



“THE NEW MAN THE NEW CREATURE
IN HAMASHIACH YEHOSHUA”



CALEB T MATETA

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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ARTICLE 01: THE CREATIVE POWER OF GOD ALMIGHTY:

SECTION 01: ALL BEING THE CREATION OF GOD BY HIS WORD:

It stands that God Almighty did fashion and create all being by His Word, even as the Word and Voice of God Almighty is not just invisible sound or record of writing restricted to paper, but the Word and Voice of God Almighty is A Divine Living Being, even One of the Three Chief Persons of the GODHEAD and TRIUNE YAHWEH DEITY, even Him manifest among Terrestrial Creation as the Son of God Almighty preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth:" Thus the Word of God Almighty the Person Incarnate of every the conversation of the Creative Power of God Almighty, even in that by and through Him was manifest all creation, even the HaMashiach of God by Who, and through Whom is administered every the Divine conversation preached saying "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

SECTION 02: ALL BEING THE MANIFESTATION OF THE CONVERSATION OF DIVINE FAITH PRACTICED IN UTTERANCE:

It stands that all creation is the manifestation of the meeting of faith and Vocal Utterance, even all existence created by the Word of Faith, even the conversation of Utterance born of ordinal absolute conviction and total persuasion of all being. Thus by the conversation of His Faith manifest in utterance did God Almighty create all existence in seven days, even as was preached saying "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had Thus testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Thus the Word of Faith the Divine order unto the manifestation of Divine supernatural Creative virtue, which too stands the order unto the creation of the new man in HaMashiach 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."

SECTION 03: ALL BEING THE DIVINE WORKMANSHIP OF THE HOLY GHOST:

As was preached at creation saying "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters:" it Thus stands that all being is the expression of the creative power of God Almighty, even the manifestation established by the SPIRIT of God Almighty seen at creation, Him not Being an abstract expression of universal force or of celestial element of wind or celestial force or celestial water, but the Holy Ghost, even the Holy Spirit of God Almighty is a Living Person Who is Too one of the Three Chief Persons of the YAHWEH TRIUNE GODHEAD and JEHOVAH ELOHIM DEITY; the Holy Ghost Being the Power of God Almighty, even the Person of Divine Supernatural Virtue unto the manifestation of Creation: Thus the Holy Ghost the Person Incarnate of the Power of God Almighty, even Him the Angel of the LORD and the Name of The LORD and The Finger of God and the Hand of God Almighty, even the Person Incarnation of the Divine Supernatural Omnipotence of God Almighty. Thus the Holy Ghost the Person of Divine Order unto the manifestation of the Will of God Almighty, Being the Manifestation of The Word of Faith.

SECTION 04: ALL BEING BORN OF THE DIVINE DETERMINATION OF GOD ALMIGHTY:

Definitively, the Divine Will of God Almighty stands the conversation of the Divine determination and resolution of the Divine Indaba conducted of God Almighty at the point of the Institution of all creation, even the conversation of the ancient Counsel meeting that was conducted of God Almighty and fully attended by all the Persons and Expressions of the Godhead, which Persons attended the Divine Indaba before the Institution and creation of wisdom and time by God Almighty, even the Eternal meeting that was held and conducted of God Almighty unto the Divine conceptualization of every creature and each creature its respective Divine purpose, as well as the determination of every event and the Divine order unto the election of Life everlasting, even as was preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made is accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we

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

ARTICLE 02: THE REDEMPTIVE POWER OF YESHUA HAMASHIACH OF NAZARETH UNTO DIVINE GLORY'S RESTORATION:

SECTION 01: THE DIVINE GRANT UNTO GLORY'S RECLAMATION IN YESHUA HAMASHIACH:

Even as God Almighty stands enthroned as God Almighty JEHOVAH ADONAI SABAOTH unto Lordship and Sovereign Divine Majesty over all creation by His Heavenly Throne planted in the Celestial realm, and unto dominion hold over all Terrestrial creation did God Almighty create man, who was to reign and rule on the behalf of GOD Almighty, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." It stands that man was then planted in the Eden of God Almighty as the Headquarters over the Terrestrial dominion, where man was there planted unto Divine purpose in the covenant of worship: even as worship Stands evidenced by submission, and submission evidenced by obedience to instruction in the subjection of self unto the authority of the Instructor, so in the Eden communion did God Almighty perpetuate the covenant of worship by the commandment unto the refraining from the partaking of the forbidden fruit, as was preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 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 "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

It stands that man was disobedient to the Divine instruction and he partook of the forbidden fruit unto the act of sin by disobedience, even the partaking of the fruit forbidden unto transgression before God Almighty, whereby which sin was the nature of man corrupted unto sinful nature, where the Copulative seed of man was then too corrupted unto sinful nature, even the seed and Nation and Generation that was to emerge of the Copulative seed of Adam, all these were corrupted unto the hold of sinful nature, which sinful nature leads unto sinful works, as exemplified by small children that commit acts of sin without the need of being taught about the mischief, Thus sinful nature unto sinful works, and sinful works unto judgement, and judgement unto Eternal condemnation in the Lake of fire, Thus the need of salvation from the coming conversation of perdition Eternal. Thus all men stood in the jeopardy of Eternal condemnation, yet the coming of Yeshua HaMashiach of Nazareth stood that He be the Sacrificial Lamb of God Almighty unto the conversation of Divine Propitiation and Atonement by the Suffering of Passion and accursed death unto Crucifixion, where He suffered in the behalf of the sinner that the sinner stand worthy as

beneficiary of Testament of His Estate and Property unto righteousness, Divine pardon and life Everlasting in victory over both first and Second death, as by the redeeming virtue of HaMashiach unto the full restoration of the Divine glory granted man forfeited of Adam but reclaimed in HaMashiach. Thus By the reception of the Lordship of Yeshua HaMashiach of Nazareth the divine righteousness and order of protocol unto the reclamation of steadship in the glory of God Almighty.

SECTION 02: THE STANDARD OF NEW DIVINE GLORY IN YESHUA HAMASHIACH:

Through the Lordship and Communion of the salvation of Yeshua HaMashiach of Nazareth is manifest the conversation of the standard of righteousness in the nature of Divine Sonship unto the Divine nature and the offering of Divine worship, even the conversation of God worshipping God, even HaMashiach the communion unto Divine Sonship preached saying "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "Yeshua answered and said unto her, Whosoever drinketh of Thus 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 Thus 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 Thus 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. the woman saith unto him, I know that Messiah cometh, which is called HaMashiach: when he is come, he will tell is all things. Yeshua saith unto her, I that speak unto thee am he:" where worship in Truth stands the conversation of worshipping God in HaMashiach as by the reception of His Messianic Lordship, and worship in SPIRIT stands worship in the baptism of the Holy Ghost, Thus worship in Spirit and in Truth.

Thus the preaching of the redemptive standards achieved by the cross of Yeshua HaMashiach of Nazareth stand the following conversations: even first the standard of perfect Holiness achieved by Divine cleansing through the Blood of Yeshua HaMashiach shed upon the cross, even washing in the same blood unto perfect holiness, purity and divine consecration and sanctification by that Blood; Too the standard of perfect righteousness, even the conversation of the sprinkling of the blood of HaMashiach upon the Heavenly Altar unto Divine Atonement and Propitiation through the blood that stands unto perfect righteousness according to Eternal law, even unto Heavenly Citizenship; Too the standard of prosperity, even the Divine supernatural superabundant wealth and provision of JEHOVAH JIREH purchased by HaMashiach's Crown of thorns; Too the standard of health, even the hold of body in perfect anatomical design without anomaly or deviation from divine design, as purchased by the stripes of HaMashiach; Too the standard of spiritual authority, even Spiritual

power in the Name of HaMashiach unto the pulling down of deminic principalities and powers, and unto the annulment of satanic crafts and demonic devices and unto the casting out of devils; too the standard of divine life in the coming Divine Euphoric Paradisiac Eutopia of God Almighty that shall be instituted at first resurrection; Too the standard of divine peace and rest of soul regardless the conversation of the pain, adversity and affliction at Hand; Too the standard of divine joy, even merriness and cheerfulness of being regardless the surrounding affliction; too the standard of divine grace, even unmerited Divine supernatural empowerment that remains and endures until life Eternal and beyond; Too the standard of divine Agape Love, even the Knowledge of the Heart of God Almighty unto every the conversation of Divine goodness.

ARTICLE 03: DIVINE PURPOSE APPERTAINING THE CONVERSATION OF CREATION:

SECTION 01: CREATION DIVINELY PURPOSED UNTO THE GLORIFICATION AND WORSHIP OF GOD ALMIGHTY:

God Almighty is HIM YAHWEH THE ETERNAL I AM THE CRESTOR OF ALL THINGS JEHOVAH SABAOTH THE LIVING LORD GOD WHO FASHIONED ALL THINGS BY HIS MIGHTY POWER, even the Creator Who fashioned every thing in perfect accordance with the Divine Resolution that He pronounced and determined in Ancient Counsel, Thus God Almighty the Sole Designer of all creation in Ancient Indaba, even the Sole Conceptualizer and definer of every creature in Ancient Counsel according to the pleasure of His Divine Will: where it stands that there was no other being that stood before the beginning but God Almighty, Whose Divine Person Alone stood with Him Before the creation of Time and Wisdom, even as God Almighty is One Being without separation or Partition yet He reveals Himself through many express Persons and Forms, though the Persons of God be infinite, it remains that His Divine Being is One as by Divine Omnipresence. It stands that God Almighty knows no beginning noe end that He be subject to time or accountable or inferior to time, but God Almighty stands the Divine Eternal Creator of Time, where He Is the Eternal God worshipped and honoured of time unto the perfect manifestation of His Eternal Will, Thus time, space and matter stand conceptualized and created of God Almighty, WHERE CELESTIAL CREATION WAS FASHIOMED OF GOD ALMIGHTY UNTO THE CELESTIAL OFFERING OF WORSHIP UNTO HIS DIVINE GLORIFICATION, AND BY THE MINISTRY OF TERRESTRIAL CREATION FASHIONED OF GOD ALMIGHTY UNTO THE PERPETUAL OFFERING OF TERRESTRIAL WORSHIP UNTO GOD ALMIGHTY, THUS IS THE PURPOSE OF ALL CREATION, EVEN WORSHIP UNTO GOD ALMIGHTY FROM ALL BEING, HIM ALONE BEING THE ONLY WORTHY UNTO THE RECEPTION OF WORSHIP: Thus it was preached saying "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

SECTION 02: CREATION MADE UNTO THE BURDEN OF THE HOLY GLORY OF GOD ALMIGHTY:

It stands that the full nature of the Shekinah Glory of God Almighty YAHWEH THE I AM stands infinitely times infinitely greater than all creation Stands capable to House and contain, even infinitely more than the three Heavens and Earth are able to bear, and so does God dwell in the heights of His Glory above all creation, even the hiding place that no creature can ascend to; it stands that the Heavenly Kingdom of God Almighty is the very Spiritual Centre of the Glory of God Almighty, even the headquarters of the Management and Administration of all creation by the very Glory of God Almighty, even by the Kingdom the Divine Sovereign Movement of the majesty of God Almighty: where the glory of God Almighty stands encapsulated in the Three Heavens and the Angels of God Almighty in the Second Heaven Stand the Ministers and HOSTS OF JEHOVAH ADONAI SABAOTH unto the manifestation of His Will through Divine commissioning unto warfare to the erection of the will of God Almighty in perfect Holiness of worship according to the Ark of God. It stands that Terrestrial creation was fashioned unto the conversation of the Terrestrial expressions of

the Divine Glory of God Almighty, even as was preached saying "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

It stands that by the fall of man was all Terrestrial creation corrupted unto vanity before God Almighty, even the conversation preached saying "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:" where it stands that all Terrestrial creation is awaiting its Redemption unto Divine glory, which full manifestation shall be established during the thousand year Messianic Kingdom of Yeshua HaMashiach of Nazareth preached 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. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

ARTICLE 04: DIVINE EUTOPIA- THE ORIGINAL STATE OF CREATION:

SECTION 01: EDEN THE PARADISIAC GARDEN OF GOD ALMIGHTY:

It stands that God Almighty is Him the Eternal God and Creator of all being, where God Almighty fashioned the realms Celestial and Terrestrial and all creatures therein, then did God Almighty plant his Heavenly Kingdom in the Celestial Realm and fashion Man unto Dominion hold in the Terrestrial Realm, where God Almighty planted a divine Garden and that was to be the Centre of the Divine commissioning of Mankind, that terrestrial dominion was to be there ruled and governed from. Thus Eden fashioned to stand the Headquarters of intermediation between Heaven and Earth, and Eden The Headquarters of man's Terrestrial dominion hold, and Eden the Centre of covenant of terrestrial worship by the commandment, and Eden the place and Centre of divine communion between God and Adam as through Righteousness the condition of habitation in Eden preached saying "these are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. 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. 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. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

SECTION 02: THE DIVINE GLORY OF GOD THROUGHOUT ALL CREATION:

God Almighty established the conversation of His Divine Glory throughout all celestial creation by the planting of His Heavenly Kingdom in the Heavens, even throughout the three Heavens by His Divine Sovereign Majesty. It stands that by man was to be established the conversation of Divine glory throughout Terrestrial creation, even the ministry of the colonization of the earth in the behalf of the Kingdom and Throne of God Almighty, even the conversation of Majesty and control over all terrestrial creation, where Adam was to be the Priest and Receiver of Divine Shekinah Glory through the covenant of worship and communion perpetuated by obedience to the Divine commandment, even as Worship is the fruit of submission, and submission the fruit of obedience: Thus all creation was created of God Almighty to exist in the manifestation of the very Shekinah Glory of God Almighty, even in accordance with His Divine Virtue, glory and power, which conversation was perfectly manifest before the sin of man, and could have been perpetuated yonder eternity's furthest aeon, even the transition and perpetual transformation of the nature of creation even from glory to glory.

SECTION 03: THE INEXISTENCE OF DEATH AND DECAY:

It stands that Divine glory stands the only order unto the manifestation of all Divine benefits and virtue, even that every the conversation of the goodness of God Almighty Stands encapsulated in His Glory, and there is no conversation of the goodness and blessing of God Almighty that exists out of the glory of God, every good thing of God is with His Blessing. It stands that Divine glory is the Divine order unto the sustenance of life, even as exemplified by Moses who lived in the Glory of God Almighty for forty days without need for food, being sustained by the eternal Presence and glory of God Almighty, even in that every creature holds perpetuation of life by abiding in the medium from whence it was created, like the fish living in water for its life, and the lion upon land, because a lion in water would drown, and a fish on land would die, so it stands necessary for man to hold the perpetuation of His life by living in the Glory of God from whence He was made and fashioned, even by the breathe of God. Thus by God Almighty, the original conversation of creation stands that the life of creation was to be perpetuated by the conversation of Divine glory, even the conversation of the Presence and power of God Almighty unto the sustenance and continuation of life, even unto the manifestation of perfect health even unto Eternal life, yet it stands that the conversation of inequity birthed the order of death, because that originally all life was to be perpetuated by Divine glory, but the coming of sin opened the door unto death because the glory and Presence of God Almighty could neither stand nor Remain in the condition of sin that Stands unclean and abominable and taboo to God Almighty: **THUS ORIGINALLY THERE WAS NO DEATH IN CREATION, BUT THE CONVERSATION OF SIN BIRTHED THE MANIFESTATION OF DECAY AND DEATH.**

ARTICLE 05: THE I AM TRINITY THE DIVINE CREATOR:

SECTION 01: THE ETERNAL FATHER REVEALED TO CREATION:

GOD ALMIGHTY IS ONE BEING THAT RULES AND REIGNS OVER ALL CREATION, EVEN ONE ETERNAL BEING REVEALED THROUGH THREE MAIN PERSONS: THERE IS GOD ALMIGHTY THE ETERNAL FATHER, EVEN HIM THE HEAD OF THE TRIUNE GODHEAD, EVEN JEHOVAH ADONAI SABAOTH THE ETERNAL YAHWEH THE LIVING LORD GOD OF HOSTS WHO RULES AND REIGNS OVER ALL CREATION WITH SOVEREIGN MAJESTY: EVEN HIM GOD ALMIGHTY THE ETERNAL I AM WHO REIGNS AND RULES OVER ALL CREATION, even Him preached saying "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the Fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, Of now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among is; for it is a stiffnecked people; and pardon our iniquity and our sin, and take is for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee."

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

SECTION 02: THE LIVING WORD OF GOD REVEALED TO CREATION:

As was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the

light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;" so it stands that Yeshua HaMashiach of Nazareth is the Living Word of God Almighty, even God Almighty the Divine Eternal Being that stood unto the manifestation of all creation, which HaMashiach was revealed of God to man and all Terrestrial Creation unto the dispensation of Redemption and salvation and life Everlasting through the Suffering of Messianic Passion and Accursed Death by Crucifixion establishing the Atonement unto the Divine Pardon of all men in the reception of His Lordship preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

Thus the Word and Voice of God the Second Person of the Triune Godhead, even the Word and Voice of God the Divine Being unto creation's manifestation , being Yeshua HaMashiach of Nazareth the Word of God Incarnate, even Yeshua HaMashiach the Son of God preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Thus Yeshua HaMashiach the Lamb of God Slain before the foundation of the world 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." Yeshua HaMashiach the Lamb of God that Takes away the sin of the world preached of John the Baptist 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. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon

whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!" Thus Yeshua HaMashiach the Divine Saviour and Eternal Redeemer.

SECTION 03: THE HOLY SPIRIT REVEALED TO CREATION:

It stands that the Holy Ghost is the Third Person of the YAHWEH I AM DEITY, EVEN THE POWER OF GOD ALMIGHTY AND THE LORD OF THE HARVEST AND GUIDE OF PENTECOST 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. I will not leave you comfortless: I will come to you;" and "Nevertheless I tell you the truth; It is expedient for you that I go away: for of I go not away, the Comforter will not come unto you; but of I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of This world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you;" 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 This present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

ARTICLE 06: MAN FASHIONED IN IMAGIO DEI:

SECTION 01: THE PURPOSE OF MAN THE CONVERSATION OF PERPETUAL DIVINE TERRITORIAL EXPANSION:

It stands that man was designed and conceptualized of God Almighty unto the conversation of Spiritual soul and Terrestrial physical anatomy unto one conversation of the intermediation of Heaven and Earth, where man was of God Almighty made and purposed unto the conversation of receiving Spiritual instruction that he would then establish in Terrestrial creation. Thus man was fashioned of God Almighty unto the conversation of dominion hold over all Terrestrial creation, as by the Divine Order and Communion of God Almighty unto the colonization of all Terrestrial creation on the behalf of God Almighty, that all things be made subject to the Throne of God Almighty, even as was preached saying and stands again quoted 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 God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Thus Man fashioned unto Heavenly Kingdom's terrestrial colonial expansion, Man fashioned unto Heavenly Kingdom Ambassadorship, Man fashioned unto divine governorship, Man fashioned unto the presentation of terrestrial offering of worship, and Man fashioned unto the dispensation of divine glory throughout the earth.

SECTION 02: THE ONLY CREATURE FASHIONED OF THE BREATH OF GOD ALMIGHTY:

It stands that man was fashioned in the Image of God Almighty, even in the likeness and similitude of God Almighty, even as God Almighty the Eternal Father spoke to the SPIRIT of God and to the Word of God 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 not Only was man fashioned in the likeness of God Almighty, but man was to fashioned of the breathe of God Almighty unto the hold of the Divine nature, even as was preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed:" Thus man stands the creature the bearer of Divine nature unto estate higher than that angelic, even as man was fashioned of the very nature of God, even of the Breathe and SPIRIT of God Almighty that man stand a Living Being, Thus man stands God's most valuable creation, Where the breathe of God stands the essence of the Divine Nature, and the breathe of God stands the Essence of Zoe life: so was man fashioned to bear the essence and genetic composition of the divine Nature of God Almighty, even unto the burden of Zoe Life Virtue.

SECTION 03: MAN GRANTED LIFE MULTIPLYING POWER:

It stands that God Almighty is the Source of Life, even as He breathed into man that man become a Living Soul, and Yeshua the Administration of Divine Life and the Holy Ghost the Spirit of Life, even as was preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed;" and "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." it Thus stands that man was fashioned in the Image of God Almighty unto the hold of life, where God Almighty elected man to stand a channel of of Divine Zoe Life as by the progeniation of the Copulative seed encapsulated in his loins, even the conversation of infinite life giving virtue like unto God Almighty, even as He pronounced saying "And God ble ssed 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."

ARTICLE 07: HAMASHIACH YESHUA THE DIVINE ETERNAL PROTOTYPE OF EVERY CREATURE- THE FIRSTBORN OF EVERY CREATURE:

SECTION 01: YESHUA HAMASHIACH THE DIVINE ETERNAL BEING:

Yeshua HaMashiach of Nazareth is not at all a creature, but is God Almighty and is eternal in nature, He is not numbered among creation like unto men, but is God Almighty numbered among the Eternaks, even among the divine Ancients, even as was preached of Him 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 without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" and "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not;" and "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

SECTION 02: HIM CALLED THE FIRSTBORN OF EVERY CREATURE- HIM AFTER WHOSE NATURE WAS THE CREATURE WROUGHT OF GOD:

As was preached saying "Giving thanks unto the Father, which hath made is meet to be partakers of the inheritance of the saints in light: Who hath delivered is from the power of darkness, and hath translated is into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and in visible, 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 Thus stands that Yeshua HaMashiach of Nazareth is the Firstborn of every creature, even the Divine prototype of every creature that was made and fashioned of God Almighty, where HaMashiach created all things with God Almighty and at ancient Indaba stood the Source of the concept of every creature fashioned of God Almighty, even as HaMashiach holds Eternal nature, after which all creatures were made as part of His Divine Expressions, Thus HaMashiach is the Prototype, every creature drawing its Bodily form and nature from Yeshua HaMashiach of Nazareth. Thus the reconciling ability and intermediation of HaMashiach expressed through His hold of every the nature of each the respective creature, being

the Divine Bearer of the Eternal Nature of God Almighty and of each and every creature fashioned of God Almighty after His Natures unto the diverse Terrestrial expressions.

ARTICLE 08: THE PURPOSE OF MAN THE CREATURE FASHIONED AFTER THE LIKENESS OF HAMASHIACH:

SECTION 01: ADAM CREATED IN THE IMAGE OF HAMASHIACH

It stands that even as Man was created of God Almighty, so man stands the representation of the Face, glory and power of God Almighty, even as Man stands the very expression of the Eternal Image and nature of God Almighty, where Yeshua HaMashiach of Nazareth stands the first Man whose body is Eternal and not created like the sons of man. Thus the human body stands the conversation of the Anatomy fashioned of God Almighty after the likeness of the anatomy and Body that was held by Yeshua HaMashiach of Nazareth, Thus man was created in the Image and likeness of HaMashiach Yeshua. Thus appertaining the conceptual creation of man in the Image of HaMashiach, it stands that: the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's virtue, even the conversation of the Divine Supernatural Omnipotence of HaMashiach over all creation; the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's authority, even His Power, hold and Lordship over all creation unto the subjection of the same to the defined will of the Throne of God and HaMashiach; the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's glory, even the very terror and glorious powerful Aurora of the Presence and Nature and Person of Yeshua HaMashiach of Nazareth; the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's Holiness, even His Divine Purity, virtue and glory without the slightest blemish or impurity, but perfect and powerful and glorious before God Almighty in all conversations, as by the Divine communion of the nature of God Almighty by the bread and wine of HaMashiach; the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's Righteousness, even perfect standing in accordance with Eternal law's order and weight of purity tried by the scales of the judgement of God Almighty; the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's love, even the willingness to do for brother unto his benefit in the righteousness and kingdom of God Almighty, even unto brother's salvation; the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's Greatness, even the very height and divine capacity of God Almighty revealed through HaMashiach, even over all things; the sight of man was eternally purposed of God Almighty to stand the sight of HaMashiach's Wisdom.

SECTION 02: ADAM CREATED TO STEADSHIP IN THE DISPENSATION OF THE HAMASHIACH MESSIANIC GLORY OF GOD ALMIGHTY:

Definitively, HaMashiach Messianic Glory stands the conversation of the very glory, purity, wisdom and authority of Yeshua HaMashiach of Nazareth, even the conversation of Authority and power unto the hold of Divine Lordship in Messianic Testament, where God Almighty is the Only Source of Divine Power and Authority unto the Institution and capacitation of HaMashiach Messianic Authority, as by the conversation of the anointing of the Messiah, and the putting of the Name of the Messiah above all names, where Yeshua HaMashiach of Nazareth is the divine Incarnation of Messianic Divinity and all Messianic glory, even as was preached saying "therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of

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

Thus the coming of Yeshua HaMashiach of Nazareth stood unto the manifestation and Divine institution of Messianic Glory by His Suffering of Messianic Passion and Crucifixion unto the fulfilment of Messianic accursed death, where the cross stands the dispensation of Messianic HaMashiachis Glory unto righteousness, salvation by grace, Authority, power, health, prosperity, deliverance, life Eternal, peace and Divine joy, where Steadship in the HaMashiach Messianic Glory stands manifest only through the reception of the Salvation and Lordship of Yeshua HaMashiach of Nazareth, even unto the coming dispensation of HaMashiach Messianic Glory by the Sons of God Almighty during the Messianic Millennium.

ARTICLE 09: MAN'S FORFEITURE OF DIVINE GLORY:

SECTION 01: MAN'S FIRST INIQUITY- THE CONVERSATION OF TRANSGRESSION:

Man was commanded of God Almighty to refrain from the partaking of the forbidden communion, even to refrain from partaking of the tree of knowledge of good and evil, which commandment stood necessary in covenant and order of worship unto the perpetuation of communion with God Almighty, even as by obedience is perfected submission and subjection, and by submission and subjection the conversation of worship in all righteousness before God Almighty unto the fellowship of the Divine communion of Divine Sonship to God Almighty as by the Divine nature achieved by the partaking of the flesh and blood of HaMashiach: Thus it was preached saying "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her Husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wofe hid themselves from the presence of the LORD God amongst the trees of the garden."

Which conversation was continued saying "And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is Thus that thou hast done? And the woman said, the serpent beguiled me, and I did eat. 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. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy Husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." That stands the record of the most painful point in human history.

SECTION 02: MAN'S CORRUPTION BY INIQUITY UNTO SINFUL NATURE MANIFEST THROUGHOUT EVERY THE GENERATION OF HIS COPULATIVE SEED:

It stands that by the conversation of his iniquity and transgression was man corrupted unto sinful nature, which conversation was perpetuated unto the corruption of every nation and generation to emerge of His Copulative seed, as exemplified through a small child instructed to refrain from eating sugar, then when called, even though the child's face is full of sugar, but because of fear and self justification will the child deny having stolen any sugar, Thus the child will have sinned by stealing and lying without the need of a teacher because sin is natural in man, even the naturality of sin by first man's transgression, which conversation of sinful nature leads unto sinful work, and sinful work unto judgement, and judgement unto Eternal condemnation preached saying "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. the first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now Thus I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption;" and "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fore came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 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."

ARTICLE 10: CREATURE'S SUBJECTION TO VANITY, POLLUTION PERVERSION AND CORRUPTION:

SECTION 01 MAN'S FORFEITURE OF TERRESTRIAL DOMINION UNTO SATANIC PRINCIPALITIES:

It stands that even as man was created of God Almighty unto the conversation of Terrestrial dominion hold throughout all Generations, it stands that at the point of His sin did man forfeit his dominion hold over all Terrestrial creation to Satan, where Satan then planted demonic principalities and powers over all the nations of man, even as was preached saying "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. then saith Yeshua unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. then the devil leaveth him, and, behold, angels came and ministered unto him;" and "And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All Thus power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. Of thou therefore wilt worship me, all shall be thine. And Yeshua answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve;" and "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:" which satanic dominion stands strengthened by sin and iniquity.

SECTION 02: TERRESTRIAL CORRUPTION BY SINFUL NATURE- THE DEFINITION OF THE VANITY STABLISHED THROUGHOUT THE EARTH:

It stands that by the sin of man was the earth cursed, even as was preached saying "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth;" and "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return;" and "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:" Thus By the sin of man the subjection of all terrestrial creation unto satanic vanity, and By satanic oppression and corruption the manifestation of perversion in terrestrial creation, even the perversion of terrestrial environments by satanic order, Thus the corruption and demonic abuse of terrestrial creation unto the manifestation of demonic power born of satanic craft (as Satan himself holds no power). *THUS TERRESTRIAL CREATION'S AWAITING APPERTAINING THE FULL DIVINE REDEMPTION PURCHASED BY THE CROSS OF YESHUA HAMASHIACH.*

ARTICLE 11: CREATURE'S INVITATION UNTO THE DIVINE COMMUNION OF THE MESSIANIC RECONCILIATION:

SECTION 01: THE MESSIANIC RECONCILIATION THE SHORT WORK OF GOD:

Even as worship stands the purpose of all creation, it stands that worship can only be made acceptable again through Yeshua HaMashiach the Source of all creation, which HaMashiach bears Divine Authority unto Reconciliation, where the Cross stands the focal and epicentral point of creation, even as all creation was purposed of God Almighty to be reconciled and encapsulated in the Cross unto Messianic Reconciliation, the Cross being the Ark of HaMashiach unto deliverance from all the coming conversation of the flaming floods of the Wrath of God Almighty encapsulated in fire. Thus the Shortwork of God Almighty the Reconciliation of all creation to Himself by the encapsulating virtue of the cross the Ark of HaMashiach, even as was preached saying "And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen; where HaMashiach is the Ark the Claven Rock by cross preached saying "therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled is to himself by Yeshua HaMashiach, and hath given to is the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto is the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by is: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for is, who knew no sin; that we might be made the righteousness of God in him;" and "But now 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 is; 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."

It Thus stands that at Divine Indaba was processed, conceptualized and determined the resolution of Divine Counsel about the Reconciliation of all things to God Almighty as by the Cross of Yeshua HaMashiach of Nazareth, where all creation was to exist in the cover of HaMashiach, even in the Hand of God Almighty covering HaMashiach the Claven Rock: Thus the potential of original creation unto eternal existence in Divine Glory. Definitively the Short Work the divine cutting and conclusion of all creation once corrupted by vanity unto the subjection of the same before God Almighty as by the erected cross of the Nazarene Carpenter preached saying "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the

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

SECTION 02: THE DIVINE RECONCILING VIRTUE OF YESHUA HAMASHIACH OF NAZARETH:

Even as Reconciliation by abridgement and intermediation demands the Reconciler and Mediator to bear the nature of both the parties He desires to reconcile, even as a bridge must have contact with both the portions of land it desires to intermediate, Thus Yeshua HaMashiach was both the Son of Man born Righteous by the divine supernatural virtue of the Spirit to also stand the Son of God Almighty, even as was preached saying "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation 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 "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 wofe: 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:" Thus Yeshua HaMashiach of Nazareth the Divine Intermediator between God and Man Who established Divine Atonement by the Suffering of Messianic Passion and Accursed Death by Crucifixion.

It stands that Yeshua HaMashiach of Nazareth stands Him the HaMashiach pierced upon the cross unto creature's entrance into His Ark the Body of the Cross unto the encapsulation and redemption of all creation therein that it pass not away by the rain of the wrathful fire of GOD that shall consume the first earth, but by the Messianic Encapsulation the divine reconciliation and

preservation into New Heaven and Earth in the glory of God Almighty, even as was preached saying "the Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 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 12: THE DIVINE ENCAPSULATION OF ALL CREATION IN THE CROSS OF YESHUA HAMASHIACH:

SECTION 01: THE INTERACTIVE AUTHORITY OF THE CROSS OF YESHUA HAMASHIACH- THE CROSS OF YESHUA HAMASHIACH THE FOCAL UNION POINT OF HEAVEN AND EARTH:

Definitively, Heaven stands the Celestial realm, even the spiritual realm in which is planted the conversation of the Kingdom of God Almighty in the three Heavens, even the First Heaven the Planetary Tabernacles of the Saints of God and HaMashiach, and the Second Heaven the Command Centre and Fortress of the Eternal Hosts OF God Almighty, and the Third heaven the Conference of the Beings of all existence, even the communion of the Persons that personify and Stand the Encapsulate Incarnate Persons That of the conversation of ministry over all being, being the personifications incarnate of every the conversation in existence such as Lady Wisdom, Knowledge, Faith, Revelation, Prophecy, Prudence, Victory, Power, Grace etc. but it stands that the Earth is the conversation of the Terrestrial Realm the Tangible Realm of the creation of God Almighty, even the realm of the physical frequency of the visible and tangible context of creation. It stands that the Cross of Yeshua HaMashiach is the Door unto translation from the Terrestrial realm to the spiritual realm and vice versa, even as was preached saying "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. Thus parable spake Yeshua unto them: but they understood not what things they were which he spake unto them. then said Yeshua unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me of any man enter in, he shall be saved, and shall go in and out, and find pasture. the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

The Cross is too the Ladder and Abridgement of Heaven and Earth unto the manifestation of Heavenly conversations in the earth preached saying "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into This land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in Thus place; and I knew it not. And he was afraid, and said, How dreadful is Thus place! This is none other but the house of God, and This is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first:" where HaMashiach is the Anointed Rock of salvation signified of Jacob in the Cave the Secret Place of God Almighty. Thus the erected manifestation of

Angelic activity through the raised Cross of Yeshua HaMashiach of Nazareth , and Divine Virtue through the cross of Yeshua HaMashiach as unto Heavenly blessings through the cross, and the divine order appertaining the presentation of terrestrial worship unto JEHOVAH ADONAI SABBAOTH through the Cross of Yeshua HaMashiach of Nazareth, and the restoration of divine glory through the cross of Yeshua HaMashiach of Nazareth.

SECTION 02: THE CROSS OF YESHUA HAMASHIACH OF NAZARETH THE ARK OF MESSIANIC RECONCILIATION:

It was preached of the Spirit saying "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD. these are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And Thus is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wofe, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he."

It stands that the Ark of Noah is the signification and preaching of the Cross and Body of HaMashiach, where only those in the cross shall be hidden and preserved from the coming wrath of God Almighty, even as the Sight of God Almighty has kindred His wrath unto judgement upon all men because of the greatness of the wickedness thereof, but Only the saints hidden in HaMashiach, and hiding in and encapsulated in the cross of Yeshua HaMashiach of Nazareth shall hold victory over all the conversation of the coming lake of Fire that shall stand the destruction of all human souls. Thus the calling of all men to hide in the Ark of HaMashiach unto immunity and victory over every the conversation of the Lake of Fire the Second death preached saying "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again

until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

ARTICLE 13: CREATURE'S ZEALOUS AWAITING APPERTAINING THE MANIFESTATION OF THE SONS OF GOD:

SECTION 01: THE PROPHECY OF THE MANIFESTATION OF THE SONS OF GOD- THE REDEMPTIVE GLORY OF THE MESSIANIC MILLENNIUM:

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

Thus the Redemption pronounced saying "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 this present time are not worthy to be compared with the glory which shall be revealed in us. 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 fulfilled 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 GOSPEL DISPENSED UNTO ALL CREATION:

The conversation of the going of the Gospel throughout all creation stands 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 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 "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Yeshua HaMashiach, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, Thus is my beloved Son, in whom I am well pleased. And Thus voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;" and "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Yeshua HaMashiach. And these things write we unto you, that your joy may be full. 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. Of we say that we have no sin, we deceive ourselves, and the truth is not in us. Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Of we say that we have not sinned, we make him a liar, and his word is not in us."

SECTION 03: THE COMING DIVINE GLORY OF THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY:

The coming Kingdom of God and 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 faitoful. 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 fore and brimstone: which is the second death;" 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 man ner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, these sayings are faitoful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of This book."

About the coming city of God Almighty it was preached saying "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 forlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fofth, sardonyx; the sixth, sardiis; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasis; 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."

ARTICLE 14: THE DIVINE CAPACITY OF MAN THE CREATURE IN HAMASHIACH:

SECTION 01: MAN IN HAMASHIACH'S CONVERSATION OF PRACTICE IN DIVINE OMNISCIENCE:

Definitively, Omniscience stands the conversation of all knowledge, even absolute knowledge appertaining all creation past and present and Future, even before the beginning and after eternity's furthest aeon, where God Almighty is the Omniscient God of all Knowledge. As was preached saying "But ye have an unction from the Holy One, and ye know all things." So by Divine Unctioning is manifest the conversation of the very Omniscience of GOD Almighty, where by the HOLY SPIRIT is Established a Divine tethering and networking Union between the spirit of man in HaMashiach, and God Almighty, which bond and tether allows the conversation of traffic from the Heart of God Almighty out into the heart of man, including the conversation of knowledge, and Thus Omniscience manifest by Divine unctioning in SPIRIT and Truth, even in HaMashiach and in the HOLY Ghost. Thus Omniscience by the perpetuation of divine communion, and Omniscience by the Voice of God, the Voice of HaMashiach and the Voice of the Spirit, and Omniscience the practice of the Revelatory Gifts of the Spirit, and Omniscience by supernatural divine revelatory visions, and Omniscience by the divine revelatory doctrine unto the oracles and mysteries of God Almighty.

SECTION 02: MAN IN HAMASHIACH'S CONVERSATION OF DIVINE OMNIPOTENCE:

Definitively, Omnipotence stands the conversation of the hold of all power, even the conversation of absolute Authority by virtue without the slightest possible form of weakness or limitation of virtue or disability appertaining strength, but the conversation of all power, even infinite and immeasurable strength. It stands that God Almighty is the Divine Eternal Omnipotent Being, even the Only Bearer of all power unto Divine Omnipotence, being the Source of every the conversation of virtue as by hallowed Divinity in the Communion and hold of Omnipotence; where too the Name of Yeshua HaMashiach of Nazareth bears Omnipotence in that it carries the Hand of God Almighty unto the Absolute Divine Authority of the Person, Crown and Throne of God and HaMashiach, even every the virtue of the Heavenly Kingdom including the fullness of the Power of Him JEHOVAH SABAOTH and YESHUA HAMASHIACH ENTHRONED IN HEAVEN. Thus Omnipotence by the application of the Name of HaMashiach, and Omnipotence the conversation of the channelling of divine virtue, and the divine calling unto the demonstration of Omnipotence 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 "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Of ye shall ask any thing in my name, I will do it."

SECTION 03: MAN IN HAMASHIACH'S CONVERSATION OF DIVINE OMNIPRESENCE:

It stands that by the Holy Ghost is manifest the exploitation of Time and space unto evangelical advantage, even the defiance of the laws of physics saying "then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days;" and "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. then I beheld, and lo a likeness as the appearance of fore: from the appearance of his loins even downward, fore; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lofted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lofted up mine eyes the way toward the north, and behold northward at the gate of the altar Thus image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall. then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about."

Which conversation was continued saying "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth is not; the LORD hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz. then said he unto me, Hast thou seen Thus, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. then he said unto me, Hast thou seen Thus, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

This conversation was to witnessed saying "then Philip opened his mouth, and began at the same scripture, and preached unto him Yeshua. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, Of thou believest with all thine heart, thou mayest. And he answered and said, I believe that Yeshua HaMashiach is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotis: and passing through he preached in all the cities, till he came to Caesarea.'

ARTICLE 15: THE COMING MANIFESTATION OF THE KINGDOM OF YESHUA HAMASHIACH:

SECTION 01: THE COMING MESSIANIC KINGDOM OF YESHUA HAMASHIACH:

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

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

were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

The conversation of the establishment of the Kingdom of the Messianic Millenium stood preached 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." the conclusion of the Messianic Millenium stands preached saying "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

SECTION 02: THE EARTH'S COMING TRANSLATION UNTO MESSIANIC GLORY- THE FULL MANIFESTATION OF DIVINE GLORY BY YESHUA HAMASHIACH AND HIS SAINTS:

Thus the Prophecy of the Earthly Jerusalem the Headquarter of HaMashiach, even the removal of all satanic conversations by Satan's binding and imprisonment in the bottomless pit during the thousand years, and the arrest and binding of the beast and his false prophet unto their perdition, and the defeating destruction of all earthly armies and soldiers in defiance to the Kingdom of HaMashiach unto the dispensation of Messianic Glory throughout the earth by the manifestation of the sons of God and the rulership of the saints over all and throughout the nation's of the earth, even the subjection of all Terrestrial creation to the Throne of HaMashiach for a thousand years in His Divine Glory: as was preached saying "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth;" and "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Thus it was further preached saying "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all Thus. So he told me, and made me know the interpretation of the things. these great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever;" and "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of Thus kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

ARTICLE 16: EARTH'S COMING REDEMPTION BY THE MINISTRY OF THE SONS OF GOD:

SECTION 01: MAN IN HAMASHIACH A SON OF GOD ALMIGHTY:

The communion of the Flesh and Blood of HaMashiach Yeshua of Nazareth stands the Divine order unto the Hold of the very nature of God Almighty, even the conversation of Divine Sonship manifest by the very nature and genetic composition of God Almighty preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath thus hope in him purifieth himself, even as he is pure;" 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 this present time are not worthy to be compared with the glory which shall be revealed in us. 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 "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and of a son, then an heir of God through HaMashiach;" and "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" and "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. "

SECTION 02: THE DIVINE POWER AND AUTHORITY OF THE SONS OF GOD UNTO THE COMING EARTHLY REDEMPTION:

The Sons of God fully translated and manifest in the Day of HaMashiach and proven by the ushering in of the Messianic Kingdom Terrestrial Millennium, even that by the conversation of the Messianic Millennium shall be manifest the full power and authority of the Sons of God Almighty unto their Eternal possession of the coming New Kingdom of God Almighty, Thus by the thousand years the real proof of the wisdom and power of HaMashiach and the Sons of God Almighty in the exercise of Divine Rulership. It too stands that the respective measures of virtue according to rank of divine Sonship, even that not all Sons shall be equal, but rank stands born of the conversation of each man

His resolution respective standards of works and witness of Divine Sonship during pilgrimage. Moreover the Sons of God stand born of the communion of the Divine Nature and Power of God, even by the partaking of the flesh and blood of Yeshua HaMashiach of Nazareth. The Sons of God the Divine bearers of The Celestial Bodily Power of Yeshua HaMashiach To stand the Sons of GOD stronger than sickness, the sons of God stronger than all hell, the sons of God stronger than both first and second death and the sons of God strong unto the Divine exploitation and manipulation of the laws of time, space and matter, that is the Sons of God bearing the full glory, wisdom and power of Yeshua HaMashiach the Son of God Almighty.

It stands that the full restoration of the Adamic dominion hold shall be established in Yeshua HaMashiach throughout terrestrial creation, even the conversation once pronounced 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 by Yeshua HaMashiach of Nazareth, the conversation of Dominion hold over all nations and Dominion hold over all terrestrial treasures, and Dominion hold over the wealth and economy over all nations, and Dominion hold over all earthly land and sea, and Dominion hold over all all the beasts of the field, fish of the sea and fowl of the air."

ARTICLE 17: NOT JUST THE LIKENESS BUT NOW THE BEARERS OF THE DIVINE NATURE:

SECTION 01: THE HIGHER DIVINE SIGNIFICANCE OF THE COMMUNION OF THE DIVINE NATURE IN HAMASHIACH ABOVE THE DIVINE SIGNIFICANCE OF IMAGIO DEI:

It stands that Adam was fashioned in the Image of God, however the reality of God the conversation of JEHOVAH ADONAI SABAOTH's rule in the Heavenly Celestial Kingdom, yet Adam fashioned to stand the Image, likeness and reflection of God unto the hold of the Terrestrial Earthly dominion and rulership, where the image the reflective sight in mirror that is not the he real actual object but is a visual intangible picture of the likeness and visual nature of the object, Thus 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:" so Adam was fashioned to mirror God but not be God, even Adam too purposed unto the presentation of offering of worship unto God Almighty, Thus the Image of God the conversation of a unique divine ability purposed to be the testimonial sight unto the testimonial reference, reflection and pointing unto God the Originator of the virtue and wisdom manifest by His Divine Image. But the Higher Standard stands the conversation that Through the partaking of HaMashiach the conversation of the impartation and hold of the Divine Nature of God Almighty, even as Sons of God Almighty, and Through the personal respective reception of the Salvation and Lordship of HaMashiach the conversation of divine sonship, Where the son stands the bearer of the essential compository constitutional nature of the Father, and Where the Father is the source of the genetic compository nature of the son: Thus Divine sonship the hold of the very compository eternal divine nature and constitutional essence of the Divine Being of God Almighty 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:" Thus the House of HaMashiach the House of the Sons of God.

SECTION 02: THE DEFINITION OF DIVINE SONSHIP IN HAMASHIACH YESHUA: THE REPRESENTATION OF THE ETERNAL FATHER:

The Flesh and Blood of HaMashiach stands the Communion of the Divine nature unto life Eternal preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give us his flesh to eat? then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life

in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever;" which communion is fulfilled by the exercise and practice saying "For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: This is my body, which is broken for you: Thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, Thus cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat Thus bread, and drink Thus cup, ye do shew the Lord's death till he come." Thus Divine Sonship the hold of the Divine Nature of God Almighty, Divine Sonship the conversation of the hold of the Power of God Almighty, Divine Sonship the conversation of the hold of the Glory of God Almighty, Divine Sonship the conversation of the hold of the Wisdom of God Almighty, Divine Sonship the conversation of the hold of the Righteousness of God Almighty, Divine Sonship the conversation of the hold of the Holiness of God Almighty, Divine Sonship the conversation of the hold of the Authority of God Almighty, Divine Sonship the conversation of the hold of the Zoe Life of God Almighty, Divine Sonship the conversation of the hold of the Peace of God Almighty, Divine Sonship the conversation of the hold of the Joy of God Almighty, Divine Sonship the conversation of the hold of the Faith of God Almighty. Thus the sight of the son the sight of the nature of the Father, and the son the heir of the Father: therefore Divine Sonship the conversation of the representory ambassadorship of the Face of God Almighty; moreover Divine Sonship the burden of the Name JEHOVAH THE ETERNAL FATHER, and Divine Sonship the representory sight of the goodness of God Almighty

SECTION 03: THE DIVINE ORDER UNTO THE COMMUNION OF THE DIVINE NATURE:

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 "Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus then is the prayer unto the reception of eternal life, that "Lord Yeshua, I acknowledge that I am a sinner unable to save myself, but you died for me upon the cross and rose again by the power of God on the third day. I humbly ask you to come into my heart and cleanse me by your blood from all sins and make me a child of God. Satan and all your works and demons and covenants I made with you knowingly and unknowingly I renounce Thus day, I belong to HaMashiach. 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 18: THE MAN DIVINELY RECREATED THE NEW MAN:

SECTION 01: THE NEW MAN 'BORN OF THE SPIRIT:'

As was preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "there was a man of the Pharisees, named Nicodemis, a ruler of the Jews: the same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit:" so it stands that Divine Sonship stands the conversation of the reception of a New spirit from the Holy Ghost, even the conversation of a new spirit Sourced of the Zoe Life of the Holy Ghost, which new spirit is Divinely Imparted into man the new creature, where personal soul is revived of the Holy Ghost unto Housing of New SPIRIT, Thus the conversation of being born again, where during the rebirth and new birth is Established the conversation of cleansing and purification from every the conversation of sin and uncleanness. Thus at New Birth a stronger and more glorious Divine celestial spirit granted during rebirth and is bonded with the Heart of God in the Holy Ghost, the manifestation of spiritual Ark during rebirth unto the residence of the Eternal Father, Word of God and Holy Spirit during rebirth into the New Man, as confirmed by Spirit's inward witness appertaining confirmation and perpetual conformation of divine Sonship and unto Divine confidence and faith in pilgrimage.

Thus the conversation preached saying "But ye have not so learned HaMashiach; Of so be that ye have heard him, and have been taught by him, as the truth is in Yeshua: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lists; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness;" and "Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but HaMashiach is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, of any man have a quarrel against any: even as HaMashiach forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of HaMashiach dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Yeshua, giving thanks to God and the Father by him."

SECTION 02: THE COMING FULL MANIFESTATION OF THE NEW CREATURE IN YESHUA HAMASHIACH OF NAZARETH:

As was preached saying "For the love of HaMashiach constraineth us; because we thus judge, that if 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 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 us to be sinners for us, who knew no sin; that we might be made the righteousness of God in us." Thus every man redeemed by HaMashiach stands totally a new creature whose full manifestation shall be established at first resurrection, where there shall be established the conversation of the coming translation of mind wisdom unto the Eternal Wisdom of the saints of God Almighty, even unto Divine wisdom free from all uncleanness unto Knowledge without limitation in perfect purity and Holiness and infinite wisdom like unto that of the Angels of God Almighty; the coming translation of bodily glory unto divine celestial HaMashiach glory, even new bodies born and fashioned of the glory of God and HaMashiach that are Eternal in nature; Too the hold of new spirit man Sourced of the Holy Ghost. Moreover As was twice exemplified by Elisha as by Cruz of salt and meal into boiling pottage, the healing and lighting trigger of waters in belly unto the springing forth, channelling and flowing of the rivers of life sourced of JEHOVAH ADONAI SABBAOTH and HAMASHIACH, even unto Divine glory throughout terrestrial creation, as by drinking of the waters of HaMashiach the Well of the Waters of Eternal Life.

Thus first resurrection stands preached saying "the first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now Thus I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For Thus corruptible must put on incorruption, and Thus mortal must put on immortality. So when Thus corruptible shall have put on incorruption, and Thus mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Yeshua HaMashiach. therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord;" and "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: then we which are alive and

remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

ARTICLE 19: MAN THE NEW CREATURE THE DIVINE PROPERTY:

SECTION 01: NEW MAN THE RESIDENCE AND TEMPLE OF HAMASHIACH AND SPIRIT:

As was preached saying "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Of any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are;" and "Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" and "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Yeshua answered and said unto him, Of a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me;" and "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's:" so it stands that New Man redeemed in HaMashiach is the Temple of Yeshua HaMashiach, even in that at the reception of the Lordship of HaMashiach does He enter into the New Man to take up Eternal residence within him, where at the Point of Baptism in the Holy Ghost does the SPIRIT of God Almighty take up Eternal residence within the New Man, and so is This habitation perpetuated unto life Everlasting. Thus it was pronounced saying "Behold, I stand at the door, and knock: of any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

SECTION 02: MAN THE NEW CREATURE FREE FROM DEMONIC POSSESSION:

There is no conversation of power or force strong enough to resist the power of God Almighty in Yeshua HaMashiach of Nazareth, even as was preached saying "then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not Thus the son of David? But when the Pharisees heard it, they said, Thus fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Yeshua knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And of Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And of I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But of I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or

else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house;" and "Let Thus mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father:" Thus the new man cannot be possessed of a demon because that his new being stands inhabited by Yeshua HaMashiach of Nazareth and God Almighty, and by the Holy Ghost the Omnipotence of God Almighty, Thus a son of God cannot be inhabited by a devil as long as HaMashiach and SPIRIT are in him.

ARTICLE 20: THE INDWELLING OF THE HOLY GHOST IN NEW MAN:

SECTION 01: THE DIVINE PROPHETIC PROMISE OF THE HOLY GHOST:

As was preached of the Blessing of Abraham saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call;" This conversation of the Promise of the Spirit stands called the Blessing of Abraham because that it was preached, instituted and promised only in directive to the Nation of Abraham, even the prophecy seemed to be pronounced in utterance to the Israel physically circumcised before the manifestation of HaMashiach, nonetheless it was actually a conversation preached unto the Abrahamic Nation the Seed of Faith, including those not born of the Copulative seed of Abraham, but born again by faith in God and HaMashiach, as preached saying "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith."

Thus the Spirit of God Almighty is Him the Anointing unto Pentecost, even the SPIRIT of God Almighty by Whom is manifest the Divine Directive unto Pentecost, being the Lord of the Harvest preached and promised of HaMashiach saying "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you;" and "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

SECTION 02: BAPTISM IN THE HOLY GHOST:

Yeshua HaMashiach of Nazareth stands the Baptizer with the Holy Ghost preached of John the Baptist saying "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fore: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire:" where definitively the Baptism of the Spirit stands the conversation of being filled with the Holy Ghost, where He takes residence within the Saint unto the perpetual manifestation of His power and Gifts, where the Saint becomes the Temple of the Hand of God Almighty, where baptism in the SPIRIT always stands preceded as by and through the reception of the Lordship, salvation of Yeshua HaMashiach and too the cleansing by His Blood unto hallowed divinely habitable residence, which conversation of baptism in the SPIRIT stands manifest by asking the Eternal Father preached saying "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Of a son shall ask bread of any of you that is a Father, will he give him a stone? or of he ask a fish, will he for a fish give him a serpent? Or of he shall ask an egg, will he offer him a scorpion? Of ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him;" where baptism in the SPIRIT stands evidenced by the manifestation of the gifts of the SPIRIT preached saying "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter;" and "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on HaMashiach Yeshua. When they heard Thus, they were baptized in the name of the Lord Yeshua. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."

SECTION 03: 'NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT:'

As was preached saying "then he answered and spake unto me, saying, Thus is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts;" and "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee:" it Thus stands that the Spirit of God Almighty is the Only Able and Wise unto the manifestation of the leadership and Directive unto life Eternal as by Paraclete Ministry, where the SPIRIT of God Almighty offers ministry in Divine Authority as Guide, Helper, Leader, Teacher, Chief, Principle, Dictator, Governor, Intercessor, Advocate, Counsellor and Comforter. There too stands the Divine Calling, Order and Expectation of God Almighty unto the practice of the Spirit's Gifts in Messianic Testament unto Gospel's evidence and Confirmation preached saying "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Yeshua accursed: and that no

man can say that Yeshua is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

ARTICLE 21: THE SHEPHERDING LEADERSHIP OF THE HOLY GHOST TO NEW CREATURE IN HAMASHIACH:

SECTION 01: THE CONVERSATION OF THE SHEPHERDING NATURE OF THE HOLY GHOST:

The Holy Ghost stands the SPIRIT of God Almighty, even THE SPIRIT OF JEHOVAH RA, EVEN HIM THE SPIRIT OF GOD ALMIGHTY THE SHEPHERD, AND THE SPIRIT OF HAMASHIACH THE SHEPHERD AND BISHOP OF SOULS PREACHED SAYING "the LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." So it stands that Only The SPIRIT of God Almighty can shepherd a soul to life everlasting, even the covering and preservation of soul preached saying "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. they shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation." Thus the Holy Ghost Him the Shepherd Leader by Pillar of Fire no matter how dark the night, even Him the Shepherd Leader by Cloud of Glory no matter how seemingly inglorious the sheepfold: therefore the Spirit the Paracletus Shepherd given unto the establishment of divine guidance unto the Day of HaMashiach.

SECTION 02: WORSHIP IN THE HOLY SPIRIT:

Definitively, Worship stands the conversation of the presentation of honour and sacrificial offering of Praise unto God Almighty, even the conversation of honouring God Almighty by the offering of sacrificial gift in accordance with the specified standards defined by the Divine commandment of God Almighty as stipulated in Eternal law, where the presentation of honour stands born of a heart meek and broken and contrite in all perfect humility before God Almighty, therefore definitively, worship stands the conversation of state of heart as before the Eye of God Almighty. There is therefore a great difference between worship and the expression of worship, where worship stands the reference to state of heart, but expression of worship stands the conversation of action born of heart, even actions such as presentation of offering and sacrifice and dance and song and psalm and hymn and Spiritual song, where. the song of the SPIRIT stands the conversation of worship in the Holy Ghost by the song given of the SPIRIT in the moment unto the Moving of the Hand of God Almighty.

There are conversations of worship, even the standards revealed by the practice of Celebratory Praise, and then higher Praise in the skilful honour of God Almighty with song and dance born of skilled instrumentalists, then the conversation of deeper worship, even skillful melody and singing born of soul's greatest depth in hour unto God Almighty, and then the conversation of prophetic impartational worship, even the conversation of worship by song that moves the Spirit of God unto Prophetic Manifestation preached saying "And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy Father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make Thus valley full of ditches. For Thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And Thus is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones."

Thus by Higher Praise is birthed victory by divine intervention, even as was 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 ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, the valley of Berachah, unto This day."

There is too the conversation of Divine calling unto Worship in SPIRIT and Truth, even the conversation of worshipping in HaMashiach and the Holy Ghost, even the offering whereby HaMashiach and SPIRIT Worship God Almighty through the Saint the new man in HaMashiach, even the conversation of God worshipping God, Thus the standard of God worshipping God the conversation of standard of worship excellent beyond every the conversation of worship even from Angels, as this is GOD WORSHIPPING GOD, THE HIGHEST STANDARD OF WORSHIP PREACHED SAYING "Yeshua answered and said unto her, Whosoever drinketh of Thus 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 Thus 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 Thus 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."

SECTION 03: PRAYER IN THE HOLY GHOST:

Definitively, praying in the Holy Ghost stands manifest by two means, first is the conversation of praying in the Holy Ghost with Divine understanding, Him leading the prayer and comprehensible and understandable Utterance by Divine Unctioning, then second stands the conversation of praying in tongues, where the SPIRIT establishes in man the conversation of utterance that the man can understand, even praying without understanding by the leadership of the Spirit in Divine Unctioning, even as was preached saying "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. 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 "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost," Thus Praying in the tongues of the Holy Ghost, even Prayer in the Holy Ghost unto the manifestation of the divine supernatural power of God Almighty; and therefore Tongues the wisdom of the Holy Ghost, Tongues the conversation of prayer to the Eternal Father, Tongues prayed of the Spirit according to the Perfect will of God Almighty, the Interpretation of Tongues unto the knowledge of what is to come: the Interpretation of worship stands the conversation of the offering and present still Unto the knowledge of Divine Wisdom, even the Interpretation of Unto the Knowledge of the Will of God and the Interpretation of Unto the impartation of Divine Virtue.

ARTICLE 22: THE COVENANT OF DIVINE SONSHIP:

SECTION 01: THE DIVINE ORDER OF HALLOWED SONSHIP THE COMMUNION, ABODE AND SUPPER WITH THE FATHER AND SON:

As was preached saying "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto is, and not unto the world? Yeshua answered and said unto him, Of a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me;" and "Behold, I stand at the door, and knock: of any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me:" so it stands that Yeshua HaMashiach of Nazareth is Him that Knocks upon the door, even the conversation of coming to the soul of man, the opening of which door stands the conversation of the reception of Yeshua HaMashiach of Nazareth as personal Lord and Saviour by the Word of faith, where HaMashiach comes into the Heart of the Man and becomes the Lord and Master of the man unto the conversation of the determination of every the conversation of the man and all his possessions as according to His Divine Messianic Authority by Lordship and Mastery. It stands that the defined supper is the conversation of meat and partaking with God Almighty and Yeshua HaMashiach of Nazareth: Thus Divine Communion unto Divine Nature, Divine Sonship then the expression of Divine Nature purchased, accomplished and dispensed by the Cross of Yeshua HaMashiach of Nazareth, and Divine communion unto the accordance of Divine Covenant and Divine League preached saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

Thus supper the order of Covenant and communion of league Established by the partaking of supper, as was preached saying "And Laban answered and said unto Jacob, these daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do Thus day unto these my daughters, or unto their children which they have born? Now therefore come thou, let is make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegarsahadutha: but Jacob called it Galeed. And Laban said, Thus heap is a witness between me and thee Thus day. therefore was the name of it called Galeed; And Mizpah; for he said, the LORD watch between me and thee, when we are absent one from another. Of thou shalt afflict my daughters, or of thou shalt take other wives beside my daughters, no man is with is; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold Thus heap, and behold Thus pillar, which I have cast betwixt me and thee: Thus heap be witness, and Thus pillar be witness, that I will not pass over Thus heap to thee, and that thou shalt not pass over Thus heap and Thus pillar unto me, for harm. the God of Abraham, and the God of Nahor, the God of their Father, judge betwixt is. And Jacob sware by the fear of his Father Isaac. then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount."

SECTION 02: YESHUA HAMASHIACH OF NAZARETH THE EVERLASTING FATHER:

As was preached saying "For unto is a child is born, unto is a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighted upon Israel;" and "Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew is the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Of ye shall ask any thing in my name, I will do it:" Thus Yeshua HaMashiach of Nazareth Is One Being with the Eternal Father without separation or partition, and He is too the Eternal Father, even Him God Almighty, as preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Thus the Authority of HaMashiach the Authority of the Eternal Father, the Wisdom of HaMashiach the Wisdom of the Eternal Father, the Power of HaMashiach the Power of the Eternal Father: therefore HaMashiach Yeshua the Divine Authority appertaining the administration of Divine Sonship, HaMashiach Yeshua the Divine Power appertaining the administration of Divine Sonship, HaMashiach Yeshua the Divine Wisdom appertaining the administration of Divine Sonship, HaMashiach Yeshua the Divine Encapsulation appertaining the administration of Divine Sonship, HaMashiach Yeshua the Divine Dispensation appertaining the administration of Divine Sonship, and HaMashiach Yeshua the Divine Testator appertaining the administration of Divine Sonship.

ARTICLE 23: THE HOUSE OF HAMASHIACH THE HOUSE OF SONS:

SECTION 01: MOUSHE'S HOUSE THE HOUSE OF THE SERVANTS:

As was preached saying "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, HaMashiach Yeshua; Who was faitoful 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 faitoful 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 form unto the end.:" so it stands that in Moses, the law stood the conversation of justification by works, even the necessity to observe every law else in Moses' law there stood no perfect Messianic Atonement, for In Moses' law was servanthood to the commandment unto daily sacrifice ce by lamb's blood to ensure the propitiation, atonement and reconciliation by the priesthood of the House of Aaron. Yet In HaMashiach justification by Grace, even that In Messianic Testament, HaMashiach the One offering offered upon the cross unto eternal redemption without further need for reconciliation's sake, as that the pardoned stood and stand to inherit freedom from the shackles of sinful nature in spirit, mind and body, as preached saying "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt amongis, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

It was therefore preached saying "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no dofference: 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. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."

SECTION 02: YESHUA HAMASHIACH THE ONLY BEGOTTEN SON OF GOD:

Yeshua HaMashiach of Nazareth stands Him the Eternal Son of God Almighty, even the Only Begotten Son of God 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;" and "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God;" and "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 wofe: 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 wofe: And knew her not till she had brought forth her firstborn son: and he called his name YESHUA."

SECTION 03: THE HOUSE OF HAMASHIACH THE HOUSE OF SONS- YESHUA HAMASHIACH THE FIRST AMONG MANY BRETHREN:

Thus the House of HaMashiach the House of the Sons of God Almighty preached saying "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;" and "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many

brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? Of God be for is, who can be against is? He that spared not his own Son, but delivered him up for is all, how shall he not with him also freely give is all things;" and "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."