was resolved in Ancient Indaba that to the Visionary of the Tabernacle would be granted the conversation of Divine Prophetic grace and Anointing unto the institution of worship by the Anointing of the Tabernacle and its every Steward and instrument and altar and vessel.

## **SECTION 03: THE DURATION OF DIVINE TABERNACULAR STANDING:**

Definitively, Tabernacle of Testament stands the House designed of God Almighty and built of man unto the Testimony, even the House of Worship in Divine order of Testament and Covenant of Testament and Divine Testimony: Thus Tabernacle of Testament the conversation of hallowed Sanctuary of Worship purposed unto the to indwelling of God Almighty through order and covenant of worship granted respective Testament of Worship and Communion with YEHOVAH ADONAI

SABAOTH. It stands that the duration of the Covenant of Testament is the duration of the standing of the Tabernacle, where expiration of Testament stands the expiration of Tabernacle, Thus as was preached saying "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God:" Thus the testimony of the expiration of Mosaic Tabernacle unto Messianic Tabernacle. *THUS APPERTAINING TABERNACULAR DURATION, THE DURATION OF TESTAMENT IS THE DURATION OF THE TABERNACLE, THE DURATION OF ATONEMENT THE DURATION OF THE TABERNACLE, THE DURATION OF PRIESTHOOD THE DURATION OF THE TABERNACLE, THE DURATION OF WORSHIP THE DURATION OF THE TABERNACLE, THE DURATION OF DIVINE RECONCILIATION THE DURATION OF THE TABERNACLE, AND THE DURATION OF HALLOWED SACRIFICE THE DURATION OF THE TABERNACLE.*

## **ARTICLE 03: THE DIVINELY DETERMINED TESTAMENT ORDER OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE ORDER OF THE MESSIANIC PRIESTHOOD GRANTED THE NEW TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

Definitively, Priesthood stands the conversation of practice of intercession by sacrifice unto Atonement and unto the perpetuation of Divine Communion as by Sacrificial Reconciliation, even Priesthood the conversation of House and Service ordained, called, seperated, isolated, consecrated and sanctified of GOD Almighty unto the conversation of the presentation of sacrifice as specified in the commandment of respective Testament, that by the acceptable sacrifice be established Divine Atonement, Propitiation, Appeasement and Amendment unto Reconciliation, communion and Eternal perpetual Fellowship between God Almighty and His People. Definitively the Judaic Priesthood granted the New Testament of Yeshua HaMashiach of Nazareth stands the conversation of the divine order of Priesthood unto the Testament of the Atonement purchased and established by the sufferings of Yeshua HaMashiach of Nazareth in Messianic Passion and Accursed Death by Crucifixion, even as was preached saying "Now of the things which we have spoken Thus is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that Thus man have somewhat also to offer. For of he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For of that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For Thus is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Thus Yeshua HaMashiach of Nazareth the High Priest of the New Testament, even Yeshua HaMashiach of Nazareth the Sacrificial Lamb of the New Testament 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:" where the Sacrificial Order of the New Testament was fulfilled in HaMashiach THROUGH the conversation of His sufferings in Messianic Passion and Accursed a Death by Crucifixion. Thus the Israel of God Almighty the Nation of the Priests of God, each Saint being equal in rank of Priesthood, and HaMashiach Yeshua of Nazareth Alone the Rank of Priest of Priests, as preached saying "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

## **SECTION 02: THE TABERNACULAR ORDER APPERTAINING THE CALLING AND ETERNAL MINISTRY OF THE SONS OF GOD IN HAMASHIACH:**

The Sons of God Almighty bear Divine calling unto Lordship, even the conversation of rulership over a defined constitution and constituency of Persons, and too the Sons of God Almighty called of God Almighty unto the conversation of Majesty, being the Lords and Kings of HaMashiach, where HaMashiach Is the KING of KINGS and LORD of LORDS preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS;" and "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." The sons of God Almighty too bear Divine calling unto eternal priesthood, even unto the reconciliation of all terrestrial creation unto God Almighty in that terrestrial creation be again worthy unto the offering of acceptable worship, and that throughout terrestrial creation be dispensed the Divine glory of God Almighty 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."

The Sons of God Almighty too bear Divine calling unto the witness and publishing of the Gospel of Yeshua HaMashiach of Nazareth in the demonstration of the Divine supernatural power of the Name of Yeshua HaMashiach throughout all the earth as preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." In all holiness without compromise of righteousness, the Sons of God Almighty bear Divine calling unto the representation and ambassadorship of the Throne of God Almighty as by Messianic witness, even perfect righteousness in all conversations. The sons of God Almighty too bear Divine calling unto the Celestial Bodily glory which shall be Established in the day of HaMashiach, even as was preached saying "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath This hope in him purifieth himself, even as he is pure."

### **SECTION 03: THE DIVINE ORDER UNTO STEADSHIP IN THE HOUSE OF THE SONS:**

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 through 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 04: THE BUILDER OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE SAINTS THE BUILDERS OF THE MESSIANIC TABERNACLE:**

It stands that God Almighty is the Source and Giver of the Vision of the Tabernacle, where the Vision of the Tabernacle is given of God Almighty to the Apostle called of God Almighty unto the mobilization and erection of the Vision Sourced of and given by God Almighty, where the sons of the Apostle are the runners and readers of the vision the stewards, where the runners and readers then stand called unto the mobilization of the bearers, that they then be moved unto offering's presentation unto vision's fulfillment, the saints being too the bearers of Divine calling unto the burden of the Anointing and wisdom and practice of the creation of the Tabernacle and its every vessel and instrument, even as was preached saying "And Moses gathered all the congregation of the children of Israel together, and said unto them, these are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day. And Moses spake unto all the congregation of the children of Israel, saying, Thus is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords, the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

Which conversation was continued saying "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. the children of Israel brought a willing

offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses."

It too stands that the saints bear Divine calling unto the hold of the wisdom and practice of the fashioning and creation of the Tabernacle, after which creation they stand called to present the Tabernacle to the visionary empowered of God Almighty unto the hallowing of the Tabernacle, its priests and instruments and vessels, unto the institution of Tabernacular worship, even as was preached saying "Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, the ark of the testimony, and the staves thereof, and the mercy seat, the table, and all the vessels thereof, and the shewbread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, the brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them."

## **SECTION 02: THE SPIRIT THE DIRECTER APPERTAINING THE BUILDING:**

Definitively, Spirit's Directive stands the conversation of the guidance and leadership and instructing of the Holy Ghost about whatever the Divine conversation of calling: it stands that the SPIRIT of God Almighty is not an abstract universal force, nor is He a celestial element of Wind, or celestial element of water or celestial element of fire, but the SPIRIT of God Almighty is a Divine Living Being, even the Third Person of the YAHWEH I AM TRIUNE GODHEAD, by which Person Being the Holy Ghost is the conversation of the Divine Directive unto the establishment of the Tabernacle, being the SPIRIT of Wisdom preached saying "And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work;" Thus it was preached saying "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you;" and "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you:" **THUS THE SPIRIT THE DIVINE REVEALER OF THE TABERNACLE OF WORSHIP, THE SPIRIT THE DISPENSOR OF THE DIVINE PATTERN OF THE TABERNACLE, THE SPIRIT THE ANOINTING UNTO TABERNACULAR ERECTION, THE SPIRIT THE ANOINTING UNTO THE OFFERING OF THE RESOURCES NECESSRY UNTO TABERNACULAR ERECTION, EVEN THE CONVERSATION OF THE GUIDANCE OF THE HOLY GHOST UNTO TABERNACULAR ERECTION AS BY DIVINE UNCTIONING.**

### **SECTION 03: THE VISIONARY BY GRACE CALLED UNTO DIVINE ARCHITECTURAL IMPLEMENTATION:**

Definitively, the Visionary by Grace stands the Person called of God Almighty unto the conversation of the Divine enlightenment of the Tabernacle by the vision and revelation of God Almighty, even the Person granted of God unmerited Divine capacity and enablement unto the conversation of the sight of the pattern and sanctification of the Tabernacle of worship, which seer stands called of God Almighty unto the recording of the Vision, even the recording of the Tabernacle preached saying "And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry;" and "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And Thus is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." **THUS THE VISIONSRY THE DIRECTER OF LABOUR UNTO TABERNACULAR ERECTION, THE VISIONARY THE ONE TO WHOM IT IS DIVINELY REVEALED THE ORDER UNTO TABERNACULAR ERECTION, THE VISIONARY THE RECEIVER OF THE CALLING OF THOSE TO STAND UNTO THE LABOUR OF TABERNACULAR ERECTION, AND THE VISIONARY THE ORDAINER AND ANOINTER OF THE LABOURERS CALLED UNTO TABERNACULAR ERECTION.**

## **ARTICLE 05: THE OFFERING UNTO MESSIANIC TABERNACLE'S BUILDING:**

### **SECTION 01: THE FULL OFFERING OF SOUL AND SPIRIT:**

It stands that the blood of Yeshua HaMashiach of Nazareth was shed that men may be cleansed from their sins by His Blood, even as was preached saying "But HaMashiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of Thus building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For of the blood of bulls and of goats, and the ashes of an 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 "Thus then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. Of we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But of we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua HaMashiach his Son cleanseth us from all sin;" and "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Thus the cleansing of soul and spirit by the blood of HaMashiach as by the reception of His Messianic Lordship unto Tabernacular ministry of establishment and erection. It stands that the soul and spirit cleansed by the blood of HaMashiach must then be totally devoted unto God Almighty, even the full Giving of self unto building, as well as the devotion of self unto standing the temple in which the Spirit the Builder can reside unto the building of the Tabernacle, as by the offering of self unto the Holy Ghost in the Baptism of the SPIRIT purposed of God Almighty unto Messianic Tabernacular erection, even unto the Divine calling of the obedience and sacrifice thereto, WHERE SOUL AND SPIRIT STAND EITHER TO FULL TIME STEWARDSHIP OR FULL TIME LABOURING UNTO THE OFFERING OF WAGES IN TABERNACULAR ERECTION.

### **SECTION 02: THE FULL OFFERING OF BODY UNTO DIVINE WILL:**

Definitively, Divine Will stands the conversation of the resolution of Ancient Indaba, even the conversation of the defined desire and purpose of God Almighty; definitively, full offering of body

unto Divine will stands the conversation of the full Giving of physical self unto the physical labour sufficient to establish the will of God Almighty as per the Directive of the Holy Ghost appertaining physical labour: it stands that man is the conversation of body, mind and spirit created of GOD Almighty saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed:" Thus man stands spirit created unto communion with God Almighty and unto the reception of Divine instruction and knowledge of Divine will, which conversation is then translated of mind and then implemented by physical Body being so interpreted of mind. **THUS MAN'S SPIRIT PURPOSED UNTO THE DIVINE COMMUNION OF TABERNACULAR ERECTION, BY MIND THE INTERPRETATION OF THE DIVINE INSTRUCTION UNTO BODILY COMMAND, AND BY BODY THE DIVINE EXECUTION OF THE INSTRUCTION UNTO THE CONTRIBUTING WORK THAT FACILITATES TABERNACULAR ERECTION.**

Moreover as was preached saying " I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:" so is man called to be the living sacrifice of body, even body devoted unto the perpetual offering of building and establishing the Tabernacle of HaMashiach in all conversations. *THUS THE OFFERING OF BODY STANDS THE CONVERSATION OF THE OFFERING OF PERSONAL SKILL UNTO THE HOUSE OF GOD: EVEN PERSONAL SKILL UNTO TECHNICAL EQUIPMENT, PERSONAL SKILL UNTO HOUSEKEEPING, PERSONAL SKILL UNTO USHERING, PERSONAL SKILL UNTO PRAYER AND INTERCESSION, PERSONAL SKILL UNTO MONETARY GAIN, PERSONAL SKILL UNTO LANGUAGE INTERPRETATION, PERSONAL SKILL UNTO MUSICAL MINISTRY, PERSONAL SKILL UNTO CRUSADE ADVERTISING, PERSONAL SKILL UNTO CRUSADE MOBILIZATION.*

### **SECTION 03: THE OFFERING OF MATERIAL POSSESSION UNTO DIVINE TABERNACULAR ERECTION:**

As was preached saying "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it;" and "money answereth all things:" so it stands that money is a resource necessary for Tabernacular establishment even as building materials both physical and non-physical require money, even Tabernacular instruments and all resources required for Tabernacular establishment require financial resources, even ecclesiastical establishment as well as evangelical ministry requires things that can be purchased Only by money

as by ministry partnership development, where the labouring pilgrim presents His wages unto the steward who then applies the offering in Divine faithful order unto Gospel's furtherance and Unto ecclesiastical establishment, where the presented offering is used of God Almighty as a seed and key unto the unlocking of great harvest in the pilgrim's financial life. Moreover the treasures rewarded the steward shall be equally rewarded the Giver in life Everlasting according to the offering given of the Giver and its respective application unto soul harvest and ecclesiastical Tabernacular establishment. **THUS THE ORDER OF DIVINE PERPETUAL PROSPERITY STABLISHED BY FAITHFULNESS IN THE PRESENTATION OF MONETARY AND RESOURCE ASSET OFFERING UNTO GOSPEL'S FURTHERANCE AND TABERNACULAR ERECTION.**

## **ARTICLE 06: THE ORDER OF SERVICE IN THE MESSIANIC TABERNACLE:**

### **SECTION 01: BUILDING AND SERVICE IN THE GRACE OF YESHUA HAMASHIACH:**

Definitively, grace stands the conversation of Divine supernatural empowerment unto the accomplishment of the will of God Almighty, and unto the fulfillment of every the Divine calling of God Almighty: it therefore is by grace that there is made the reception of the vision from God Almighty to the seer and writer and scribe of the vision. It is too by grace that the Vision is revealed and understood and read of the runner and reader; it too is by the grace of God and HaMashiach that the vision is received and understood and honoured of the hearer unto every the instruction to fulfil the vision and build the Tabernacle and minister therein; it is by grace that there is Divine impartation of the Anointing of knowledge, wisdom and skilful capacitation unto Tabernacular establishment and ministry and service. It too is by grace that one receives the Personal revelation appertaining personal respective revelation of skill and contribution unto Tabernacular establishment and service respective. **THUS BY DIVINE GRACE THE MINISTRY OF BUILDING AND SERVICE, EACH MAN AT HIS RESPECTIVE POST AND RESPECTIVE CONTRIBUTION OF SKILL IN BUILDING UNTO TABERNACULAR ESTABLISHMENT, AND DIVINE GRACE UNTO SYNERGISTIC HARMONIC TABERNACULAR ERECTION**

### **SECTION 02: SERVICE AND ESTABLISHMENT IN THE ANOINTING AND POWER OF THE HOLY GHOST:**

As was preached saying "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you unto understand, that no man speaking by the Spirit of God calleth Yeshua accursed: and that no man can say that Yeshua is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will:" so it stands that the gifts of the SPIRIT stand given and purposed unto the conversation of Tabernacular establishment and service, where Prophecy stands purposed unto the conversation of the knowledge of the future and Thus the most relevant order of building and service and ministry most relevant to the future ordained and revealed of God; word of wisdom serves unto the full exploitation of future opportunity by Divine instruction unto the furtherance and prosperity of Tabernacular establishment and service; tongues stands the conversation of the Holy Ghost praying in perfect accordance with the will of God Almighty about Tabernacular service and establishment, as was preached saying "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose;" Thus interpretation of tongues stands the conversation of the understanding of Divine dialogue about the order of Tabernacular service and establishment in the Divine Omniscient wisdom of God Almighty. Too necessary is the conversation of Divine Unctioning unto the Omniscient practice of Tabernacular service and establishment, even as was preached saying "But ye have an unction from the Holy One, and ye know all things."

## **ARTICLE 07: THE DIVINE ORDER OF SELF'S PRESENTATION UNTO WORSHIP IN THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE DEFINITION AND CALLING OF DIVINE WORSHIP:**

Definitively, worship stands the conversation of the presentation of acceptable sacrificial honour of offering unto God Almighty, where by the offering does the worshipper honour God Almighty as Him the Superior and Supreme, even as commanded and stipulated and erected of God Almighty in perfect accordance with the commandment of the covenant of worship. Worship Thus stands the conversation of offering established by the conversation of heart pure and perfect before the eye of God Almighty without the slightest form of blemish or spot or iniquity, but heart humble, meek and perfectly contrite before God Almighty, Where Worship stands the conversation established and evidenced by submission, and submission evidenced by the conversation of perfect obedience as stipulated by the commandment of covenant of worship respective. All creation Thus bears the conversation of purpose unto worship, even as God Almighty created every creature unto the honour and glorification of His Holy Name. Thus worship stands the purpose of all creation, even as each and every creature was purposed of God Almighty unto its respective offering of worship, as was preached saying "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." It too stands that worship is the purpose of the erected cross of Yeshua HaMashiach of Nazareth, even as by HaMashiach was manifest the conversation of the Divine Reconciliation and cleansing and purging and purification and cleansing by His blood, allowing man and all Terrestrial creation unto the ability of offering and presentation of acceptable worship before God Almighty, even as each creature by its respective function in Divine purpose unto the glorification of God Almighty. Thus all creation bears Divine calling unto the presentation of worship, each creature in conversation of Worship respective by function and purpose of worship.

It stands that man bears Divine calling unto Worship in Spirit and Truth, even as was preached saying "Yeshua answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. the woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Yeshua saith unto her, Go, call thy Husband, and come hither. the woman answered and said, I have no Husband. Yeshua said unto her, Thou hast well said, I have no Husband: For thou hast had five Husbands; and he whom thou now hast is not thy Husband: in that saidst thou truly. the woman saith unto him, Sir, I perceive that thou art a prophet. Our Fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Yeshua saith unto her, Woman, believe me, the hour cometh, when ye

shall neither in Thus mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth:" Where Yeshua HaMashiach of Nazareth is Truth, as He prepared saying "Thus the calling of man to worship, where HaMashiach The Truth and Spirit are they that worship God Almighty through the man, Thus the conversation of God worshipping God, a standard higher than any Angel could ever present and offer unto God Almighty. It too stands that the Divine of worship was that man was created with living waters in soul, but by sin were the waters corrupted unto death, which waters of worship are revived unto flow again by HaMashiach, as was preached saying "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.)"

## **SECTION 02: THE HEART OF WORSHIP BEFORE THE EYE OF GOD MOST HIGH:**

It stands that God Almighty is HIM YAHWEH THE OMNISCIENT GOD THAT KNOWS ALL THINGS, and before Whom no conversation can be hid nor withheld, but He sees all things and knows all things, even both the Eternal Father and the Word of God HaMashiach Yeshua, as was preached saying "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed 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. For thou hast possessed my reins: thou hast covered me in my mother's womb;" and "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:" Thus God Almighty cannot be bribed as He owns all existence and Thus His value is not that of treasure but that of heart and the presentation of treasure, where the state of heart stands the foundational Chief pillar appertaining every the conversation of worship, even as to heart standing to honour God Almighty as Chief, Supreme and Divine and worthy to be worshipped, where God Almighty tries the heart of each man to see what the man honours and holds Supreme as God, even as was preached saying "I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee;" and "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." **THUS GOD ALMIGHTY IS HIM THAT TRIES AND WEIGHS THE HEART, WHERE PURITY IN HEART STANDS**

UNTO ACCEPTABLE OFFERING AND THE BLESSING, AND IMPURITY IN HEART UNTO WORSHIP'S REJECTION AND UNTO CURSE'S ISSUING, SENENCE AND PRONOUNCEMENT.

**SECTION 03: THE OFFERING OF WORSHIP UNTO GOD ALMIGHTY- THE DOVERSE EXPRESSIONS OF WORSHIP IN MESSIANIC TESTAMENT'S ORDER:**

There is the conversation of Divine commandment of covenant appertaining the respective order unto the presentation of worship as stipulated by law of covenant about the protocol, where unless the order is followed and the protocol observed, the worship will not be of God Almighty deemed acceptable and received in compliance as acceptable standard of worship, where the nature and state of the sacrifice must be acceptable, being born of a heart that truly honours and seeks the Face of God Almighty, even as unto His Holy Name JEHOVAHADONAI. Thus the calling unto the conversation of worship presented by heart that honours God Almighty, Where God Almighty rewards the Receiver of acceptable worship, as in the conversation of worship presented in perfect faith and revelation about the order of worship respective of the nature of the sacrifice.

*APPERTAINING EXPRESSIONS OF WORSHIP: WORSHIP EXPRESSED BY SONG IN THE SPIRIT THROUGH CELEBRATORY PRAISE, HIGHER PRAISE, DEEPER WORSHIP AND PROPHETIC IMPARTATIONAL WORSHIP; WORSHIP EXPRESSED BY DANCE; WORSHIP EXPRESSED BY PRESENTATION OF OFFERING; WORSHIP EXPRESSED BY THANKSGIVING; WORSHIP EXPRESSED BY TITHING; WORSHIP EXPRESSED BY DECLARATION OF TESTIMONY; WORSHIP EXPRESSED BY REVERENCING THE DIVINE TABERNACLE; WORSHIP EXPRESSED BY REVERENCING THE STEWARDS OF HAMASHIACH, AND WORSHIP EXPRESSED BY PERFECT OBEDIENCE APPERTAINING THE PRONOUNCED ORDER OF WORSHIP.*

## **ARTICLE 08: THE SACRIFICIAL OFFERINGS OF STEADSHIP IN MESSIANIC TABERNACLE:**

### **SECTION 01: YESHUA HAMASHIACH THE LAMB OF GOD: ALMIGHTY:**

Yeshua HaMashiach of Nazareth stands Him the Eternal Lamb of God Almighty the Eternal sacrifice unto all standing in the Tabernacle of the New Testament achieved by the Atoning and Regenerative virtue of the Blood of the Lamb 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:" and "And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

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

be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever."

## **SECTION 02: YESHUA HAMASHIACH THE DIVINE ETERNAL LIVING SACRIFICE:**

Yeshua HaMashiach of Nazareth is Him the Son of God Almighty born of the Divine Supernatural Eternal workmanship of the Holy Ghost, yet too the Son of Man born of the Womb of the Virgin, 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 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." HaMashiach also eternally stands the Living Sacrifice, Whose Eternal Nature is that of the Living Sacrifice slain before existence, even as was preached saying "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Of any man have an ear, let him hear;" which Eternal Body was manifest when He prayed before His Arrest and Institution of Messianic Passion 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." **THUS HIM THAT SUFFERED MESSIANIC PASSION AND ACCURSED DEATH BY CRUCIFIXION, BEING HIM THAT ROSE FROM THE DEAD, TRIUMPHING OVER HELL, DEATH AND THE GRAVE AND HIM THAT SHALL NEVER AGAIN KNOW DEATH, EVEN HIM THAT RECEIVED DIVINE MESSIANIC LORDSHIP, BEING THE WORTHY SACRIFICE AND THUS YESHUA HAMASHIACH THE LIVING SACRIFICE.**

## **SECTION 03: THE DIVINE CALLING UNTO TOTAL OFFERING OF SELF:**

Even as Salvation stands the conversation of the reception of the Lordship of Yeshua HaMashiach of Nazareth, it stands that from point of salvation, the Saint bears Divine calling unto full perfect and total submission unto HaMashiach, where Yeshua HaMashiach stands the Lord and Master of the pilgrim unto the determination of every the conversation appertaining the pilgrim, where Lordship stands the conversation of the entitlement of Authority and power unto the Directive appertaining every the Person and possession that forms part of the Constitution and constituency that the Lord resides over as entitled ruler: Thus HaMashiach as Lord of the pilgrim bears absolute Authority unto the determination and Directive of every the conversation about the person and possession of the

pilgrim, being His Lord and Master by the Authority of His Divine Redeeming virtue, and Thus the calling of the pilgrim unto the full devotion of sending unto the Directive of HaMashiach. THUS HAMASHIACH YESHUA OF NAZARETH THE DIVINE PROPRIETOR OF BELIEVER'S SELF AND SOUL AND THUS THE CALLING OF THE PILGRIM UNTO ABSOLUTE DIVINE COMPLIANCE IN THE PERFECTED STANDARD OF OBEDIENCE TO HIS EVERY DEMAND.

## **ARTICLE 09: THE CROSSES THE INSTRUMENTS AND VESSELS OF THE COMMUNION OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE COMMUNION OF UNITED CRUCIFIXION IN MESSIANIC TESTAMENT:**

Yeshua HaMashiach of Nazareth stands Him the Lord that was Crucified on Calvary, even Him the serpent of Moses raised high, even as the raised serpent signified the accursed creature, that HaMashiach Who became the curse in the estate of the accursed, that they become the blessed in the estate of His Blessing by beneficiary of Testament, even that HaMashiach entered into the curse upon the cross, that He reach within the curse, and hold and draw out all the accursed seeking Divine blessing as by the communion of His Messianic Testament, even as was preached saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived;" Thus the revelation of the Crucified HaMashiach the Divine Order unto salvation preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 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."

It stands that each man redeemed by HaMashiach holds the calling unto the hold of personal cross, as was preached saying "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, if 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;" and "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Thus Golgotha stands the place of the communion of the Crucified Ones, where each man

bears Divine calling unto the assumption of personal cross and following HaMashiach unto Golgotha and there being Crucified together with HaMashiach, where each Saint holds a unique Personal respective order and testimony of Crucifixion, each Saint being called to drink of the cup of HaMashiach and to suffer His baptism of death unto the inheritance of His Eternal life, even as was preached saying "But Yeshua answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? they say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to;" and "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. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us."

## **SECTION 02: THE CONVERSATION OF PERSONAL CROSS IN MESSIANIC TABERNACLE:**

Personal Cross thus stands the conversation of the service of the Tabernacle, even each individual's respective calling and order of contribution of labour in the Tabernacle, in accordance with respective Divine calling, purpose and gifting of Divine purpose unto personal respective contribution to the synergistic body and harmony that is the Messianic Tabernacle. Personal Cross too stands the conversation of personal calling unto witness of standing as living sacrifice in all Holiness and righteousness. Personal cross too stands the conversation of the evidence of standing in Messianic Reconciliation before God Almighty unto the inheritance of life everlasting. Personal Cross too stands the conversation of the communion of redemptive order unto life Eternal, even the journey upon the Way of Holiness till the Day of HaMashiach. Personal Cross too stands the conversation of seed unto the inheritance and harvest of life Eternal, being too the conversation of baptism of seed and hiding in HaMashiach Yeshua The Claven Rock of Cover and Ark of God Almighty and Secret Place unto life Everlasting.

PERSONAL CROSS THUS STANDS THE CONVERSATION OF THE DIVINE SAINTSHIP AND COMMUNION OF THE COMMONWEALTH OF THE ISRAEL OF GOD UNTO THE REDEMPTION BY DIVINE CELESTIAL TRANSLATION AND BY THE SHOWERS OF ETERNAL TREASURES THAT SHALL ENDURE BEYOND ETERNITY'S FURTHEST AEON, EVEN THE TIME WITHOUT END, even as was preached saying "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. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so

making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

## **ARTICLE 10: THE ANOINTING UNTO TABERNACLE AND VESSEL'S CREATION:**

### **SECTION 01: THE MIND ANOINTED UNTO THE ENVISIONMENT OF EVERY THE COMMANDED CREATION OF THE TABERNACLE:**

It stands that the Only Visionary is him the receiver of the Vision, which person stands the Only granted the sight of the Tabernacle, where it stands pronounced to the visionary that "And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry;" and "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. the staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel:" it further stands that the visionary must be perfectly accurate in his recording. Of the nature and measures of the tabernacle and its instruments, such as the Angel the Visionary of the Tabernacle of HaMashiach that spoke to the Apostle John saying "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

It then stands the Divine calling of the builders and makers of the Tabernacle that they stand to understand the Vision and build in perfect accordance with the Divine pattern pronounced and preached of the Visionary, even the conversation of the ability to picture every the described part of the Tabernacle and every the Instrument of the Tabernacle and every the vessel of the Tabernacle, **where of God Almighty, during the reading of the pattern, is pronounced the conversation of the picture of that being read as by Divine inspiration of holy word: where the bearers and builders of the Tabernacle are then divinely capacitated unto the sight and then do they build according to the vision as if they were the visionary, even perfect picture born of Divine inspiration unto the erection of the vision and the presentation of the Tabernacle unto the Visionary in perfect accordance with the Pattern pronounced, even as was preached saying "According to all that the**

LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them:" Thus the blessing of the Visionary to the builders of the Tabernacle.

## **SECTION 02: THE HAND ANOINTED UNTO THE ESTABLISHMENT AND RUNNING OF THE DIVINE ENVISIONED PATTERN:**

It stands that of God Almighty are called the Captains unto the conversation of the Directive of the establishment of the Vision of God Almighty given the Apostle about the erection of the Tabernacle, even the given charge of oversight and supervision unto the implementation of the Tabernacle, which persons are pronounced of God Almighty to the Apostle by name, even as was preached saying "And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do;" which persons are then ordained of the Apostle before the Apostolic Movement, even before all the people, even as preached saying "And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work."

It then stands that by the Directive of the Captains is established the Tabernacle, where the Captains mobilize the Builders of the Apostolic Movement and give order unto the building, even in the Divine Anointing unto the erection of beautiful buildings and perfect labour according to every the Precept of the Vision pronounced, even as was preached saying "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver

and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. the children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses;" and "then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made."

## **ARTICLE 11: THE GARMENTS OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE GARMENT OF PRAISE UNTO HEAVINESS' DIVINE EXPULSION:**

Definitively, Praise stands the conversation of the exaltation and magnification and testimonial celebration of the Name of God Almighty, even the conversation of honouring God Almighty in the celebration of the Divine Nature of God Almighty, where celebratory praise stands the song of worship in dance unto the moving of the Hand of God Almighty preached saying "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set abashments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much."

Moreover higher praise stands the conversation of skilful praise in the honour of God Almighty, as was preached saying "And it was told king David, saying, the LORD hath blessed the house of Obedom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obedom into the city of David with gladness. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen e phod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD."

It stands that heaviness stands the conversation of depression in the blindness of the goodness of God Almighty, even the order of life without joy born of the lack of communion and fellowship with God Almighty, where HaMashiach came to abolish every the conversation of the spirit of Heaviness as by the grant and clothing of the garment of praise preached saying "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zi on, to give unto them

beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

## **SECTION 02: THE GOWN-GARMENT OF SALVATION:**

Definitively, salvation stands the conversation of deliverance and redemption from the position of danger and destruction unto a desirous place free of pain but perpetually abounding in Divine goodness: where sin stands the conversation of action that stands as trespass before God Almighty, which action of trespass leads unto perdition and damnation, even as by the sin of the first man was Established sinful nature upon all men, which sinful nature leads unto sinful work, and sinful work unto judgement and judgement unto the Eternal condemnation preached saying "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire;" it Thus stands that salvation is necessary from the coming condemnation, which salvation was established by HaMashiach saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophe ts; 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:" which conversation of salvation is received saying "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation . For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Thus the putting off of the filthy rags of sin unto the salvation preached saying "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

## **SECTION 03: THE ROBE OF RIGHTEOUSNESS:**

Definitively, righteousness stands the conversation of right and perfect standing before God Almighty, even the conversation of perfect standing in accordance and compliance of eternal law's stipulations, precepts and ordinances of righteousness, Thus unrighteousness stands the conversation of erroneous standing, even standing not in compliance with eternal law's precepts and stipulations and ordinances, where righteousness Stands manifest only by the cleansing power

of the blood of HaMashiach, even the Redemption from sinner unto Saint through the reception of the Lordship and Salvation of Yeshua HaMashiach of Nazareth, as unto the hold and clothing of the Robe of righteousness preached saying "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." **THUS THE ROBE OF RIGHTEOUSNESS THE NECESSARY UNIFORM OF THE MESSIANIC TABERNACLE, AND THE DIVINE CALLING UNTO THE EVIDENCE OF CLOTHING WITH ROBE OF RIGHTEOUSNESS BY THE TESTIMONIAL REALITIES OF RIGHTEOUSNESS IN ALL CONVERSATIONS OF LIVELIHOOD AND PILGRIMAGE**

## **ARTICLE 12: THE PRIESTHOOD OF THE MESSIANIC TABERNACLE: OF YEHOSHUA HAMASHIACH OF NAZARETH:**

### **SECTION 01: YESHUA HAMASHIACH THE HIGH PRIEST OF THE NEW TESTAMENT:**

Yeshua HaMashiach of Nazareth stands the High Priest of the Judaic Order of Priesthood that was instituted unto the manifestation of the New Testament, even as was preached saying "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Yeshua HaMashiach once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But Thus man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to is: for after that he had said before, Thus is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)"

### **SECTION 02: 'MADE IS UNTO OUR GOD KINGS and PRIESTS:'**

As was preached saying "But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves;" and "Now therefore, of ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. these are the words which thou shalt speak unto the children of Israel;" and "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:" It stands that every Saint is a Priest of the Messianic Reconciliation, both in pilgrimage and in life everlasting, where Yeshua HaMashiach Alone is the High Priest and Priest of Priests, each Saint being called unto the hold of personal Priestdom, even respective area of Priesthood over which the Priest must reconcile by presentation of offering in the day of

HaMashiach, and then the dispensation of Divine glory throughout Priestdom as in the Kingdom of HaMashiach, ensuring each Saint that His Priestdom stands in perfect accordance acceptable in the definitions of eternal perceptual stipulation. Thus the Reconciliation of Terrestrial creation by the Sons of God Almighty preached saying "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. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in is. 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. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But of we hope for that we see not, then do we with patience wait for it."

### **SECTION 03: PRIESTHOOD'S PILGRIMAGE LABOUR: THE EXPANSION OF THE MESSIANIC RECONCILIATION BY GOSPEL'S PUBLISHING:**

The Cross of Yeshua HaMashiach of Nazareth stands the Atonement and Propitiation of the Judaic Priesthood, even the conversation of Divine Pardon purchased by the Cross and preached saying "For when we were yet without strength, in due time HaMashiach died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward is, in that, while we were yet sinners, HaMashiach died for is. Much more then, being now justified by his blood, we shall be saved from wrath through him. For of, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Yeshua HaMashiach, by whom we have now received the atonement." Thus the Messianic Reconciliation accomplished by the cross preached saying "And all things are of God, who hath reconciled is to himself by Yeshua HaMashiach, and hath given to is the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto is the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by is: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for is, who knew no sin; that we might be made the righteousness of God in him." It stands that the redeemed are the Priestdom of HaMashiach, where each Saint, even during pilgrimage, bears Divine calling unto the expanse of the Messianic Priestdom.

Thus the calling of the pilgrims unto the expanse of the Messianic Priestdom and the furtherance of the Messianic Priesthood and the furtherance of the impact of the Messianic Priestdom by the reconciling virtue of HaMashiach through the perpetual labour of the publishing and preaching of the cross pronounced saying "For the preaching of the cross is to them that perish foolishness; but unto is which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of Thus world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of

preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 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 is wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." Thus the Church of Yeshua HaMashiach the body of the Priestdom by the preaching of the cross unto the Reconciliation throughout all nations as by the saving and redeeming and restoring and reconciling power and virtue of Yeshua HaMashiach of Nazareth.

## **ARTICLE 13: THE ORDER OF THE ATONEMENT OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE ATONEMENT STABLISHED BY THE BODY OF THE MESSIANIC PASSION:**

Definitively, weight of iniquity stands the conversation of the measure of the sin held of man as determined by the Heavenly Scales of the Oracle of God Almighty unto determination of righteousness or sinfulness unto respective judgement, even as was exemplified in Belteshazzar 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 lifted 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. And Darius the Median took the kingdom, being about threescore and two years old."

Thus weight of iniquity unto corresponding determination of Divine judgement, where eternal judgement stands unto the enforcement of the Eternal law of God Almighty, even unto life Eternal or never-ending perdition and Eternal condemnation. However there stands the Eternal law Doctrine of Messianic Substitution, where Messiah suffers in sinner's place, that Messiah's suffering stand the affliction and Propitiation sufficient in Heavenly scale unto the weight which suffices as acceptable unto Divine Atonement and Thus unto righteousness, as evidenced by the scales of the Oracle of God Almighty. It stands that by His suffering of Messianic Passion and Crucifixion, Yeshua HaMashiach of Nazareth Established the Propitiation sufficient unto the Divine pardon of every man bearing sin, that all be pardoned by the Messianic Appeasement and Amendment and Atonement established through the Personal reception of the Lordship of Yeshua HaMashiach of Nazareth. **THUS RECEIVED OF GOD ALMIGHTY THE BODY OF YESHUA HAMASHIACH OF NAZARETH HAVING SUFFERED MESSIANIC PASSION UNTO THE GRANTED PURCHASE OF THE MESSIANIC RECONCILIATION BY ITS BREAKINGS AND SUFFERINGS, CHASTISEMENT AND CRUCIFIXION.**

## SECTION 02: THE ATONING BLOOD OF THE MESSIANIC PASSION:

It stands that Yeshua HaMashiach of Nazareth was both Son of God and Son of Man, even as He stood the Only Worthy unto the Suffering of Messianic Passion to redeem man by the establishment of Messianic reconciliation through the Suffering of Messianic Passion and Accursed Death as by Crucifixion, where The Blood of HaMashiach established Him the Only Son of Man because that He Alone was born with blood pure and perfect without sin, being born not of the corrupted blood of Man's Copulative seed: Thus was HaMashiach Crucified by man His creature, where every drop of blood shed during Messianic Passion spiritually was collected into a vial, which blood He received and ascended into heaven and by its sprinkling and petition of the Living blood, sevenfold as the blood of HaMashiach lives and Speaks, by the intercession of the blood was Established Atonement.

THUS THE BLOOD THAT AT MESSIANIC HEARING WAS WEIGHED AND PROVEN OF HEAVENLY SCALE AND SO DEEMED OF GOD ALMIGHTY DIVINE, WORTHY AND PURE UNTO THE ATONEMENT, EVEN THE BLOOD GRANTED AND ORDAINED OF GOD ALMIGHTY THE ATONEMENT OF THE SINS OF THE RECEIVER OF THE LORDSHIP AND SALVATION OF YESHUA HAMASHIACH OF NAZARETH, even as was preached saying "My little children, these things write I unto you, that ye sin not. And of any man sin, we have an advocate with the Father, Yeshua HaMashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world;" and "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Yeshua HaMashiach: Grace unto you, and peace, be multiplied;" and "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your Fathers; But with the precious blood of HaMashiach, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. the grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And Thus is the word which by the gospel is preached unto you."

## **ARTICLE 14: THE DIVINE COMMUNION OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE DRINKING OF HAMASHIACH'S WATERS UNTO LIFE ETERNAL:**

As was preached saying "And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smitest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not;" and too "And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also:" and "But when they came to Yeshua, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe:" Yeshua HaMashiach of Nazareth is the Rock of Moses that was struck unto the dispensation of living waters, where the rod of Moses first represented the cross, and the second time the rod of Moses represented the spear that was used to pierce the side of HaMashiach unto the dispensation of Living waters, where the waters that issued of HaMashiach stand the drink unto life everlasting.

Thus HaMashiach preached about His Living Waters and waters of life saying "Yeshua answered and said unto her, Of thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our Father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Yeshua answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life;" and "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.;" and "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

### **SECTION 02: LIFE ETERNAL THE COMMUNION OF HAMASHIACH'S FLESH AND BLOOD:**

HaMashiach too is the Bread and Wine unto life Eternal, where His flesh is the bread and His Blood the wine unto life Eternal, even as was preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat

thereof, and not die. I am the living bread which came down from heaven: of any man eat of 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 is his flesh to eat? then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of This bread shall live for ever."

### **SECTION 03: THE SAINTLY COMMUNION OF THE LORD'S TABLE:**

The Church bears Divine calling unto the communion of the Lord's Table, which practice signified the conversation of the partaking of the Flesh and blood of HaMashiach the bread and wine unto, life Eternal, even the hallowed communion unto life everlasting preached saying "And as they were eating, Yeshua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; This is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For This is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of This fruit of the vine, until that day when I drink it new with you in my Father's kingdom;" and "For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: This is my body, which is broken for you: Thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat This bread, and drink This cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat This bread, and drink This cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For Thus cause many are weak and sickly among you, and many sleep."

## **ARTICLE 15: THE TESTAMENT OF A DIVINE TABERNACLE:**

### **SECTION 01: THE DEFINITION OF TESTAMENT THE GENERAL:**

Definitively, Testament stands the conversation of the legally acceptable documentation of the will and trust estate of a person, the Testator, which document stands unto the legal recognitive respective referential determination of the passing on of ownership and proprietary authoritative hold of the property in the estate of the Testator upon his death, Thus the conversation of the transfer of the full legal right of ownership appertaining the wealth and property hold of the items that constitute the estate of the deceased, even as defined and documented by the deceased before His death, or otherwise determined by the respective state authority according to the prevailing laws and customs applicable in the determination of the division of the property that constitutes the legal entity being the estate and trust of the deceased. Thus Testament Stands the conversation of defined personal will, that serves to declare the conversation of the right of the passing of ownership from the writer and referential owner of the will unto the other legal person, constituting both natural persons and organizational bodies that have legal personality and right unto the reception of the ownership appertaining the Defined property and assets, both tangible and intangible, as defined by the testator about his estate where after His death, His legal personality be rendered null and void, and Thus the need of transfer of ownership because that after his passing, before the declaration of his last will and testament, the property of His estate and trust portfolio demands the transfer of ownership because that in a sense, no Living person holds legal right about the declaration of its ownership unto the benefit of the use of the property in the Defined estate. Thus Testament too stands the portfolio of inheritance transferred only through death, where the deceased the Testator alive holds primary right by both law and custom unto the definitive determination of who holds right respective unto the Inheritance of whatever the respective portfolio constituted in His estate of ownership, where the items inherited were legally the property of the testator, even as the Testator must have held right of ownership unto the Authority to transfer the ownership as defined by state law and custom, Thus Testament the conversation of inheritance.

It stands that Testament stands powerful only in accordance with the power of the body of law that Stands unto its enforcement, even the conversation of strength to Stand binding according to the defined Body of law enforcement and execution of the legal authoritative entity of state or customary authority to whom the testator subscribes, even in that higher bodies of law reserve the right to nullify the enforcement of the defined testament, these being higher than the stipulation designated by the lower constitution that should have stood unto the enforcement of the Defined testament, such as in the case of colonization or state subjection by occupation, where the property of the Testator can be taken as claim by the invaders or colonizers and by that conversation the Testator loses POWER and Authority of ownership and Thus Stands legally unable to transfer ownership and His testament therefore stands nullified and void. It too stands that the declaration of testament must stand in right accordance with state law's defined standards unto the conversation of honouring the testament unto acceptable order of transferring ownership and proprietary hold, where testament prepared in a comprised manner may be refuted or even rendered null and void as being legally inadmissible and by state unacceptable and dishonoured about the conversation of Inheritance. Thus enforceable Testament stands evidentially drafted and Defined and signified or signed by the Testator, even the deceased Proprietor of the estate; enforceable Testament must too clearly specify the beneficiaries of the estate, even the persons legally named in the drafted document of will and testament, even the named Persons each holding

legal right within legal personality unto the admissible Reception of ownership as stipulated by the drafted testament and document of will and inheritance; the Testament also holds power only by the event of the death of the Testator, being effective Only by a legal body strong to enforce the Defined Testament, as in accordance with the law's respective order unto the Fulfilment and conclusion of testament, even the Defined will and estate.

## **SECTION 02: DIVINE TESTAMENT UNTO COVENANT OF WORSHIP:**

It stands that God Almighty, even Him YAHWEH ELOHIM and JEHOVAH ADONAI SABBAOTH IS HIM the ETERNAL GOD, even the Living God in Whose Self is His hold of Life, Light, Glory, Virtue, Power, Divinity, Strength and Might, Even God Almighty Who existed before Time, without beginning nor end that He be subject to time, but the Eternal God Who never became but Eternally Is the I AM, even Him in whom creation describes saying Yesterday He Is, Today He Is and Forever He Eternally Is, even yonder Eternity's furthest Aeon, as He already Is in the expression of His Omnipotence, Omnipresence and Omniscience. Thus God Almighty stands worshipped of Time, being JEHOVAH ADONAI ELOHIM Thr Eternal Crestor of all existence, even By His Word did God Almighty create all things in existence, even the creation of both realms terrestrial and celestial, and too the creation of all things therein, as by His Divine virtue. It Thus Stands that the Purpose of all creation, even the purpose of all things manifest, was that all things be created unto and about the conversation of the presentation of the offering of Worship unto God Almighty, even the conversation of the perpetual presentation of worshipped deemed honourable and acceptable unto God Almighty. Definitively, worship Stands the conversation of the presentation of offering of honour deemed of God Almighty acceptable. Thus worship the conversation of the presentation of the offering of Sacrifice as defined by God Almighty, in a manner deemed compliant being determined and Defined of God Almighty, by persons consecrated and sanctified of God Almighty in the priesthood of the presentation of the offering Acceptable, which offering must be in perfect compliance with the standard pronounced of God Almighty as by Eternal Law, where the presenters of offering must stand righteous and worthy according to the Divine standard. Thus Worship the state of heart before God Almighty evidenced by perfect obedience.

Man was fashioned of God Almighty unto the conversation of terrestrial dominion hold over all earthly creation, even that man stands unto the conversation of the hold of government over all the earth, 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 man was created of God Almighty unto the conversation of the collection of Worship from all terrestrial creation and present it unto God Almighty, where man would then dispense the Divine glory of God Almighty throughout all terrestrial creation. But the sin of man demanded the conversation of reconciliation by testament, where there stood the need for Atonement and Reconciliation by Messianic Testament, where a Messiah, one being so ordained and deemed worthy Personally of God Almighty, would arise unto the Suffering of Messianic Passion and Crucifixion, that by His death be Established the conversation of righteousness unto the presentation of Worship Acceptable before God Almighty, even where by

the reception of the righteousness of the Estate of the Messiah, and by the death of the Messiah as Testator would then be granted the restoration of Divine Glory unto the institution of Covenant of Worship, Thus Divine Testament the conversation of Divine restoration by Messianic Redemption and Inheritance of righteousness unto order of worship: therefore by Testament the stipulation of every the term and divine order in accordance with eternal law's standard and protocol and order of worship

### **SECTION 03: DIVINE TESTAMENT UNTO COVENANT OF DIVINE AMBASSADORSHIP AND REPRESENTATION:**

Definitively, the Heavenly Kingdom stands the Movement of the Sovereign Divine Majesty of God Almighty, even the conversation of the Nation that stands the Government presided over by Him the Eternal Living God that sits upon the Throne of God Almighty unto the Commandeering of the Heavenly Hosts, being Titled JEHOVAH ADONAI SABBAOTH. It stands that in accordance with Eternal law, there does stand the conversation of right by Testament unto the transfer of Heavenly Citizenship, even that according to Eternal law, citizenship stands part of property of estate whose ownership can stand transferred through the conversation of Testament established by Messianic Passion and Accursed death. Thus by the suffering of Passion is established a Testator that bears Heavenly Citizenship, able to transfer to another the Estate of His Citizenry and therefore Heavenly Citizenship can be inherited, the condition standing that the Testator was a citizen of the Kingdom of God Almighty. The definitive doctrine of ambassadorship stands that definitively, ambassadorship is the conversation of embassy consultation Authority, even the conversation of election by respective state and government of Nation unto the fully authorized representation of the Head of state in another nation or country, Thus by that conversation the Ambassador stands the person in a foreign nation bearing diplomatic immunity unto the representation of the ruler of his native land, where an embassy is not counted as land or ground in its surrounding nation, but embassy stands the ground and land of the nation from whence the presiding ambassador origin steeps and represents: Thus the ambassador is the representative of the highest office of the government of his native land, and the ground upon which his embassy is built stands part of the ground of his native country regardless its geographical location.

Definitively, Heavenly Ambassadorship therefore stands the Conversation of the representation of the Throne of God and HaMashiach, even the conversation of steadship unto the the representation of the Heavenly Kingdom and of the Throne of God Almighty and of the Lord Yeshua HaMashiach in whatever the nation the Heavenly Ambassador stands, even regardless the Nation in which the representative stands. Thus Heavenly Ambassadorship the representation of the Throne of God and HaMashiach and the representation of the Heavenly Kingdom as in terrestrial nations according to Divine planting and according to order of Heavenly election unto respective terrestrial place and order of representation: where it stands that in actuality, according to Divine Eternal law enforced by the Heavenly Kingdom, every the citizen of the Heavenly Kingdom stands both Ambassador and representative of the Heavenly kingdom of God Almighty, even the representative of the Heavenly Throne of God and HaMashiach, which conversation of representational election Stands a standard and calling upon every Heavenly Citizenship. Thus by This conversation, Testament stands the Divine order unto the conversation of Ambassadorship and unto the divinely authorized representation of the Heavenly Kingdom for the simple reason that citizenship transferred by Divine Testament stands the constitution of the Ambassadorship and representation of the Throne of God and HaMashiach:

Thus Divine Testament the conversation of Heavenly Ambassadorship and Divine Representation, where each Saint Stands the picture of the Face of God and HaMashiach.

#### **SECTION 04: DIVINE TESTAMENT UNTO COVENANT OF DIVINE UNION, FELLOWSHIP AND HALLOWED COMMUNION WITH GOD ALMIGHTY:**

It stands that God Almighty did create all things unto the conversation of unity and synergistic harmonic accord, where each Creature was respectively created unto the conversation of establishing its unique respective contribution of divine purpose and function that contributes unto the synergistic standing of the ecosystem, each element establishing its unique function in accordance with respective defined Divine purpose, where when God Almighty created every thing it was noted that each creature He saw that it was very good, but when all creatures stood created together, He then saw that it was very good. Appertaining the human creature and appertaining the human being, it stands that man was created unto the conversation of unity and oneness with God Almighty, even that the Divine purpose of man was originally unto the accordance of oneness with God, HaMashiach and Spirit, even as man alone stands the creature that was created of the breathe of God Almighty, even as was preached saying "And the LORD God formed man of the dist of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus man was fashioned of God Almighty that God reside within him, even in the spirit of man, and by that conversation of residence man hold perpetual communion with God and HaMashiach and Holy Spirit, Thus by Breathe of Life the Holy Spirit of God Almighty, even unto the conversation of Eternal oneness with God Almighty unto sacred Eternal communion. Communion thus stands the conversation of bond of union with God Almighty, which conversation of communion and fellowship Stands founded upon the condition of righteousness and holiness perfect before God and HaMashiach, as Defined in accordance with Eternal law's stipulations appertaining righteousness and Holiness.

It stands Defined in Eternal law that even as righteousness can be constituted as property of personal estate unto transfer by Divine Testament even as through the conversation of inheritance, it too stands that hallowed communion and fellowship with God Almighty can too be transferred by Divine Testament, and communion with the Holy by Divine Sonship transferred by Messianic Testament, where through the conversation of the inheritance of righteousness is manifest the conversation of Heavenly Citizenship, and too the declaration unto divine fellowship by the condition of righteousness, where the Testator must have stood a Son of God and a Bearer of Divine communion, fellowship and oneness with God Almighty, that the constitution of the defined beneficiaries of His Testament be able and empowered legally unto the reception and inheritance of the Divine communion and bond of fellowship with God Almighty as by the standard of his respective trust and estate. Thus by the conversation of Divine Testament is manifest every the conversation of the Inheritance of Divine communion and fellowship with God Almighty, even the conversation of the Divine Messianic Restoration of oneness with God Almighty by His Spirit, whereby a creature that once held oneness with God Almighty, the same creature stands able to return to that conversation of oneness with God Almighty through the stipulation of Defined testament, where the deceased Testator that died holding oneness with God Almighty declares unto the ownership and proprietary and estate of the beneficiary the hold of the fellowship of the Testator unto the enforcement and appropriation, Thus Divine Testament the conversation of Covenant of oneness and fellowship and Communion with God, HaMashiach and Spirit.

## **SECTION 05: TESTAMENT UNTO COVENANT OF ETERNAL STEADSHIP AND COMMONWEALTH IN THE KINGDOM OF GOD ALMIGHTY:**

Definitively, steadship in the very Kingdom Stands the conversation of the full manifestation that is standing before the very Throne of the God and King of the Heavenly Kingdom, and too seeing His Face, even the conversation of literally standing in the Presence of the Eternal God before His Throne, and holding the right of sight unto the Sacred Knowledge of His Face and Divine Eternal Glory and Divine Sovereign Majesty, which conversation Stands granted Only to the community of the righteous saints of God and HaMashiach. It stands that in the definitive statutes and precepts of eternal law, there is the stipulated conversation of eternal law's doctrine that steadship before the Throne of God Almighty stands transferable by conversation of Messianic Testament, even that the right unto the ownership of estate of steadship before the throne of God Almighty, and the conversation of right unto the Knowledge of the Face of God Stands the conversation of property and asset whose ownership and deed of entitlement stands transferable by Testament, where the deceased Testator holds the right unto the transfer of His steadship before God, the obvious condition being that the Testator died holding right to stand before God Almighty, and that the recipient of His estate of steadship before God Almighty, even the beneficiary and the heir of the inheritance, holds right of legal personality unto the redemptive reception and restoration of steadship before God Almighty. It too stands that steadship before God Almighty stands expressed by him that stand the representative of the worship constituted by His respective Dominion hold granted him of God Almighty, even the presentation of the offering of Worship by a ruler on behalf of the estate of His rulership before God Almighty, which conversation of rulership and dominion hold stands transferable through the conversation of Divine Testament, where the Defined beneficiary holding place in the constitution of the Testator, where to the same beneficiary and heir is Defined of the Testator the grant and transfer of right of ownership and Chief Proprietary hold appertaining the Dominion of rulership constituted by the estate of the Testator and by hold of rulership is the beneficiary of the estate enabled to perpetually Stand when summoned of God Almighty unto the presentation of the offering of Worship granted him by the Inheritance of the Testator's defined will.

Definitively, Commonwealth stands the conversation of right of Citizenship unto the benefit and possession and personal respective proprietary hold of the defined resources that stand rightly accessible to the Defined constituted register of the citizens of the state as by state constitution and aw of Kingdom: thus commonwealth the conversation of the right of access to pooled resources of the state and kingdom pronounced and United unto the conversation of the benefit of the Citizens of the respective state the constitutional proprietors and beneficiaries of the state and kingdom's commonwealth. It stands that as in accordance with Eternal law, through the conversation of Divine Testament, as accompanied by the transfer of Citizenship stands the conversation of the right unto the ownership and proprietary hold of right unto benefit drawn from the commonwealth of the Heavenly Kingdom, even the conversation of right unto the hold and enjoyment of the resources of the treasures defined as part of state or kingdom commonwealth, which right stands transferred by the Testator to the beneficiary of His Testament as by declaration in His Defined will and Testament of trust unto inheritance: Thus the conversation of Divine Testament unto the covenant of eternal steadship in the defined commonwealth of the Kingdom of God and HaMashiach.

Thus appertaining Divine Commonwealth it was 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. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

## **ARTICLE 16: THE NEW TESTAMENT OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE DEFINITION OF THE NEW TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

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

Thus the Messianic Testament of Yeshua HaMashiach of Nazareth was achieved by the death of the cross, even the fulfilment established by the conversation of the preaching of the cross the publishing of the Messianic Testament, even as by the death achieved by the cross of Yeshua HaMashiach of Nazareth preached saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto is which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of Thus world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of

God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 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 is wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

It Thus stands that the Beneficiaries of the New Testament, even the constitution of all the heirs of the Estate of HaMashiach unto the hold of peace, righteousness, Joy, life, deliverance, spiritual Authority, Divine Sonship, power and Divine virtue, revelation, prosperity and Divine health: the Beneficiaries of all these things in the Holy Ghost stand Only the persons proven worthy in Redemption through the reception of the Messianic Lordship of Yeshua HaMashiach of Nazareth by the Word of Faith, even as was preached saying "But the righteousness which is of faith speaketh on Thus wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring HaMashiach down from above:) Or, Who shall descend into the deep? (that is, to bring up HaMashiach again from the dead.) But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Thus appertaining the Messianic Order of the New Testament of Yeshua HaMashiach of Nazareth, it stands that God Almighty is the Eternal God and Divine Father of the New Testament, that Yeshua HaMashiach of Nazareth is the Lord and Testator of the New Testament, that Yeshua HaMashiach of Nazareth is the High Priest and Atonement Incarnate of the New Testament, that the Holy Ghost the Divine Paraclete Minister of the New Testament, that the Stewards of HaMashiach are the Angels of the New Testament, and that All saints stand equal in Priesthood appertaining rank of Messianic Testament.

## **SECTION 02: THE PROCESSION OF THE DIVINE GRANT OF THE NEW TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that after His Resurrection did HaMashiach ascend into heaven wearing the garments of His Priesthood, holding a vial filled with every the drop of blood that He shed during the sufferings of the conversations of His Messianic Passion and Accursed Death by Crucifixion. It stands that all heaven was assembled to stand before God Almighty, including Satan too was there standing as well as all the souls of the patriarchs both in heaven such as Enoch, Moses and Elijah, and all the souls having ascended out of Abraham's bosom. It stands that Satan and all the kingdom of Darkness then stood and Satan went to Stand before God Almighty and presented the conversation of accusation of every the son of man including those to be redeemed, just by pronouncing perfectly their conversation of inequity and in truth were his accusations heard of God Almighty and these accusations proven true by the heavenly record of each man and the sinful works of each man his life; and because of these true accusations, it was pronounced of God Almighty the conversation of

eternal condemnation to all souls by the coming judgement of God Almighty in the Day of Judgement: even the conversation of Divine condemnation in the Lake of fire unto all standing bearing the iniquity as accused. But after This pronounced stood HaMashiach, Who then walked unto steadship before the throne of God Almighty and sprinkled and poured out His Blood upon the altar before the Throne of God Almighty, which blood spoke Divine pardon of iniquity by Messianic Testament to all receiving Yeshua HaMashiach of Nazareth unto Eternal remission and pardon of iniquity, where satanic accusation stood annulled by the blood of the Lamb that is HaMashiach. Thus the Divine grant of Lordship to HaMashiach and New Testament by Name above all names, and the grant of salvation unto all standing in subjection to the Lordship of HaMashiach unto freedom and divine victory over judgement and both first and second death unto first resurrection and eternal life, even by God Almighty the Divine Utterance unto the grant of Messianic Testament, even the Divine Anointing and Ordination of Yeshua HaMashiach of Nazareth unto the Divine Steadship of Messianic Testator as Divine Eternal Saviour, Lord, Redeemer and Master.

### **SECTION 03: THE DIVINE AUTHORITY OF HAMASHIACH APPERTAINING THE NEW TESTAMENT:**

Yeshua HaMashiach of Nazareth stands the Testator unto life everlasting, He too stands the Testator granted virtue unto Divine supernatural Miracle working power, even as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and conforming the word with signs following. Amen." It too stands that Yeshua HaMashiach of Nazareth is the Messianic Testator unto the dispensation of every heavenly blessing, even as was preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

## **ARTICLE 17: THE HALLOWING OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: HEAVENLY TEMPLE HALLOWED BY THE BLOOD OF HAMASHIACH:**

Blood stands unto the consecration and sanctification of the Tabernacle: As was preached saying "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words;" and "And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses. And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses. And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about."

This conversation shadowed the event of HaMashiach hallowing the Heavenly Temple by His Blood, even as the blood of HaMashiach holds consecrating and sanctifying virtue, where HaMashiach in the Heavenly Temple did pour out and sprinkle His blood upon the Heavenly Altar before God Almighty, before the Heavenly seat of the Throne of Grace and Mercy, HaMashiach too pouring out and sprinkling His Blood upon the instruments, vessels, thrones, Garments and persons of the Heavenly Tabernacle ordained unto the Judaic ministry, that all these be consecrated and sanctified unto God Almighty, even as was preached saying "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;" and "and almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in

the presence of God for is;" and "But HaMashiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of Thus building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for is. 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?"

## **SECTION 02: HEAVENLY TEMPLE HALLOWED BY THE OIL OF HAMASHIACH:**

Oil stands unto the sanctification of the altar, even as was preached saying "And the LORD spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their Father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he."

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

LORD commanded Moses." Even as the dove of Noah returned bearing the leaflet of the olive tree first to emerge out of the waters of the flood, where HaMashiach stands the first to rise from the dead unto Eternal devotion to God Almighty, where at His baptism the Holy Ghost descended upon Him in the form of the Dove, preaching as paralleled by the dove of Noah the Divine revelation, that HaMashiach Yeshua The Olive Tree the tree of Divine Anointing: Thus Yeshua HaMashiach of Nazareth the Messiah and HAMASHIACH of God Almighty the Anointed One the Source of every the conversation of Divine Anointing oil, from which HaMashiach proceeded the oil of anointing, even the Oil of Anointing unto the Hallowing of the Heavenly Temple and all its altars, instruments, vessels and persons appertaining the Judaic Priesthood, even as by the oil that flowed out of HaMashiach. Thus the sanctification of garments, thrones and all conversations of the Kingdom and Priesthood of God Almighty and of Him Yeshua HaMashiach of Nazareth.

## **ARTICLE 18: THE DIVINE LOCATION OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE HEAVENLY TEMPLE OF GOD ALMIGHTY THE MESSIANIC TABERNACLE:**

It stands that the Heavenly Temple of God Almighty is the Messianic Tabernacle of the Testament of Yeshua HaMashiach of Nazareth, even as was preached saying "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And of so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Yeshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel;" and "Now of the things which we have spoken This is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man;" and "But HaMashiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of Thus building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For of the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for 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."

### **SECTION 02: THE DAY THAT HAMASHIACH STABLISHED THE ATONEMENT:**

AFTER HIS RESURRECTION WAS ESTABLISHED THE ASCENSION OF HAMASHIACH, HIM BEING TOUCHED OF NONE OTHER, ELSE HE BE DEFILED, WHERE HAMASHIACH STANDS HIM THAT RECEIVED OF THE ANGELS THE VIAL CONTAINING HIS BLOOD, AND IN HEAVEN WAS ESTABLISHED THE GREAT ASSEMBLY OF ALL ANGELS AND SPIRITS, BOTH HOLY AND UNCLEAR, GATHERED OF GOD

ALMIGHTY UNTO FIRST JUDGEMENT: THUS FIRST WAS THE PRESENTATION OF EVERY THE SATANIC ACCISATION BYTHE DEVIL AGAINST ALL MEN. THEN THE SPRINKLING OF THE BLOOD UPON THE HEAVENLY ALTAR BEFORE GOD ALMIGHTY BY HAMASHIACH, EVEN THE BLOOD THAT UPON THE ALTAR PRAYED UNTO DIVINE PROPITIATION, ATONEMENT, AMENDMENT AND DID ESTABLISH THERECONCILIATION BY WAY OF MESSIANIC TESTAMENT. THE HEAVENLY ALTAR THAT BY TRIAL AND WEIGHT THEN TESTIFIED TO GOD ALMIGHTY THE ACCEPTABILITY OF THE BLOOD OF HAMASHIACH UNTO MESSIANIC ATONEMENT AND DIVINE INTERMEDIARY HAMASHIACH RECONCILIATION. GOD ALMIGHTY DID THEN GRANTED TO HAMASHIACH THE DIVINE GRANT OF MESSIANIC TESTAMENT AND ANOINTED HIM THE LORD AND HAMASHIACH OF THE NEW TESTAMENT, AND THE CONVERSATION OF RIGHTEOUSNESS, SALVATION, DELIVERANCE AND SPIRITUAL AUTHORITY, HEALING AND HEALTH, DIVINE VIRTUE, PEACE AND JOY TO EVERY PERSON STANDING IN THE MESSIANIC TESTAMENT BY THE RECEPTION PERSONAL RESPECTIVE, OF HAMASHIACH YESHUA OF NAZARETH AS LORD, SAVIOUR AND MASTER. THEN WAS OF GOD ALMIGHTY PRONOUNCED THE DIVINE UTTERANCE UNTO SATAN'S REVOKING OF ACCESS TO THE HEAVENLY TEMPLE AND NO LONGER THE GRANT OF ACCESS UNTO THE PRESENTATION OF ACCUSATION, BUT BY DIVINE JUDGEMENT THE COMING CONDEMNATION TO ALL THE KINGDOM OF DARKNESS AND ALL MEN STANDING WITHOUT NAME IN BOOK OF LIFE. THEN WAS SATANIC MISCHIEF UNTO WARFARE IN THAT MOMENT, YET HE TRIUMPHED NOT BUT WAS EXPELLED BY MICHAEL AND HIS ANGELS.

### **SECTION 03: THE RIGHT UNTO CLAIM OF HEAVENLY SANCTUARY:**

As by the Messianic Reconciliation was established and restored the conversation of perfect relationship with God Almighty, even as by Divine accord of covenant of communion and fellowship in the righteousness achieved and purchased by the blood of HaMashiach shed during Messianic Passion, where the Heavenly Sanctuary is the Temple of God Almighty, where all saints bear Divine calling unto Eternal habitation in the Temple of God Almighty, even in the House of God, where they shall there perpetually Worship God and there forever serve Him, the saints being the heirs of the Heavenly Kingdom in HaMashiach and Proprietors of Heavenly Mansions, even as was preached saying "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me;" and "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 "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither wh atsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life;" and

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever:" ***THUS THE RIGHT OF THE SAINTS AND PILGRIMS UNTO THE CLAIM OF DIVINE SANCTUARY.***

## **ARTICLE 19: THE DIVINE ETERNAL HERITAGE OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE GLORY OF GOD RESIDENT IN MESSIANIC TABERNACLE:**

Definitively, the Glory of God Almighty stands the conversation of the Divine aura and Aurora that follows and emanates from the very nature of God Almighty, even as radioactive waves and particles emanate from nuclear and radioactive substances, and even as light emanates from stars, so glory emanates from the Nature of God Almighty, even the hallowed aura of the Divine nature and holiness of YAHWEH THE I AM. Thus Shekinah Glory the expression of the Power and Cloud of virtue that surrounds the Divine Person of God Almighty. It stands that the glory of God Almighty is resident throughout the Heavenly Kingdom, and throughout the Heavenly Jerusalem of God Almighty and throughout the Heavenly Temple, and throughout the Body of HaMashiach and in the believer's spirit, soul and mind, before which glory none can stand, even as was preached saying "And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle ;" and "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

### **SECTION 02: THE FACE OF GOD IN MESSIANIC TABERNACLE:**

It stands that HIM YAHWEH ADDONAI, JEHOVAH ELOHIM SABAOTH THE ETERNAL I AM IS HIM the God of the Messianic Testament of Yeshua HaMashiach of Nazareth, which God resides within the Heavenly Tabernacle the Messianic Tabernacle, where to those granted communion and fellowship in the Heavenly Kingdom, the same shall stand the seers of the Face of God, where the conversation once forbidden in Moses saying "And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen;" This conversation stands now granted in HaMashiach saying "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." THEREFORE THE TABERNACLE OF HAMASHIACH THE REVELATION OF THE FACE OF GOD IN NEW JERUSALEM THE TABERNACLE OF HAMASHIACH, THUS THE ETERNAL COMMUNION OF THE FACE OF GOD, AND PERPETUAL HABITATION IN THE KNOWLEDGE AND SIGHT OF THE FACE OF GOD ALMIGHTY, THE DIVINE ETERNAL SEPARATION BORN OF THE KNOWLEDGE OF THE FACE OF GOD,

AND THE DIVINE ETERNAL CONSECRATION BORN OF THE KNOWLEDGE OF THE FACE OF GOD, AND THE DIVINE ETERNAL SANCTIFICATION BORN OF THE KNOWLEDGE OF THE FACE OF GOD.

### **SECTION 03: THE COMMUNION OF THE PARTAKING OF THE TREE OF LIFE:**

Definitely the Eden of God Almighty stands the supernatural garden in which is the Tree of life, even as was preached saying "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. the name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." Thus in Eden is the Tree of Life, which fruit stands to manifest Life Eternal in its eater, but because of his iniquity was man withheld from the communion of the tree of life, however This communion stands manifest in HaMashiach, as was preached saying "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life;" and HaMashiach pronounced 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 "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." **THUS THE MESSIANIC TABERNACULAR FELLOWSHIP OF YESHUA HAMASHIACH OF NAZARETH THE COMMUNION OF THE FRUIT OF LIFE AS UNTO LIFE EVERLASTING.**

### **SECTION 04: THE COMMUNION OF THE LIVING SACRIFICES:**

As was preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God;" and "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty:" it Thus stands that the Messianic Tabernacle of Yeshua HaMashiach of Nazarene is the Communion and fellowship eternally

of those the eternal and everlasting Living sacrifice, even those Established living sacrifice through the salvation, righteousness and Redemption established by the cross of Yeshua HaMashiach of Nazareth, even unto the Divine separation of holiness, being isolated from worldly corruption and called and Separated unto the worship of God Almighty, even being by the Voice of God Divinely consecrated unto His will, even unto the Eternal sanctification of the service of the eternal Messianic Tabernacle. **THUS THE ETERNAL LIVING SACRIFICES BY TRANSLATION UNTO HOLD OF CELESTIAL GLORY, AS UNTO THE COMMONWEALTH AND HERITAGE OF THE ISRAEL OF GOD ALMIGHTY THE LIVING SACRIFICES UNCTIONED OF THE SPIRIT THROUGH THE COMMUNION OF THE FLESH AND BLOOD OF HAMASHIACH.**

## **ARTICLE 20: YESHUA HAMASHIACH OF NAZARETH THE TESTATOR OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: HAMASHIACH YESHUA THE TESTATOR OF THE NEW TESTAMENT THE SHORT WORK OF GOD ALMIGHTY:**

Definitively, Testator stands the Proprietor of estate, upon whose decease is transferred the conversation of ownership about the property to His beneficiaries as listed and stipulated in the Testator's will of Testament: It stands that God Almighty is the Eternal Creator of all creation, even as He Alone as YAHWEH EL SHADDAI and JEHOVAH ELOHIM stood unto the manifestation of both realms Celestial and Terrestrial, and He too stood unto the creation of all things therein, where all things were fashioned of God Almighty unto the conversation of worship, both His Celestial Heavenly Kingdom and Angelic Hosts, and mankind and all Terrestrial Creation. But it stood that Lucifer, in the conversation of the lust of Power and Authority unto the reception of Worship, made Himself a god in his heart and so he stood to challenge God Almighty but failed greatly and was cast out of heaven in forfeiture of Angelic estate, and all the Angels, the third of the Heavenly Host that he deceived, were cart out of heaven and in forfeiture of Angelic estate and divine glory did they transform unto the manifestation of demonic creatures and demonic beasts. It too stands that by deceiving man unto inequity did Satan stand unto the conversation of the manifestation of inequity in mankind, and throughout all generations of first man that sinned unto the hold of sinful nature, where all mankind was therefore purposed unto the conversation of Eternal damnation by sinful works, even sinful nature unto sinful works, and sinful works unto judgement provoked by satanic accusation, and by judgement Eternal condemnation in the Lake of fire the second death. Yet the state created of God Almighty at point of origin, stood abject unto Eternal perpetuation, but it was the eternal plan of God Almighty that so all things stand, that His Short work be Established through HaMashiach, even the conversation of the Messianic Atonement and Reconciliation in HaMashiach that all things be encapsulated in the cross of Yeshua HaMashiach of Nazareth, even as was preached saying "What of God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even is, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

Thus by man's corruption was too corrupted all terrestrial creation, but Redemption of all Terrestrial creation and man stood the conversation of the short work of God Almighty, Thus the shortwork the redemption of all creation in the preaching of the cross, and the Short Work the doctrine of the prime determination of Ancient Indaba, even the oracular mystery of the Encapsulation of all Creation in the Cross of Yeshua HaMashiach of Nazareth unto Eternal Divine Propriety through the Eternal Son of God, even as was preached saying "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. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in is. 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;" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made is accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

## **SECTION 02: THE NEW TESTAMENT TESTATOR THE MESSIANIC RECONCILIATION:**

It therefore stands that man was fashioned and created of God Almighty unto the conversation of eternal fellowship and communion with God Almighty, even the conversation of perpetual habitation in relationship with God Almighty, even as God and man did together commune and fellowship in the Eden of God Almighty at the cool of the day, when HaMashiach would visit and hold dialogue with Adam face to face, but by the conversation of inequity was man seperated from God Almighty, even where by His sin was man rendered unworthy to stand in the glory of God Almighty and was Thus expelled out of the garden Eden till the Messianic Atonement, which Atonement stood the Eternal Short work of God Almighty, where Messianic Reconciliation was achieved by the Cross of Yeshua HaMashiach of Nazareth, even as was preached saying "For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh, yet now henceforth know we him no more. therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled is to himself by Yeshua HaMashiach, and hath given to is the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto is the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by is: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for is, who knew no sin; that we might be made the righteousness of God in him;" and "Giving thanks unto the Father, which hath made is meet to be partakers of the inheritance of the saints in light: Who hath delivered is from the power of darkness, and hath translated is into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by

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

It was too preached of the Messianic Reconciliation 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. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Thus the reconciliation achieved by the New Testament of Yeshua HaMashiach of Nazareth, where there stands the necessity of the Mediator to hold the natures of both parties He stands to abridge and intermediate, Thus the Messiah Yeshua HaMashiach of Nazareth that stood both Adam and God Holy, Pure, Perfect and Divine unto the New Testament of His Messianic Reconciliation.

## **ARTICLE 21: THE DIVINE VOICE OF THE MESSIANIC TABERNACLE:**

### **SECTION 01: THE VOICE OF HIM THAT SITS UPON THE THRONE:**

God Almighty is Him the Eternal YAHWEH ELOHIM JEHOVAH ADONAI SABAOTH THE LORD GOD OF HOSTS Who sits enthroned over all creation, which God reigns over all being by His Throne planted in His Heavenly Kingdom, even God Almighty the Divine Bearer of Crown, Throne, Ring and Sceptre as Eternal God unto the commandeering of the Heavenly Angelic Hosts, which God speaks and is not an abstract force but is the Living Divine Being that created all existence by His Word, which Living God in the Heavenly Temple speaks, Whose Voice is magnificent and terrible and frightening, even greatly terrible, as was preached saying "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fore: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, the people cannot come up to mount Sinai: for thou chargedst is, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake;" and "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with is, and we will hear: but let not God speak with is, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

### **SECTION 02: THE VOICE OF HIM THE LAMB:**

It stands that the Tabernacle Yeshua HaMashiach is HIM THE LIVING BEING OF THE VOICE OF GOD ALMIGHTY, even the Person of the Divine Incarnation of the Voice of God, being the Eternal Lamb of God Almighty Who sits unto the exercise of Divine Messianic 'HaMashiachis' Authority, being the Lamb of God enthroned at the right Hand of God Almighty, where His Voice stands terrible and frightening even to the resurrection of the dead, which Voice of HaMashiach the Lamb was witnessed saying "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Yeshua HaMashiach, was in the isle that is called Patmos, for the word of God, and for the testimony of Yeshua HaMashiach. 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 death.”

## **ARTICLE 22: CALVARY'S CROSS THE DOOR AND VEIL APPERTAINING MESSIANIC TABERNACLE'S EVERY DIVINE CONVERSATION:**

### **SECTION 01: CALVARY THE DOOR UNTO DIVINE RIGHTEOUSNESS:**

It stands that God Almighty (YAHWEH EL-OHIM, JEHOVAH THE ETERNAL CREATOR) did create and fashion all beings, even all things in existence both Celestial and Terrestrial, even as is preached saying "In the beginning God created the heaven and the earth;" having created Heaven and Earth and all things that in them are both Celestial and terrestrial, God almighty divinely stood unto the manifestation of divine purpose determined and resolved in the Ancient Counsel (even the counsel of the Divine STABLISHED and held before the beginning and before the creation of wisdom and the institution of time) that God Almighty would in Heavenly places sit and reign as YEHOVAH SABAOTH, bearing rule over all the Angels His hosts. As for the earth and appertaining divine governance over all terrestrial being, God Almighty created man in His Divine Image and likeness to hold rule and dominion over all the earth, eve unto the perpetual expansion of the colony of the heavenly kingdom over all terrestrial being, that al things terrestrial be subject unto the throne of God Almighty upon the earth in the covenant of worship unto God Almighty perfected by man's rulership, even as was preached saying "And God said, Let is 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 creepet h upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" and "And the LORD God formed man of the dist of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed." *IT THUS STANDS THAT GOD ALMIGHTY WOULD FELLOWSHIP WITH AND MENTOR MAN IN THE EDEN GARDEN THE PARADISE OF GOD ALMIGHTY, AT THE COOL OF THE DAY:* and God Almighty gave to man the commandment, that man would rule in the covenant of worship, even as the evidence of worship his submission (even honour to Him esteemed above by surrender to the divine will of God Almighty), and the evidence of submission being the conversation of obedience, that the divine instruction be honoured above all other wisdoms. So was man commanded to refrain from partaking of the tree of the knowledge and discernment of good and evil.

But man sinned before God Almighty by not standing obedient and so partaking of the fruit forbidden, from which fruit he was to refrain from partaking of. Because of his disobedience was man corrupted unto sinful nature and was so expelled from the presence of God Almighty because he stood abominable before God Almighty. Moreover by iniquity was every generation of the copulative seed of man corrupted unto the hold of sinful nature in vanity, which sinful nature births sinful works, and sinful works the death of eternal condemnation born of the divine judgement of God Almighty. the evidence of sinful nature stands well exemplified in a small child instructed to refrain from eating sugar or cookies, but when later summoned the child denies having eaten anything even though his face is full of sugar and cookie crumbs, Thus the child will have lied and stolen without a teacher because that by iniquity was human nature corrupted (every man being conscious of his every sinful act and work before God Almighty), so it was preached saying "For all have sinned, and come short of the glory of God." God Almighty stands so Holy and pure that at the sight of any conversation of sin and iniquity, whatever the vain creature bowstring that sin is then condemned unto destruction born of the full wrath of God Almighty, Thus all men by their sinful

works stood creatures damned unto the eternal suffering of the flame and affliction of the wrath of God Almighty (which pain goes beyond potential imagination because that the strength of the flame of the Lake of fire stands sufficient to burn the flame of hell), and justly so did all men stand worthy unto the eternal Condemnation of the wrath of God Almighty. But God stands merciful, gracious and wise unto the manifestation of a liberty from Thus condemnation that was born of satanic influence.

It stands that God Almighty sent His Only Begotten Son to die upon the cross in the sinner's place: Thus is the preaching of Yeshua of Nazareth the Appointed HaMashiach of God Almighty Who was born into of man's copulative seed that he be free from all corruption, but by the divine supernatural working of the Holy Ghost was he born through the Virgin's womb and lived upon the earth thirty three years without even the slightest manifestation of sin throughout His livelihood, but His blood stood perfect and pure unto the possession of redeeming virtue. As by Eternal Law it stands that One stands capable to suffer and endure the affliction of another, so HaMashiach suffered the full messianic Passion and died upon the cross in the place of all sinners, that by the offering of the sacrifice of His flesh and blood, every receiver of His lordship and Salvation by the communion of His flesh and blood stand free from iniquity unto the hold of a perfect righteousness and holiness before the Eye of God Almighty, even a hallowed divine purity and perfection in all conversations of livelihood, even 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." And "And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved;" and "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."

The conversation of the reception of the personal knowledge of the lordship and salvation of Yeshua HaMashiach stands stablished not through any conversation of monetary purchase or strange practice of dance or noise or by any work, but it is written and it stands preached through the Word of God that "Of we confess our sins, he is faithful and just to forgive is our sins, and to cleanse is from all unrighteousness;" and "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." Thus by the utterance of the prayer of Salvation I the faith of the redeeming virtue of HaMashiach Yeshua the Resurrected Son of God is manifest divine salvation even as the cross was primarily erected firstly unto the manifestation of divine reconciliation and restoration unto steadship in divine glory.

## SECTION 02: CALVARY THE DOOR UNTO SPIRITUAL AUTHORITY:

Even as Satan once stood Lucifer the angel of God Almighty that forfeited place in divine glory because that he desired to sit in the seat of God and deceived a third of the Heavenly Host unto the manifestation of the Luciferic rebellion and coup against the throne of God almighty, but Satan was then expelled out of the heavens of God and damned to stand an unclean and wicked spirit, where all his deceived Angels and spirits lost divine beauty and wisdom unto the manifestation of demonic beings and unclean spirits. Being expelled from Heaven, Satan deceived the woman that then led man to iniquity born do disobedience, Satan being conscious that the corruption of the first man will stand the corruption of all men by iniquity and sinful nature unto the damnation stablished through divine judgement appertaining sinful works. By man's fall did Satan then stablish over all the earth the conversation of demonic principalities and powers and the order of the unclean spirits of the kingdom of darkness unto the hold of governance overall the nations of man, even as is preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places." But as God Almighty prophesied at the fall of man 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:" the conversation of 'heal bruising' being the erected cross upon which HaMashiach gave up the Ghost, but HaMashiach Yeshua did crunch the head of Satan and destroy every demonic authority and took from Satan the keys of hell and death.

As was preached saying "He that committeth sin is of the devil; for the devil sinneth from the beginning. For Thus purpose the Son of God was manifested, that he might destroy the works of the devil:" and "Blotting out the handwriting of ordinances that was against is, which was contrary to is, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it:" it therefore stands that Satan did descend into the depths of hell and defeat Satan there through the manifestation of His Divine glory, and at the presentation of His blood unto the manifestation of the Atonement of the New Testament of Yeshua HaMashiach of Nazareth, it stands that to His Name was granted divine virtue and His name was divinely transformed to stand the divine encapsulation of the Hand of God Almighty unto the casting out of Devils and the uprooting and pulling down of demonic principalities and powers preached saying "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:" Thus by the cross was manifest the divine order and administration of authority and power over Satan and every the conversation of the Kingdom of darkness. As was preached saying "Let Thus mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father:" it therefore stands that even Satan and every demon are subject to the Name of Yeshua HaMashiach of Nazareth and are overcome easily by the divine virtue

encapsulated in that Name unto the bowing down and pronouncement of the superiority of the Lordship of Yeshua HaMashiach. there Thus stand in the name of Yeshua HaMashiach divine authority unto the casting out of Devils, as was preached saying "Submit yourselves therefore to God. Resist the devil, and he will flee from you;" and "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues."

### **SECTION 03: CALVARY THE DOOR UNTO DIVINE HEALTH:**

Even as God Almighty pronounced to man saying "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die:" it therefore stands that man did stand disobedient to Thus divine instruction and partook of the fruit from which he was not to partake from and in that is obedience he died, he manifestation of which death was not the physical bossily death manifest in that exact moment, but the death he suffered as of his disobedience was the expulsion and alienation and cutting off of place and estate and impartation in the glory of God Almighty. As a fish out of water cannot continue to live, so man out of the presence of God Almighty began to suffer decay of soul and body, the first manifestation of which decay stood sickness, which sickness would then lead to death: so man became a creature subject to the yoke of sickness even unto death - yet sickness was never the will of God Almighty appertaining his body. But God Almighty then spoke saying "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:" it the fore stands that God Almighty is the Eternal YAHWEH RAPHAH, even imagine JEHOVAH the Healing God Who stands Able to Heal every sickness Es and disease. Thus in the de sire to quench the conversation of sickness in man, God Almighty offered HaMashiach Yeshua of Nazareth unto the endurance of Hid Messianic Passion and Crucifixion, which HaMashiach was chastened in Messianic assign and every stripe which He suffered up[on His Body stood to evidence the conversation of His suffering for man's every sickness, that man be healed and forever delivered fro every the conversation and sickness, so it was preached of the Holy Spirit through Esaias saying "with his stripes we are healed."

As HaMashiach Yeshua of Nazareth preached saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover:" it Thus stands that by the declaration of divine healing in the name of Yeshua HaMashiach off Nazareth is imparted divine virtue unto the liberation from every sickness and disease unto the total and complete restoration of wholeness and health and strength, even as their stands no sickness that can resist the power of the Name of Yeshua HaMashiach.

### **SECTION 04: CALVARY THE DOOR UNTO DIVINE PROSPERITY:**

Even as God Almighty pronounced to man I the day of his iniquity about the divine commandment saying that "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:" This Thus stands the conversation of the curse unto poverty, where man would stablish much labour and great effort unto the small harvest ensnared and chained by the law of diminishing returns- Thus man was cursed Andy expelled from the Eden of God the paradise filled with great treasures and inexhaustible provisions unto the conversation of tillage in earthly shortage, lack and want because of his sin. It was never the will of God Almighty for man to stand poor, nor is it holiness for man to stand in shortage, lack and want, of anything poverty actually stands a conversation of sinful estate. Thus the smaller and signatory sign appertaining poverty's manifestation was the thorn yielded of the earth despite man's labours- but the coming of Yeshua HaMashiach of Nazareth stood unto the dispelling of poverty, even as He was in Messianic Passion and upon the cross made to wear a crown of thorns, signifying how that He was taking upon Himself the crown of thorns that stand the curse of poverty, that all poor stand unto the knowledge of the divine supernatural Superabundant provision of God Almighty YAHWEH JIREH, even through the Lordship of Yeshua HaMashiach of Nazareth, even as it was preached saying "HaMashiach hath redeemed is from the curse of the law, being made a curse for is: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith:." and "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." It Thus stands that through Yeshua HaMashiach of Nazareth and through the reception of the redemptive virtue of His cross is stablished the full restoration of divine supernatural prosperity, where HaMashiach Yeshua suffered in the estate of all men poor, that they stand in His estate unto the reception of divine Superabundant wealth in His estate, even through the reception of His Lordship and Salvation.

#### **SECTION 05: CALVARY THE DOOR UNTO LIFE EVERLASTING:**

Even as man stood condemned unto the conversation of death through iniquity, it stands that HaMashiach Yeshua of Nazareth is the dispensation of life about Whom it 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;" and "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." It Thus stands that the the reception of the Lordship and salvation of the Lord Yeshua HaMashiach is manifest the right unto the hold of life eternal, which life was preached saying "For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord;" and "these words spake Yeshua, and lofted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give

eternal life to as many as thou hast given him. And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent." It Thus stands that eternal life is communion never ending with God Almighty and Yeshua HaMashiach, even eternal and everlasting fellowship in the presence of God, moreover eternal life stands the reviving glorious manifestation of life, even Zoe, in every conversation of being first instituted in pilgrimage but fully manifest in the day of the first resurrection where all shall stand conscious of divine resurrection of physical body unto the translative hold of divine glory in the function unto the communion of life everlasting in the coming divine euphoric paradisiac Eutopia of God Almighty.

#### **SECTION 06: CALVARY THE DOOR UNTO DIVINE PEACE:**

Even as by iniquity man was alienated from the conversation of steadship in the presence of God Almighty, it stands that in his alienation was man's soul made to feel incomplete and unwhole, his soul being continually under vexation by the yokes of vanity till man became accustomed to conversations of grief and depression and his every conversation of livelihood being stablished by the attempts of works to substitute piece, but all conversations failing. Man Thus strands a creature in the perpetual pursuit of peace, trying to substitute preface with entertainment, lascivious nests and sensual conversations, false religions to which many devote their lives to (practicing conversations that can never stablish peace, such as meditation), sporting and conversations of Jessie and many more such works: all these being done in the pursuit of peace. Thus Satan stood strong to establish demonic principalities and powers by exploiting man's need for peace, but the coming of Yeshua HaMashiach of Nazareth was to establish the dispensation of peace through His cross, even on behalf of YAHWEH SHALOM the Eternal God of Peace, HaMashiach Yeshua Himself being the Prince of Peace preached of by the Spirit through the Prophet Esaias saying "For unto is a child is born, unto is a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus." As was preached saying "the chastisement of our peace was upon him;" it Thus stands that through Yeshua HaMashiach is ,a nicest the conversation of peace divine, even the restoration of full estate of completion, as peace stand the conversation of perfect wholeness and completion of being without anything lacking or wanting him, even perfect wholeness in divine glory- which conversation of peace was stablished by HaMashiach Yeshua during His Messianic Passion where He was beaten and chastened and chastised unto the purchase of peace divine and eternal;. It therefore stands that through the cross is stablished the messianic dispensation of peace everlasting, even as HaMashiach Yeshua spoke saying "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

#### **SECTION 07: CALVARY THE DOOR UNTO DIVINE JOY:**

Even as man was expelled out of the presence of God Almighty, it stands that unto the conversation of vexation. Was he damned unto the forfeiture of the joy stablished in the presence and Heavenly kingdom of God Almighty, I the conversation of satanic affliction and oppression of demonic principalities and powers upon every the nation and generation of man, Thus was mankind STABLISHED unto perpetual grief and sorrow and mourning born of the yoke of affliction(which

conversation stood well preached and pronounced in the generation of the Moaic Church, even the generation manifest four hundred years after Jacob, which Israel stood subject as slaves under the oppression and vexation of Pharaoh and Egypt- being Pharaoh Satan, and Egypt the kingdom of darkness. But the standing of Moses who by his staff led Israel out on the day that death visited all Egypt's homes but passed over the doors of Israel sealed by the blood of the Passover Lamb, which lamb they ate unto deliverance and restoration- so was Thus the preaching of HaMashiach by Whose rod the cross led all His saints out from under the yoke of satanic affliction by the seal of His blood). even as Moses rejoiced after all pharaoh's armies were drowned and defeated by divine supernatural virtue, so HaMashiach dispensed joy to all His Redeemed, having delivered them from all the vexation of the hordes and gates of hell. Thus the coming of Yeshua HaMashiach stood unto the dispensation of Joy eternal by His cross, even as he Himself preached of His Person by His Spirit through the prophet Esaias and later personally in the gospel's during the course of His terrestrial Ministry and Livelihood, saying "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified:" TIS through HaMashiach is administered the conversation unto the hold and inheritance of divine joy. the reality of the testimony of salvation and redemption stands the conversation strong to perpetuate eternal joy, even as HaMashiach preached saying "Notwithstanding in Thus rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven:" by the erection of the costs of Yeshua HaMashiach of Nazareth was ESTABLISHED the cancellation and annulment and erasing of every conversation of depression unto the fullness of mouth with latter born of the joy of eternal redemption, even as the evidence of salvation is joy, even the divine supernatural cheerfulness born of the revelatory knowledge of Messianic Redemption unto the hold of life everlasting.

## **ARTICLE 23: HAMASHIACH YESHUA THE HOUSE OF THE SONS OF GOD:**

### **SECTION 01: SONSHIP THE MESSIANIC TABERNACLE OF WORSHIP:**

Definitively, Messiah stands Him the promised Ruler of Israel, even Him Who God Almighty promised to emerge of the House of David unto the hold of Eternal divine glorious Majesty as Him the Son of David, being Him the HaMashiach the Anointed Son of God Almighty unto rulership over all Terrestrial creation by His seating upon the Throne of David the Throne of Israel: the definitive order of Messianic Ministry stands that by the conversation of Testament of redemption as by the suffering of Messianic Passion and Accursed Death was Messiah to establish the dispensation of redeeming virtue by grace unto the testimonial realities of salvation, righteousness, prosperity, peace, joy, deliverance, authority, majesty and life everlasting. Definitively, Messianic Tabernacle of worship stands the conversation of the House cleansed, devoted, consecrated and sanctified by blood, water and oil of Messiah unto the order of Divine worship, in which same House is Messiah enthroned unto rulership over the Israel of God Almighty. Thus the Atonement of Messianic Tabernacle stands that in the Day of Heavenly Atonement before God Almighty and in witness before all Heavenly Kingdom and all the Heavenly Host of God Almighty did HaMashiach sprinkle upon the Altar before the Throne of God every drop of blood shed in Messianic Passion and Accursed Death by Crucifixion, where by This conversation was of God Almighty pronounced Divine Atonement and propitiation as interceded by the blood of HaMashiach, even the conversation of Divine Grace unto the Dispensation of the sevenfold redeeming virtue of Yeshua HaMashiach of Nazareth as into the life of every the Person willing to stand in the reception of the Lordship of Yeshua HaMashiach of Nazareth and to all that would honour Him as Master and Saviour King and Lord.

Thus Yeshua of Nazareth stands the Lamb the Sacrifice of the Tabernacle of Messianic Worship slain unto the Divine order of the Reconciliation of the Messianic Tabernacle, being Him that Anointed the Tabernacle, even as was preached saying "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Yeshua HaMashiach once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But Thus man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to is: for after that he had said before, Thus is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

It stands that the Messianic Tabernacle of worship is the Tabernacle of Divine Sonship, even the conversation of communion with Eternal Father, Word of God Almighty and Hallowed SPIRIT of the Living God as through the context of Divine Sonship preached saying "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, HaMashiach Yeshua; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For Thus man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But HaMashiach as a son over his own house; whose house are we, of we hold fast the confidence and the rejoicing of the hope firm unto the end;" and "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. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us."

## **SECTION 02: YESHUA HAMASHIACH THE MESSIANIC TABERNACLE OF WORSHIP:**

It stands that the Body of HaMashiach is the Tabernacle of Messianic Eternal salvation and Redemption, where entrance into the body of HaMashiach stands established by the Open Door that is the Piercing of His Side upon the cross, even as He Is the Tabernacle of Reconciliation 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 "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:" Thus the Body of HaMashiach the Tabernacle in which are all things to be gathered unto the eternal communion of Worship granted the Israel of GOD Almighty preached saying "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

It too stands that the Cross of Yeshua HaMashiach of Nazareth is the Ark and Tabernacle of Messianic Redemption, even as the Ark of Noah stood unto the deliverance from the flood of destruction as by the preservation to all things hidden therein, so is the Cross of HaMashiach the Ark

unto deliverance from the coming floods of the condemnation of the full wrath of God Almighty as by fire. Thus the Cross of Yeshua HaMashiach of Nazareth the Ark and Divine encapsulation of all creation unto the hallowed Messianic Reconciliation of Yeshua HaMashiach of Nazareth unto Him YAHWEH ELOHIM JEHOVAH ADOBAI SABAOTH Who sits upon the Throne of Heaven, even the Cross the Tabernacle of preservation unto life Everlasting, bearing strength of cover that shall endure beyond eternity's furthest aeon, even the secret place of Divine cover that is HaMashiach the Claven Rock, preached of God Almighty saying "And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen;" and "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:" which entrance of Claven Rock was created as preached saying "then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Yeshua, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

## **ARTICLE 24: THE DEFINED COMING ETERNAL TABERNACLE OF THE TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

### **SECTION 01: THE TABERNACLE OF THE MESSIANIC MILLENNIUM KINGDOM OF YESHUA HAMASHIACH:**

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

It was then pronounced saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years.'

### **SECTION 02: THE TABERNACLE OF THE NEW HEAVEN AND EARTH DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY:**

In the Coming New Heaven and Earth, the Tabernacle of HaMashiach stands preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears

from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs, the length and the breadth and the height of it are equal."

Which conversation was continued saying "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoberis; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life;" and "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."