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“THE PASSAGEWAY OF YESHUA HAMASHIACH  
THE WAY OF HOLINESS INCARNATE”

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CALEB T MATETA

# SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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“THE PASSAGEWAY OF YESHUA HAMASHIACH  
THE WAY OF HOLINESS INCARNATE:”

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## **ARTICLE 01: MAN'S FORFEITURE OF DIVINE GLORY:**

### **SECTION 01: EACH THE CREATURE DIVINELY PURPOSED UNTO THE PERPETUAL HABITATION IN WHAT IT WAS MADE FROM:**

God Almighty STANDS HIMYAHWEH THE ETERNAL I AM, EVEN HIM JEHOVAHADONAI ELOHIM THE SOLE DIVINE CREATOR OF ALL THINGS, WHICH GOD ALMIGHTY STANDS NOT SUBJECT TO TIME BUT IS HE THE CREATOR OF TIME HAVING BOTH CONCEPTUALIZED AND INSTITUTED TIME IN ANCIENT INDABA UNTO THE REFERENTIAL CONSTRUCT OF CHANTHES IN CREATURE AS UNTO YEAR, SEASON, MONTH AND DAY. It too stands that God Almighty is the Eternal Source of all creation, even as every the Creature was fashioned of God Almighty Solely by His Word, even by His Utterance unto creature's manifestation, even existence manifest from Inexistence according to the Divine command of God Almighty. Thus definitively, creation stands the construct of both reality and beings that come into being and exist even by one standing precursor by work unto the manifestation of the creature the item or being or realm fashioned, constructed and made of the Creator. Definitively creative power stands the conversation of Divine supernatural virtue unto the manifestation of the creature as by the Voice and Hand of God Almighty, thus creative power the conversation of Divine supernatural ability and capacity unto the manifestation of creature, even item of existence from Inexistence save Word of the Maker. Thus the conversation of creation stands that of God Almighty is conceptualized and designed the creature, and after the designing of the creature is then established the making of the creature as by the Word of Faith held of the Creator, the manifestation of the creature being in perfect accordance with the eternal design resolved and concluded in ancient INDABA. It too stands that each creature must remain in the medium from whence it was made unto the perpetuation of its life, even as a fish out of water dies and a beast thrown into the middle of the sea will die by drowning, as it was fashioned to perpetuate its livelihood upon the earth. THUS PROVEN THAT EACH THE CREATURE DIVINELY PURPOSED UNTO THE PERPETUAL HABITATION IN WHAT IT WAS MADE FROM.

### **SECTION 02: MAN CREATED OUT OF THE DIVINE IMAGE AND ESSENCE OF GOD ALMIGHTY:**

It stands that God Almighty stands the Eternal Creator of all things that created both the realms Celestial and Terrestrial, where in the Celestial realm He planted His Heavenly Kingdom the Movement of His Divine Sovereign Majesty where He there sits Titled JEHOVAHADONAI SABAOTH: where all creation was made to be subjected to His Heavenly Throne, God Almighty Being Creator, Proprietor and King of all existence. It stands that man was fashioned in the Image of God Almighty unto the hold of the Terrestrial realm, even the conversation of Dominion hold over all the Terrestrial realm and the conversation of the domination of all the earth and all things therein, 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 "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." Thus man was created unto the perpetual expansion of the Heavenly Kingdom of God Almighty throughout the earth and throughout the terrestrial realm the conversation of Divine colonization.

### **SECTION 03: THE DIVINE DEFINITION OF OBEDIENCE ACCORDING TO THE COMMANDMENT:**

Definitively, Acceptable act of obedience stands the conversation of action carried out in perfect correspondence and order of instruction given before action is carried out, even the conversation of Work in perfect accordance with the given instruction that it stand so carried out. Definitively, Divine commandment stands the conversation of Divine instruction given of God Almighty upheld as the conversation of law, where compliance to the commandment stands a Divine expectations and the breach of which commandment stands a conversation of sin leading unto judgement, Thus Divine commandment the conversation of order pronounced of God Almighty that must be adhered to as pronounced unto the perfect Fulfillment of whatever the respective commandment of divine expectation. Definitively, the Source of Commandment always stands the Superior unto the institution of commandment, where even as God Almighty is the Supreme Living God, it stands that He Is the Source of Divine Commandment unto life everlasting. It therefore stands that the benefit of obedience to Divine commandment is the conversation of Divine eternal gifting and blessing unto life everlasting, but disobedience stands the conversation of breach of Covenant of worship, even the conversation of sin unto impurity and blemish leading unto judgement, and by judgement the sentence of Eternal condemnation as by second death. Thus obedience stands manifest by the simplicity of perfect compliance and by the conversation of action without differentiation from the commandment pronounced of God: Thus obedience stands the conversation of perfect compliance evidenced by line of action established respective unto Divine commandment.

### **SECTION 04: WORSHIP'S COVENANT EVIDENCED AND SEALED IN OBEDIENCE THE DIVINE PURPOSE OF THE COMMANDMENT:**

Definitively, worship stands the conversation of the presentation of Acceptable offering in the honour of Him seated unto the reception of worship as by authority of Dominion hold, Lordship and Authority of judgement, Thus worship stands the conversation of the presentation of honour by the various types of offering in the respective order and accordance of offering's presentation stipulated by God Almighty. It stands that worship is the Divine purpose of all creation, even that all things were made of GOD Almighty unto he conversation of the presentation of worship and honour to His Holy Name, the offering of Worship being both acceptable and honourable, even as was preached saying "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." Man was therefore fashioned and created of God Almighty unto the presentation of Worship unto God Almighty on the behalf of Terrestrial creation, having collected by dominion hold the conversation of offering of worship from terrestrial creation. Worship therefore stands the standard defined by conversation of covenant, even the stipulation of Divine commandment unto the erection and Eternal perpetuation of Divine Covenant as stipulated by the order of worship granted the covenant by God Almighty: **THUS WORSHIP EXEMPLIFIED BY OFFERING IN SUBMISSION AND IN PERFECT SUBJECTION, SUBMISSION AND SUBJECTION BEING EVIDENCED BY DEVOTION AND PERFECT OBEDIENCE. THUS THE NECESSITY OF COMMANDMENT IN EDEN, THAT WORSHIP BE EVIDENCED BY SUBMISSION, AND SUBMISSION BE EVIDENCED BY OBEDIENCE TO THE COMMANDMENT IN EDEN UNTO THE PERPETUATION OF THE ADAMIC COMMUNION, EVEN THE COVENANT FIRST BETWEEN GOD AND MAN.**

#### **SECTION 05: IN EDEN THE BIRTH OF MAN'S INIQUITY UNTO HIS CORRUPTION BY HOLD OF SINFUL NATURE:**

Definitively, sinful nature stands the conversation of genetic ability unto the possible manifestation of sin, sinful work thus standing the conversation of the manifestation of iniquity, even the manifestation of trespass against God Almighty: Thus definitively, sin stands the conversation of standing in Estate that is not considered right before God Almighty as in accordance with Eternal law, even the conversation of corruption by iniquity in forfeiture of righteousness, which corruption stands Defined as abominable and unacceptable by Eternal Law unto divine judgement. Thus sin the conversation of estate unacceptable before God Almighty as Defined by His Accord and stipulations of estate by Eternal law. The Adamic Eden Covenant of Divine Purpose stands the conversation as to how that man was fashioned unto dominion hold over all terrestrial creation, where the headquarters of the dominion hold would stand the Eden of God Almighty, where to this conversation of worship was needed evidence of worship by submission, and evidence of submission by conversation of perfect obedience. Thus the reason of the necessity of the commandment as to the refraining of man from the fruit of the tree of the knowledge of good and evil, even the divine law and instruction that Adam was to refrain from the partaking of the tree of the discernment of good and evil preached saying "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." Yet it stands that man did breach the covenant by partaking of the forbidden fruit, Thus man sinned before God Almighty, moreover man by His sin did corrupt his own nature unto sinful nature, and so too was corrupted every human body that would emerge out of Man Unto sinful nature, even all the generations and souls that would emerge of man's copulative seed, all unto sinful nature: Thus by sinful nature the sinful work, and by sinful Work judgement, and by Divine judgement the conversation of Eternal condemnation as provoked by the satanic accusation. **THUS THE NEED OF SALVATION.**

## **ARTICLE 02: MAN'S EXPULSION FROM THE PRESENCE OF GOD:**

### **SECTION 01: THE CORRUPTION OF MAN'S EVERY FUTURE GENERATION AND GENEALOGY OF COPULATIVE SEED BY HOLD OF SINFUL NATURE:**

Definitively, Divine Judgement stands the conversation of trial before God Almighty unto the evaluation of righteousness and unto the sentence in accordance with estate of standing before the Eye of God Almighty unto life Eternal or Eternal condemnation, Thus Divine judgement the conversation of trial and sentence by God Almighty as Defined by the sentence defined in Eternal law. It stands that the standard line of Divine judgement is the work, even the conversation of manifest realities born of Personal nature, the sinful nature leading to sinful work, and sinful work unto Eternal condemnation, which conversation of sinful nature Stands the corruption upon all bodies of men emerging of Adamic copulative seed, even sinful nature exemplified by sinful work in a small child instructed to refrain from eating sugar, which child then eats sugar and is called of parent, and when accused of eating sugar, the child aggressively denies even though the face is full of sugar, which conversation reveals too that small children steal and lie without the need of a teacher because of sin being natural. It stands that all men stand workers of iniquity, even each man bearing record of sinful nature before God Almighty: yet it stands that there is coming the day of judgement before God Almighty, where all bearers of sinful Work shall be condemned unto Eternal Suffering in the lake of Fire, even as was preached saying "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

### **SECTION 02: EXPELLED OUT OF EDEN AND FORBIDDEN UNTO TREE OF LIFE'S COMMUNION TO AVOID ETERNAL CORRUPTION AS MANIFEST IN DEVILS:**

It stands that God Almighty in His Eden did create and position two trees in the Centre, even the tree of life and the tree of discernment, which tree of life when eaten establishes that body the conversation of Eternal life, and the tree of Knowledge when eaten establishes the conversation of ability unto the discernment of good and evil, even as was preached saying "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 "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 Thus stands that sin is the conversation of estate of man resultant of strange communion established by disobedience unto expulsion out of the Presence of God Almighty, even sin the forbidden communion unto the corruption of human being unto sinful nature, where if man ate the fruit of the tree of life whilst holding sinful nature, it would stand unto the full corruption of nature as suffered of Satan and all his demons and unclean spirits,

even the conversation of corruption without reverse, that is eternal abomination without chance of salvation: Thus man did die because death stands the conversation of estate unto eternal condemnation, which estate stands enforced by judgement, even the conversation of second death the impurity and corruption of soul unto Eternal condemnation enforced by judgement. However it stands that first death is the opportunity of soul's freedom from the corruption of first body as by the separation established by death, Thus was man expelled out of Eden, that He Live not in eternal corruption like that of demonic estate.

### **SECTION 03: DIVINE EXPULSION UNTO THE DIVINE INSTITUTION OF THE MESSIANIC REFORMATION:**

The first Prophecy of the coming redeemer of mankind over the serpent stood preached saying "And the LORD God said unto the serpent, Because thou hast done Thus, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dist 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.:" which conversation stood the preaching of a coming Redeemer that would emerge by divine supernatural power out of the womb of a virgin in absolute freedom from every the conversation of corruption of being resultant of sinful nature from the sin of the first man. Thus there stands the conversation of the need of salvation, even the conversation of the need of deliverance from Second death the conversation of Eternal perdition born of judgement unto the Eternal Suffering of the flames of the Lake of fire. It too stands that in Eternal Law there is the provision of Messianic Substitution, even where the Messiah suffers on the behalf of the sinner the conversation of Messianic Passion and Accursed death before God Almighty, that by the conversation of His Suffering be Established Messianic Atonement, and that through the death Of the Messiah be transferred to the sinner the Righteousness of His estate as by Messianic Testament. Thus the Suffering of the Messiah unto Divine Atonement and Appeasement, where the Messiah stands Righteous and His Blood pure in all conversations as unto acceptable Sacrifice to the Divine appeasement, Thus by the Messiah's Suffering of Passion and Accursed death the Sacrificial Propitiation unto the reinstatement of righteousness to all the persons subject to His Lordship. **THUS BY MESSIAH'S PASSION ACCURSED DEATH THE FULL DIVINE REMISSION, FORGIVENESS AND PARDON, AND RESTORATION OF HEAVENLY CITIZENSHIP AND DIVINE RECONCILIATION BY MESSIANIC TESTAMENT IN ETERNAL RIGHTEOUSNESS.**

## **ARTICLE 03: DEATH'S MANIFESTATION, THE DECAY BORN OF STANDING OUT OF GOD'S PRESENCE:**

### **SECTION 01: THE PROPHESED DEATH BORN OF TRANSGRESSION:**

God Almighty did to man pronounce the conversation of Divine instruction and commandment unto refraining the eating of the fruit He pronounced forbidden, where it was pronounced that man would suffer death if ever he ate the fruit, which conversation stood the commandment of the Adamic Covenant of Worship preached saying "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 then further stands that there was the subtle serpent that led the woman unto inequity, even Satan that REVEALED Himself in the form of the serpent, that the woman be moved by list unto sin, and the man be moved by the voice of the woman, even as 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 Hisband 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." It stands that the death that was pronounced of God Almighty by first sin of man was not the conversation of physical death, but actually the conversation of the hold of sinful estate unto Eternal condemnation enforced by judgement as into the lake of Fire, where by sin was man made impure and unworthy of the knowledge of the goodness and glory of God Almighty, but by sinful estate made subject to serpent and subject to the Eternal Suffering of the wrath of God, even from the moment that man first sinned, which judgement Determined to withhold for a time, that there be made the possibility of Redemption from the same wrath.

### **SECTION 02: DECAY THE MANIFESTATION OF PERVERSION STABLISHED BY HABITATION OUT OF THE PRESENCE OF GOD:**

It stands that man was fashioned in he Image of God Almighty and from the very breathe 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 "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."

Thus by his sin was man expelled out of the Presence of God Almighty, even as was preached saying "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

It thus stands that the conversation of sin leads unto the manifestation of decay, because that man was designed of God Almighty unto the perpetuation of anatomical health as by the Presence of God Almighty (which conversation was well exemplified in Moses who went for forty days without food, Being sustained Only by the Presence of God Almighty preached saying "And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: of any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights"): Thus the residence and habitation of man out of the Presence of God therefore stood unto the manifestation of anatomical decay, which conversation then leads to first Death, even physical death the conversation of anatomical decay that renders the Terrestrial Body unable to sustain and continue hosting the Spirit and breathe of God in the man.

### **SECTION 03: THE CONVERSATION OF THE FIRST DEATH:**

It stands that man was of God Almighty fashioned to stand the conversation of Spirit, Body and mind, where spirit was created of God Almighty unto the conversation of Divine communion and fellowship with God Almighty, where by Divine dialogue with God Almighty was established the conversation of the reception of Divine instruction, which conversation of Divine instruction was then purposed to be received, interpreted and understood by mind, where mind would then command physical Body about the manifestation of the Divine instruction and expectation of God Almighty. It therefore stands that the Union of these three, even the frequency of their meeting place unto unity stands the conversation of human soul: Thus first death stands the conversation of the separation of mind, body and Spirit, even the conversation whereby body is dilapidated into the state where it cannot continue to house Spirit, even where Spirit moves out of Body, Body having decayed unto the state of inability to ensure the unity of mind and spirit, and this the separation of Spirit unto a body without spiritual inhabitation and thus the inability of the body to function, even as man is more spirit than body, even as the body can die but the Spirit cannot, the Spirit being eternal in nature because it is the divine breathe sourced of God Almighty. Thus first death can be made manifest both by sickness unto physical anatomical decay till the separation, or too by the conversation of injury in a moment that results in the death of body. However it stands that first death stands limited in power Only unto the hold of physical Body.

#### **SECTION 04: THE CONVERSATION OF THE SECOND DEATH:**

Definitively, second death stands the conversation of eternal perdition in the lake of fire, even the conversation of Eternal condemnation unto the perpetual suffering of the wrath of God Almighty fully encapsulated in the flames of the Lake of fire, which flames are strong enough to burn the flames of hell. It stands that man is a Spiritual being, even the being whose Spirit was sourced of the breath of God Almighty, Thus the human Spirit stands Eternal in nature, even as the Spirit of God Almighty is too Eternal in Nature, Thus every human Spirit shall be judged of God Almighty unto either Eternal life or Eternal condemnation, which conversation Thus stood preached saying "And as it is appointed unto men once to die, but after This the judgment:" Thus after death is the conversation of the divine judgement of God Almighty. It Thus stands that sinful nature is unto sinful work, and sinful work unto the Arabic accusation, and the satanic accusation unto Divine judgement, and Divine judgement unto Eternal perdition and never ending condemnation, even as was preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire;" and "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

#### **SECTION 05: 'THE WAGES OF SIN IS DEATH' - 'FOR ALL HAVE SINNED:'**

It stands that because of the sin of Adam, every the human Body that would emerge of the copulative seed of Adam would stand to hold sinful nature, even the conversation of nature unto the perpetual manifestation of iniquity, and it stands that all men stand doers and practitioners of sin and iniquity, 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." It Thus stands that all men stand worthy unto the conversation of Eternal condemnation, because all men stand the workers of sin preached saying "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord." It stands that each man stands condemned each unto order of standard line of divine judgement, where each man shall be judged according to his respective works, and all bearers of works of sin shall be cast into the lake of fire, where all men shall there be

condemned because all man stand holders of works of sin, each man according to his record of every the work in life as witnessed and recorded in the books of Heaven manifest by the writing of Angels, and according to the record shall all men be condemned as by sin. It stands that Eternal condemnation and everlasting perdition is the portion to all men as by works of sin, Thus all Stand worthy unto Eternal perdition in the lake of fire. **Thus all men worthy to stand subjects of second death.**

## **ARTICLE 04: THE PROPHECY OF MESSIANIC RECONCILIATION:**

### **SECTION 01: GOD ALMIGHTY THE FIRST PROPHET OF THE DIVINE ORDER OF MESSIANIC PROPHECIC MINISTRY:**

It stands that even as man fell by iniquity unto his expulsion out of Eden, by sin was there manifest the conversation of separation between God and Man, even as God Almighty, in the Fulness of His Divinity and Holiness, cannot live with sinful creature because This stands abominable before Him, Thus was Everyman separated from God Almighty, each because of His sinful works. Thus no man could hold communion with God Almighty because of the shortfall from Divine glory, each man by way of His respective conversation of works of sin, inequity and trespass before God Almighty unto blemish. It Thus stands that man was subjected to the satanic yoke by sin, where Satan took the Dominion hold of the earth from mankind, then did Satan plant demonic principalities and powers over all the nations and generations of man, that these perpetuate the conversation of sin and vanity by sinful works, even these purposed of Saran unto the condemnation of all nations throughout all the generations of all the nations of the sons of man. **Yet it remains that at the day and in the moment of the fall of man did God Almighty prophesy Messianic reconciliation, and victory over every the satanic Yoke and Device as by Him the Seed of the Woman.**

### **SECTION 02: THE DIVINE PROPHECY OF THE SEED OF THE WOMAN:**

The first Prophetic Utterance in history stood the conversation pronounced of God Almighty in the day and in the hour and at the moment of the fall of man saying "And the LORD God said unto the serpent, Because thou hast done Thus, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Definitively, the Seed of the Woman stands the conversation of human soul that would emerge out of the womb of the virgin without being born of the copulative seed of man, even as was preached saying "And he said, Hear ye now, O house of David; Is it a small thing for youto weary men, but will ye weary my God also? therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good:" Thus the seed born not of man but directly of the womb of the woman the virgin of the House of David. Definitively, the head of the serpent stands the conversation of the kingdom and power of satan , even the conversation of his seat unto rulership over the Kingdom of Darkness and unto rulership over all demonic principalities and over the gates of hell, even the kingdom of Satan the kingdom of hell and empire of darkness lodged over man on earth and in hell. Definitively, the bruising of the heel of the seed of the woman by the serpent describes the conversation of affliction that the seed of the woman was to suffer and endure by the serpent. Definitively, the crushing of the head of the serpent stands the conversation of the triumph of the seed of the woman by accursed death and Messianic Passion unto the dispensation of victory over every the satanic device and accusation unto the inheritance of life Eternal: Thus the intentional labour of the serpe nt is unto the condemnation of all human souls, but the purpose of the ministry of the seed of the woman stands unto the dispensation of life everlasting.

### **SECTION 03: YESHUA HAMASHIACH THE SEED OF THE WOMAN THAT CRISHED THE HEAD OF THE SERPENT:**

Even as was prophesied of God Almighty and of Isaiah that out of the womb of the virgin of the House of David would emerge Messiah the seed of the woman, which conversation preached Yeshua HaMashiach of Nazareth born not of the Copulative seed of man, but by the Divine supernatural workmanship of the Holy Spirit of God Almighty unto estate of humanity as the Son of Man, the Only Man born free of sinful nature, and too the Son of God Almighty conceived by divine workmanship, even as was preached saying "Now the birth of Yeshua HaMashiach was on Thus wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. then Joseph her Husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins. Now all Thus was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with is. then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name YESHUA;" and "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and Thus is the sixth month with her, who was called barren. For with God nothing shall be impossible."

THUS YESHUA HAMASHIACH OF NAZARETH THE SEED OF THE WOMAN WHOSE HEEL WAS BRUISED AS IN THE SUFFERING OF THE CROSS THE CONVERSATION OF HIS MESSIANIC PASSION AND ACCURSED DEATH, BUT HE THAT CRUSHED THE HEAD OF SATAN BY SINGLEHANDEDLY TRIUMPHING OVER SATAN BY THE POSSESSION OF THE KEYS GF HELL AND DEATH, AND BY ESTABLISHING HIS CROSS TO STAND THE DISPENSATION UBTO LIFE ETERNAL, even as was preached saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony;

and they loved not their lives unto the death. therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

## **ARTICLE 05: THE DIVINE PROPHETIC REVELATORY PRONOUNCEMENT OF THE WAY OF HOLINESS:**

### **SECTION 01: THE SPIRIT'S PROPHECY PRONOUNCED ABOUT THE HIGHWAY OF HOLINESS:**

Definitively, highway stands the conversation of passage purposed unto traffic. Even passage of motion of vehicle at high speed for city to city traffic transition, even the conversation of road and route of great traffic purposed unto vehicular motion at great levels of traffic volume at speed purposed to establish efficiency of motion of great traffic and vehicular mechanical machinery. Definitively Holiness stands the conversation of the Divine Glorious nature of God Almighty in the expression of the Divinity of the Godhead, even the conversation of the Divine glorious Godhead, power, purity and Supreme Authority of God Almighty: Thus it was preached saying "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Definitively, the Highway of Holiness stands the conversation of the motion of souls upon Divine Passageway unto life everlasting, even the conversation of pilgrimsge, that is the conversation of journey from terrestrial condition unto steadship in life everlasting, even the Kingdom of God Almighty preached saying "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Thus the Divine purpose of the Highway of Holiness stands that it was institute of Get d unto the provision of Oassage from Pilgrimage unto place in life everlasting. It too stands that Yeshua HaHaMashiach of Nazaretg is the Highway of Holiness, even the Passageway unto life everlasting and unto Restoration of steadship BEFORE the Father as by the redeeming virtue of His Blood, even as was preached saying "In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

It therefore stands that Pilgrimage is the conversation of journey unto steadship before God Almighty, even the conversation of voyage from terrestrial livelihood unto the place of life everlasting in the Kingdom of God Almighty, where Heavenly Jerusalem stands the home of the Saints of God Almighty, Where Yeshua HaMashiach of Nazareth stands the Only order of Passage unto arrival st Zion's Gates, even the conversation of entrance into the Heavenly Kingdom of God Almighty: Zion being the eternal Refuge and Heavenly City of God Almighty 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 furlongs."

Which conversation was continued saying "the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardis; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; 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."

## **SECTION 02: ANCIENT COUNSEL'S DIVINE DETERMINATION APPERTAINING WAY OF HOLINESS' VOYAGE:**

Definitively, Ancient INDABA stands the conversation of the counsel meeting that was held of God Almighty unto the definition of the Will of God Almighty appertaining what was to be every the manifestation throughout all creation, Thus Divine INDABA the counsel meeting where each creature was designed, conceptualized and purposed and ordered by the Eternal Omniscient Wisdom of God Almighty, where all the Persons and Divine Expressions of the Beings of God Almighty stood in attendance. Thus it was resolved of God Almighty that in Ancient INDABA did God Almighty determine and define Pilgrimage, where Pilgrimage was constructed, conceptualized, orchestrated and purposed to stand the conversation of voyage from the point of the reception of the Lordship and Salvation of Yeshua HaMashiach of Nazareth until the Day of first Resurrection. Thus each the pilgrim stands the Wayfarer, even as the conversation of salvation and Redemption in HaMashiach stands the Divine order of passageway to the Heavenly kingdom, that is the conversation of wayfaring the venture and perpetual progression of step by step advancing until Zion's Gates, as per the Divine directive of God Almighty. Thus in Divine INDABA it was resolved that Pilgrimage would stand the conversation of voyage until Zion's Gates. that each the pilgrim hold a unique respective conversation of passage in the expression of Divine Wayfaring, that Yeshua HaMashiach of Nazareth is the Only True Way of Holiness unto steadship in the Oracle of God Almighty through Zion's Gates, and that Only by the Spirit of God Almighty is Established the conversation of Divine Directive strong in order and guidance till life everlasting, even till the

Heavenly Kingdom, even as was 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 This present time are not worthy to be compared with the glory which shall be revealed in us."

### **SECTION 03: THE RECONCILING POWER OF THE WAY OF HOLINESS:**

The Way of Holiness stands the Bridge and Divine Ladder between Heaven and Earth, even the conversation of Divine translation from earth into the Heavenly Kingdom by venture upon the Way of Holiness, where the Way of Holiness too stands the conversation of Divine abridgment between God and Man, even the conversation of the Divine appeasement of the Wrath of God Almighty unto the full perfect restoration of dialogue between God and Man: where Yeshua HaMashiach of Nazareth stands the Only Way unto perfect Reconciliation between God and Man. Thus HaMashiach was both God and Man unto the sufficient and perfect Order of Passage from earth into the Heavenly Kingdom, which conversation of journey stands instituted through the reception of the Lordship and Salvation of Yeshua HaMashiach of Nazareth 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 doctrine of pilgrimage the conversation of Wayfaring again here quoted saying "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city;" and "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

## **ARTICLE 06: YESHUA HAMASHIACH THE WAY OF HOLINESS:**

### **SECTION 01: 'I AM THE WAY, THE TRUTH AND THE LIFE:' YESHUA HAMASHIACH THE WAY OF HOLINESS INCARNATE:**

Definitively, Way General stands the conversation of route and passage unto motion required to move from one position to another predefined destination (as defined before the voyage), even manner of progress required unto the manifestation of the position and transition required unto the defined desired estate resultant of planned change unto planned state. Thus way terrestrial stands the conversation of passage unto the hold of desired terrestrial location, even the conversation of route of journey from current geographical location unto desired geographical location. Thus the conversation of the facilitation of the required order of physical transition and motion concluded Only by arrival at desired location. Thus way Spiritual stands the conversation of journey from one Spiritual position to another, even the conversation of transformation required unto the establishment of person at required standards of personal estate, even the conversation of passage and journey from current spiritual position unto desired spiritual location. Thus the Divine standard of Wayfaring stands the conversation of Passage from current location unto the place of spiritual position determined and Defined of God Almighty, even the conversation of journey unto Divine calling, and wayfaring unto the place of Divine deployment in hallowed assignment. Therefore the Messianic Order of Wayfaring stands the conversation of motion under the Directive of Yeshua HaMashiach of Nazareth unto Divine purpose ordained of God Almighty, which ultimate conversation stands the manifestation of arrival born and established of journeying upon and within Yeshua HaMashiach of Nazareth, Who Himself is the road directly unto steadship before the very Throne of God and Christ as by the reception of His Lordship, even by Word of Faith unto entrance through His Pierced Side the conversation of Opened Veil unto steadship before The Eternal Living God.

Yeshua HaMashiach of Nazareth stands the conversation of the Way of Holiness unto righteousness, even the conversation of Passage unto Cleansing from every the record of personal iniquity unto pure and perfect standing before God Almighty in perfect righteousness as defined by Eternal law without the slightest form or manifestation of inequity. HaMashiach too stands the conversation of passage from sickness unto healing, even the conversation of passage from every the manifestation of anatomical disorder or natural deviation unto the conversation of the hold of anatomy as designed by God Almighty, established through HaMashiach's healing virtue purchased by the stripes He endured in Messianic Passion unto the manifestation of Divine supernatural healing virtue encapsulated in His Name as by the Hand of God Almighty. HaMashiach too stands the conversation of passage unto deliverance from demonic possession and every the conversation of satanic affliction and demonic oppression unto the spiritual Authority in His Name unto the pulling down of demonic principalities and powers and unto the annulment of all satanic conversation. Christ too stands the conversation of passage from depression and perpetual mourning and grief of spirit unto the hold of Joy and Divine cheerfulness and merriness in soul. HaMashiach too stands the conversation of passage from vexation of spirit and restlessness unto divine wholeness of being and rest of soul in divine glory. HaMashiach too stands the conversation of passage from condemnation unto the hold of life everlasting as established by His Death.

## **SECTION 02: 'NO MAN COMES TO THE FATHER EXCEPT THROUGH ME:' YESHUA HAMASHIACH THE DOOR AND PASSAGE UNTO HIM IN THE MOST HOLY PLACE:**

Yeshua HaMashiach of Nazareth is Him the Eternal Father, even as He Is One with the Eternal Father and Is the Eternal Father, as was preached about Yeshua HaMashiach of Nazareth saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not;" and "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 ligh ted upon Israel;" and " For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of HaMashiach: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcisi on of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to is, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Thus Yeshua HaMashiach of Nazareth stands the Messiah the Path unto God Almighty, being the Only order of Passage and conversation unto Messianic Reconciliation sufficient to establish steadship before God Almighty. **THUS YESHUA HAMASHIACH THE WAY UNTO THE KNOWLEDGE OF THE FACE OF GOD, YESHUA HAMASHIACH THE WAY UNTO THE TEMPLE OF GOD, AND YESHUA HAMASHIACH THE ONLY WAY UNTO THE ORACLE OF GOD.**

Thus Yeshua HaMashiach of Nazareth the Door unto the Most Holy place. Definitively, Door unto Most Holy place stands the conversation of order of access unto the Oracle, even the Divine order of step unto steadship before Him enthroned in Most Holy Place, even as the veil that stood hindrance to entrance in Most Holy Place was rent by the Cross of Yeshua HaMashiach of Nazareth, where the cross signified the renting of the veil, even as by spear was HaMashiach opened to signifying the renting of the veil unto the opening of the door that establishes the conversation of passage unto steadship before the Throne of God Almighty, even as was preached saying "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;" and "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."

## **ARTICLE 07: WAY OF HOLINESS' DIVINE PURPOSE: THE SAINT'S RESPECTIVE ZION'S ARRIVAL:**

### **SECTION 01: WAY OF HOLINESS THE DIVINE ORDER OF SALVATION'S VENTURE AND VOYATHE:**

Definitively, Salvation stands the conversation of deliverance, even the conversation of Redemption and deliverance from harm, even the conversation of immunity against vulnerability resultant of External intervention. Thus salvation the result of the action of deliverance by the Savior and Redeemer, without whom the person in jeopardy stands no chance of endurance beyond the present adversity, but is made subject to destruction without chance of mercy unto Redemption: where necessity of salvation stands the conversation of the great need of deliverance from the coming conversations of Eternal condemnation and judgement resultant of sinful works unto Eternal condemnation, even eternal law's judgement of the perdition of every the bearer of sinful work before God Almighty, even as was preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. @ And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." It too stands that the Salvation of God Almighty is In Jesus Christ of Nazareth Alone, as there is no other order unto Salvation and unto the hold of Life Eternal, save through HaMashiach, Thus Yeshua HaMashiach of Nazareth the Only Saviour and the Only Passage unto Eternal Salvation and unto life everlasting. Thus Salvation stands the conversation of the beginning of the Journey, even as the Saint is not translated to heaven at the instant of Salvation, but the receiver of HaMashiach still remains in the earth, because that salvation is not fully manifest in the instant, but it is the journey unto the day of HaMashiach, where Wayfaring stands the Divine conversation of Passage unto the Eternal life purchased and dispensed by the Cross of Yeshua HaMashiach of Nazareth.

### **SECTION 02: WAY OF HOLINESS' DIVINE PURPOSE, CONCLUSIVE ENTRANCE THROUGH ZION'S GATES:**

Zion stands the conversation of the Suffering of HaMashiach in Messianic Passion, even the conversation of Eternal Habitation in the City of God Almighty, Thus the coming Zion the purpose of the erected Cross, where Zion is the place of habitation in life everlasting, where Zion stands the main purpose of the preaching of the cross, that souls be won and delivered from Eternal condemnation unto life everlasting, which conversation of journey unto life Eternal stands the purpose of the Church, the purpose of the Stewards of HaMashiach and too the purpose of the leadership of the Spirit, even as was preached saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of Thus world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching

to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men;" For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city:" where the City Prepared of God Almighty stood 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."

Which conversation stood continued saying "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Which conversation stood saying "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardis; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; 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 08: STEADSHIP UNTO DIVINE CONVERSATION UPON THE WAY OF HOLINESS:**

### **SECTION 01: HAMASHIACH-YESHUA' ORDER THE HERITATHE OF THE WAY OF HOLINESS:**

Conversation of the journey of the Way of Holiness stands the manifestation of being born again through the reception of the Lordship of Yeshua HaMashiach of Nazareth, even as was preached saying "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth;" and "there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Which conversation stood continued saying "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Yeshua answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. Of I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lofted up the serpent in the wilderness, even so must the Son of man be 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 reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

### **SECTION 02: THE DIVINE ORDER OF THE RECEPTION OF THE LORDSHIP OF YESHUA HAMASHIACH:**

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

blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" Thus God Almighty made man in His Divine Image unto the conversation of dominion hold over all the earth, that by his conversation the kingdom of God Almighty colonize all terrestrial being (in the covenant of worship evidenced by submission, and submission evidenced by perfect obedience appertaining the divine instruction. But by the act of disobedience did man forfeit dominion hold and stood abominable before God Almighty and was Thus expelled out of the presence of God Almighty. Man had been warned that by sin he would die, which death was ears 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 stablished not by monetary purchase or by special actions or dance or even prophecy, but by the simplicity of the utterance in faith is stablished eternal life preached saying "That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" and "If we confess our sins, he is faithful and just to forgive is our sins, and to cleanse is from all unrighteousness." Thus then is the prayer unto the reception of eternal life, that "Lord Yeshua, I acknowledge that I am a sinner unable to save myself, but you died for me upon the cross and rose again by the power of God on

the third day. I humbly ask you to come into my heart and cleanse me by your blood from all sins and make me a child of God. Satan and all your works and demons and covenants I made with you knowingly and unknowingly I renounce This 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 09: CONVERSATION OF PROSPERITY THROUGH THE WAYFARING OF THE WAY OF HOLINESS:**

### **SECTION 01: THE END THE MOST CRITICAL CONVERSATION:**

It stands that during testimonial pronouncements of Pilgrimage, some stand to start early and others starting late, but the most important thing stands the conversation of the Doctrine of the end of the matter, even as the end of the matter stands the Testimonial resolution of the conclusion of the journey, even the power of the resolution appertaining the determination of eternal dwelling place, as by the state of conclusion of pilgrimage, even as was preached of God Almighty saying "Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, of the people of the land take a man of their coasts, and set him for their watchman: Of when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; of the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But of the watchman see the sword come, and blow not the trumpet, and the people be not warned; of the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; of thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, of thou warn the wicked of his way to turn from it; of he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.;" and "the righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; of he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, the way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But of the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."

THUS THE ENDING POINT OF MOTION THE DEFINITION OF ETERNAL HABITATION, IF ENDED NOT IN HEAVENLY GATES, BUT ENDED NO MATTER HOW CLOSE OUT OF HEAVENLY GATE, THEN NO HEAVENLY CONVERSATION: THEREFORE SALVATION THE CONVERSATION OF JOURNEY PROSPEROUSLY CONCLUDED ONLY BY HEAVENLY ARRIVAL KNOWLEDGE, THE STIPULATION CLEARLY STANDING THAT UNLESS ARRIVAL IN HEAVENLY GATE, THEN REGARDLESS HOW CLOSE THE FINISH, THE SAME IS AS OF NO JOURNEY HAD BEEN PARTAKEN OF. THUS THE ETERNAL DEFINING POWER OF THE END AND FINISHING: AND THEREFORE THE CONVERSATION OF THE NECESSITY OF DIVINE GRACE TO FINISH.

## **SECTION 02: DIVINE MESSIANIC DOCTRINE UNTO PROSPEROUS VOYATHE IN THE WAY OF HOLINESS:**

Even as Salvation stands the conversation of the institution of journey in the way of Holiness, it stands that definitively, prosperous economical voyage stands Defined as the conclusion of wayfaring upon the Way of Holiness as by arrival at Zion's Gates. Thus prosperous voyage stands the conversation of victory throughout livelihood as conclusion held by steadship in number among the saints in the day of HaMashiach. There is therefore of God Almighty the conversation of Divine supernatural empowerment of grace and Anointing to finish, even the conversation of communion of strength unto the necessary ability and power to conclude the journey, which conversation was wel preached and established through Elijah who travelled forty days without food unto the mount of God, where Elijah was in the strength that was granted him by the communion of Heavenly Food unto strength till the Mist Holy Place, even as was preached saying "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about Thus time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my Fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

## **SECTION 03: THE DIVINE ORDER OF ENDURANCE UPON AND THROUGH THE WAY OF HOLINESS:**

Endurance upon the Way of Holiness till Zion's Arrival stands the conversation of house comprised of many pillars, where first and most foundational pillar stands the conversation of Salvation strengthened by Communion with the Holy through the expressions of the covenant of ecclesiastical worship, even steadship in the House of God Almighty about His people preached saying "Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, By a new and living way, which he hath consecrated for is, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let is draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let is hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let is consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Endurance unto Zion's Gates too stands founded upon and Established through the conversation of Daily Personal prayer and devotion as before God Almighty, including too daily aggressive and vigorous studying of the Word of God Almighty. It too stands that endurance through the Way of Holiness stands the conversation of the Messianic Directive established and achieved by His Spirit, even as by the Holy Ghost preached saying "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;" and "But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

## **ARTICLE 10: THE DIVINE CALLING UNTO WAYFARING IN THE WAY OF HOLINESS:**

### **SECTION 01: 'ALL MEN CALLED UNTO DIVINE SALVATION:'**

Salvation stands a necessity even because that all men stand sinners before God Almighty, and Thus being sinners stand guilty before God Almighty and stand by judgement worthy unto the endurance and Suffering of Eternal condemnation in the lake of fire as by the wrath of God Almighty, by this conversation all men therefore stand sinners that need the Salvation of God Almighty, even as was preached saying "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. If 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;" which conversation of salvation Stands ACHIEVED in Yeshua HaMashiach of Nazareth, as 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 Yeshua HaMashiach: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."

It stands that there is no other Name throughout all Existence that Bears the conversation of Divine supernatural strength unto the manifestation of saving and redeeming power, except the Name of Yeshua HaMashiach of Nazareth, about which Name it was preached saying "Let This mind be in you, which was also in Yeshua HaMashiach: 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." Definitively, Divine Calling stands the conversation of the Utterance and invitation of God Almighty unto the respective individual's fulfilment of Divine purpose, even the conversation of respective reason of existence Defined by God Almighty to the person respective as during divine Indaba's processions. It stands that Yeshua HaMashiach of Nazareth died for all men, even as all men stand called of God Almighty unto His Messianic Redeeming virtue manifest by the preaching of the Cross (regardless the Personal nationality or ethnicity respective) saying "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy

the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God." Because the foolishness of God is wiser than men; and the weakness of God is stronger than men;"

Thus it was further preached saying "For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." **THUS THE DIVINE CALLING OF ALL MEN UNTO THE PERSONAL ETERNAL TESTIMONIAL HOLD OF THE SAVING AND REDEEMING POWER OF YESHUA HAMASHIACH OF NAZARETH.**

## **SECTION 02: THE CROSS THE DIVINELY RAISED ENSIGN UNTO WAY OF HOLINESS' COMMUNION:**

Definitively, Divine Standard of Communion stands the conversation of abridgment and unification of two or more parties as by the conversation of the partaking of bread together unto the sealing of covenant, where definitively the Divine communion of the Way of Holiness stands the Flesh and Blood of Christ preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of This bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can This man give us his flesh to eat? then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your Fathers did eat manna, and are dead: he that eateth of This bread

shall live for ever;" and "For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: Thus 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. Wherefore whosoever shall eat Thus bread, and drink Thus cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

## **ARTICLE 11: SPIRIT'S LEADERSHIP IN THE WAY OF HOLINESS:**

### **SECTION 01: 'AS MANY AS ARE LED BY THE SPIRIT OF GOD:'**

Definitively, the Holy Spirit is not the conversation of a celestial element of wind or fire or water, nor is He an abstract universal force, but He Is A Living Person, even One of the Chief Beings of the Persons of The Triune God, Thus the Holy Ghost is a Living Person Who speaks, communes and holds fellowship, where all men stand called of God and HaMashiach unto the leadership of the Holy Ghost as Established by Divine Fellowship, even as was preached saying "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 they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together." **THUS DIVINE SONSHIP THE CONVERSATION OF THE LEADERSHIP OF THE HOLY GHOST, WHICH CONVERSATION STANDS NECESSARY UNTO PROSPERITY THROUGH THE WAY OF HOLINESS.**

### **SECTION 02: THE SPIRIT'S DIVINE INSTRUCTION AND DOCTRINE:**

As was preached and pronounced of the Holy Spirit Himself saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee:" it stands that the Holy Ghost leads according to His sight and Omniscient wisdom, where Only by His leadership is the follower empowered unto divine order of redemption throughout Pilgrimage and throughout the Way of Holiness until Zion's Gates and until the inheritance of life everlasting, without which leadership of the Spirit no Wayfarer can endure and prosper unto victory through the Way of Holiness, even unto arrival at Zion's Gates the final destination, Thus the Leadership of the Spirit is a Fundamental and supercritical necessity. It Thus stands that the foundation of the Spirit's leadership is the conversation of His Sight and Doctrine,

even the Eye of God and the Doctrinal mind of God unto Divine Instruction and leadership and Guidance Sourced of the Eye of the Spirit. Thus the conversation of Divine Guidance Sourced of the All seeing Eye of the Omnipresent Eye of God, and the Wisdom born of the Omniscient Mind of God Almighty. Thus Only the wisdom of the Spirit stands strong unto the establishment and perpetuation of sight and order critical unto survival and endurance in Wayfaring till life Eternal, where too the Spirit's sight Stands strong unto seeing every the conversation of the Way of Holiness as at one moment in time, where the Holy Ghost ministers through the conversation of Paracletus Ministry, even His Ministry as Comforter, Guide, Teacher, Leader, Dictator, Instructor, Counsellor, Advocate, Helper, Director and God among men and God within us.

### **SECTION 03: THE GIFTINGS OF THE HOLY GHOST UNTO PERPETUAL PROSPERITY IN WAY OF HOLINESS' VENTURES:**

Definitively, spiritual gift stands the conversation of a supernatural Divine ability given of the Holy Ghost unto the Divine supernatural exploitation of natural resources in a natural moment, even the conversation of Divine capacitation unto the testimonial manifestation of the Hand of God Almighty in real time and in Terrestrial reality; definitively venture of Way of Holiness stands the conversation of journeying upon the Way of Holiness with the intention of arrival into the Heavenly Kingdom, even the conversation of arrival into the Kingdom and Paradise of God Almighty. Definitively exploitation stands the conversation of active labour unto the hold of entrance in life Eternal, even the conversation of the hold of place in the Divine Euphoric Paradisiac Eutopia of God Almighty. Thus as was preached saying "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:" it Thus stands that the way of Holiness can be exploited by Word of Prophecy, even the conversation of the revelatory utterance unto the knowledge of the future, way of Holiness can too be exploited by word of wisdom, even the conversation of Divine instruction purposed unto the full exploitation and maximization of the opportunity concealed in the future; way of Holiness can too be exploited by praying in tongues, even where the Holy Spirit prays through the saint unto the maximization of future events as unto personal gain, benefit and advantage; way of holiness can too be exploited by the gift of faith, even the conversation of Divine conviction unto the manifestation of power that can Only be sourced and established by the Hand of God Almighty alone; Way of Holiness can too be exploited by interpreting of tongues, even the conversation of wisdom and spiritual understanding unto the hold of the knowledge of the utterance of the Spirit during the time of praying in the Holy Ghost; Way of Holiness can too be exploited by the gift of the discernment of spirits, even the conversation of Divine Wisdom unto the Knowledge of the Spiritual Root source of every the Terrestrial manifestation.

#### SECTION 04: THE SPIRIT'S DIVINE ORDER OF CONVERSATION:

The Holy Spirit can communicate to the Wayfarer via Divine Visions, even the conversation of the sight of the visions of God Almighty unto Prophetic Revelation, even as was preached saying "there was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou " the Spirit can too communicate by Divine trace, even the falling asleep unto the vision of God, as was preached saying "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. Thus was done thrice: and the vessel was received up again into heaven."

The Spirit can too communicate via dreams, even as was witnessed saying "And Joseph said unto Pharaoh, the dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. the seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. Thus is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." the Spirit can too communicate via open visions, even as was preached saying "And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; That the LORD called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. therefore Eli said unto Samuel, Go, lie down: and it shall be, of he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision"

The Spirit can too communicate via audible voice, even as was exemplified saying "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. then the Spirit said unto Philip, Go near, and join thyself to Thus chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" the Spirit can too communicate by the Holy Scriptures, and the Spirit can too communicate via the Word of God preached by His Servants.

#### **SECTION 05: THE SPIRIT'S DIVINE COMMUNICATION BY WAY OF DIVINE UNCTIONING:**

Definitively, Divine Unctioning stands the conversation of Linking and tethering with God Almighty through the Holy Ghost, even the conversation of unity between the spirit of man and the Heart of God Almighty as by the Holy Ghost, where it stands a conversation exemplified by Internet information systems where devices are linked to servers via the internet, and too by cellphones where cellular devices are interlinked together Via cellular towers and satellite devices, Thus the conversation of Divine unctioning that man linking with God almighty. Thus by the conversation of Divine Unctioning is manifest Omniscience, where the Holy Spirit draws out of the Heart of God and deposits Knowledge into the Spirit of man. By Divine unctioning is manifest too the conversation of Omnipotence, where by the Holy Ghost is drawn out virtue from within God Almighty, even out of the Heart of God, which virtue is then deposited into the Spirit of man as by the passage of the Divine unctioning Only by the Holy Spirit. **THUS DIVINE UNCTIONING THE ORDER OF DIVINE ORACULAR REVELATION , DIVINE UNCTIONING THE ORDER OF HEAVENLY ELOQUENCE, THUS DIVINE UNCTIONING THE ORDER OF DIVINE DOCTRINE , AND DIVINE UNCTIONING THE SPIRIT'S NARRATIVE, AND DIVINE UNCTIONING THE DEPOSIT OF DIVINE VIRTUE, AND DIVINE UNCTIONING UNTO THE PROPHETIC MINISTRY OF THE THRONE OF GOD, AND DIVINE UNCTIONING UNTO MESSIANIC-HAMASHIACH PROLIFERATION.**

## **ARTICLE 12: THE PRICE OF PASSAGE UPON THE WAY OF HOLINESS:**

### **SECTION 01: THE CLEANSING BY LAMB'S BLOOD UNTO WAY OF HOLINESS' WAYFARING:**

The Conversation of passage upon the Way of Holiness stands the conversation granted Only of God Almighty to the clean, where cleanliness accepted before God Almighty stands the testimonial of absolute reality of perfect purity and holiness before the eye of God Almighty in all conversations, even standing before God Almighty without the slightest form of impurity and blemish. Thus Only the pure and clean before God Almighty are granted the conversation of prosperity through the Way of Holiness. Thus the standard of Acceptable cleanliness is the conversation of perfect and absolute purity before God Almighty without any the form of compromise of purity or deviation from cleanness. It stands that only the blood of Yeshua HaMashiach of Nazareth Bears Divine virtue unto the manifestation of perfect purity and absolute cleanness, even the conversation of freedom from blemish established to the wayfarer only by the blood of Yeshua HaMashiach of Nazareth, where all men stand called of God Almighty unto This Defined standard of purity, even as by the Blood of HaMashiach, which conversation was shadowed of Moses saying "And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words;" which conversation was revealed in HaMashiach saying "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

### **SECTION 02: THE LORDSHIP OF YESHUA HAMASHIACH THE DIVINE ORDER OF THE WAY OF HOLINESS:**

Definitively, Lordship stands the conversation of Authority unto the determination of Directive over all the area where one presides as Lord, even the conversation of Title and Power unto the dictation and determination about every the conversation of person, possession and event existent in the

space of one's presiding as Lord, where Jurisdiction of Lordship stands the conversation of the Defined space of Lordship, and the Defined estate of entitlement unto Directive as by the estate standing the constitution of the persons, possessions and events subject to the control of the entitled Lord, and submitted to the Authority of the Lordship of the stipulated Lord. It stands that the conversation of Lordship stands granted and Established by God Almighty Alone, even as God Alone holds Authority unto the determination of every the conversation of subjection of all things throughout all Existence, as all things are subjected to Him. It stands That Messianic Lordship and Authority stands manifest and Established Only by the conversation of suffering Messianic Passion and Accursed death unto the purchase of Lordship over all things redeemable by the Suffering of the Messiah as unto Lordship granted of God Almighty, which conversation was fulfilled in Yeshua HaMashiach of Nazareth that suffered Messianic Passion and accursed Death by Crucifixion, Thus about Him it was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. the LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. the LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he loft up the head." EVEN AS HAMASHIACH YESHUA OF NAZARETH SUFFERED MESSIANIC PASSION AND OPEN DEATH UNTO HAMASHIACH LORDSHIP, EVEN BEING HIM THEN APPOINTED OF GOD ALMIGHTY THE MESSIANIC LORD OF THE NEW TESTAMENT OF THE REGENERATION BY HIS BLOOD, AND THUS HIM APPOINTED LORD OF HEAVEN AND EARTH: ALL MEN THEREFORE BEAR CONVERSATION OF DIVINE CALLING UNTO TOTAL ABSOLUTE DEVOTION OF SELF AND PROPERTY UNTO THE DIRECTIVE AND DICTATORSHIP OF THE LORDSHIP OF YESHUA HAMASHIACH OF NAZARETH UNTO PROSPERITY THROUGH THE WAY OF HOLINESS, THUS RECEPTION OF HAMASHIACH'S LORDSHIP UNTO INSTITUTION OF VOYAGE UPON WAY OF HOKINESS AND PROSPERITY THEREON TILL ZION'S COMING.

### **SECTION 03: THE DIVINE ATONEMENT UNTO HALLOWED WAYFARING:**

It stands that God Almighty is the Chief Authority of Proprietary and Ownership of the Way of Holiness, even that the Way of Holiness belongs unto God Almighty, and by This conversation it follows that God Almighty Alone is the Giver of Access unto the Wayfary of the Way of Holiness, where access to the Way of Holiness stands given of God Almighty Alone, even as was preached saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art

Peter, and upon This rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." It thus stands that the conversation of passage upon the Way of Holiness stands manifest Only by the conversation of the Messianic Atonement Established by Yeshua HaMashiach of Nazareth, even the conversation of the Personal individual respective reception of the Lordship of HaMashiach unto the conversation of salvation and thus access unto the hold of steadship and Passage on the Way of Holiness. Thus Wayfaring stands the conversation granted Only to those the redeemed by Yeshua HaMashiach of Nazareth.

## **ARTICLE 13: DIVINE COVER APPERTAINING EVERY THE CONVERSATION OF WAYFARING IN THE WAY OF HOLINESS:**

### **SECTION 01: THE DIVINE SAFEGUARDING OF JEHOVAH RA- YESHUA HAMASHIACH THE SECRET PLACE OF THE MOST HIGH:**

It stands that Yeshua HaMashiach of Nazareth is the Rock of God Almighty that was Claven by Messianic Passion and Crucifixion, even being pierced of God Almighty unto the conversation of hiding place, that all seeking cover in HaMashiach be granted the conversation of hiding and protection unto immunity from Divine judgement, even as was preached saying "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up Thus people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, of I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that Thus nation is thy people. And he said, My presence shall go with the e, and I will give thee rest. And he said unto him, Of thy presence go not with me, carry is not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with is? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen;" and "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.**"

Thus Yeshua HaMashiach the Secret Place of God Almighty entered into through the reception of Hu Lordship and Salvation, even as 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 trist: 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 SUPERNATURAL COVERING VIRTUE OF THE BLOOD OF YESHUA HAMASHIACH OF NAZARETH:**

Even as blood holds speaking power, it stands that the blood of Yeshua HaMashiach of Nazareth holds the conversation of capacity unto speaking better things, even the Blood of Yeshua, where Yeshua HaMashiach of Nazareth stands the Passover Lamb slain for the Saints that by His Death in their place, they are sealed by His Blood about the conversation of the coming judgement and death upon the world and about all men, but the Blood of HaMashiach stands the Passover Seal unto divine Immunity, where each person sealed by the blood of HaMashiach shall stand passed over by death, even as was preached saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, Thus month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of Thus month they shall take to them every man a lamb, according to the house of their Fathers, a lamb for an house: And of the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it;" and "For I will pass through the land of Egypt Thus night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt;" and "then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

## **SECTION 03: THE DIVINE OVERSHADOWING OF THE FULL POWER OF GOD ALMIGHTY THROUGHOUT THE WAY OF HOLINESS:**

Definitively, Divine Overshadowing stands the conversation of the covering of God Almighty all over the saint, even the conversation of Divine protection by way of Shield as by cover of power sourced of God Almighty; Definitively the conversation of the Divine order of shadowing stands the testimonial reality of the reception of HaMashiach unto cover established by the Divine supernatural Omnipotence, Omniscience and Omnipresence of God Almighty, even the conversation of cover that

can be Established of the Hand of God Alone: even where JEHOVAH ADONAI NISSI Stands Him the God that shepherds His redeemed by conversation of warfare on their behalf, even as was preached saying "the LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

## **ARTICLE 14: THE DIVINE GRACE AND ANOINTING UNTO PROSPEROUS VOYATHE AND VENTURE IN THE WAY OF HOLINESS:**

### **SECTION 01: THE DIVINE DEFINITION OF GRACE AND THE ANOINTING:**

Definitively, grace stands the conversation of Divine favour unto the impartation of unwarranted Divine virtue, even the conversation of Divine supernatural empowerment unto the accomplishment of the will of God Almighty, and definitively the Anointing stands the conversation of the impartation of Divine virtue unto capacitation sufficient to accomplish and Establish the will of God Almighty, even the conversation of the dispensation and impartation of Divine supernatural power unto feats of strength that can be accomplished Only by the Hand of God Almighty, as by crown of oil the medium of Divine virtue unto power's transfer and impartation through the Hand of God Almighty. Thus by the Anointing is manifest Priesthood, even the conversation of Divine sanctification in sacred virtue unto the Atonement and perpetuation of Reconciliation, even as was preached saying "Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fofty shekels, and of sweet calamis two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, Thus shall be an holy anointing oil unto me throughout your generations." Too by the Anointing is the grant of Majesty, even the crown of oil unto the hold of the Kingdom preached saying "And Samuel said unto Jesse, Are here all thy children? And he said, there remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for Thus is he. then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah." IT STANDS THAT THE CROSS OF YESHUA HAMASHIACH OF NAZARETH IS THE DISPENSARY CHANNEL SOURCE OF EVERY THE CONVERSATION OF DIVINE GRACE AND HALLOWED ANOINTING, EVEN AS HAMASHIACH IS THE SOURCE OF ALL GRACE AND HALLOWED OIL, BEING PIERCED UPON THE CROSS UNTO THE DISPENSATION OF POWERS OF GRACE AND ANOINTING, HAMASHIACH BEING THE ANOINTED ONE UNTO THE DISPENSATION OF GRACE AND ANOINTING.

### **SECTION 02: THE DIVINE GRACE AND ANOINTING UNTO PROSPEROUS LABOUR IN THE WAY OF HOLINESS:**

Definitively, Divine purpose resolved in Divine INDABA stands the conversation of the clear and precise definition and resolute determination appertaining the respective purpose and functional determination of what was of God Almighty the reason for the respective creation of the respective creature, Thus the conversation of the Meeting that was held and conducted of God Almighty unto the definition and determination of the purpose of each the respective creature. Definitively labour in the Way of Holiness stands the conversation of working in respective Divine Purpose during

Pilgrimage, even the conversation of working and travailing in the conversation of Personal respective Divine assignment during the days of terrestrial livelihood while standing a Beneficiary of Redemption and salvation through Yeshua HaMashiach of Nazareth. Thus the Way of Holiness stands the conversation of Divine calling unto passage of function and Personal labour in Divine calling as holding the testimony in HaMashiach, where it stands that each the Wayfarer holds conversation of personal unique respective route of passage according to respective Divine purpose in the conversation of Wayfaring upon the Way of Holiness. Thus Wayfaring stands the conversation of pursuing unique respective route of Passage born of Personal Divine assignment. It stands that one accomplishes every the conversation of prosperity unto conclusion of Wayfaring as by personal respective grace given of God Almighty according to personal respective route of divine calling unto Wayfaring, even the conversation of unique Divine supernatural empowerment relevant and necessary unto the exploitation and endurance upon personal unique respective route of Wayfaring on the Way of Holiness according to personal respective Divine calling. It stands that the conversation of the Divine order unto reception of Grace stands manifest by the presentation of Self unto God Almighty, even the bold coming before the Throne of God through HaMashiach, which conversation of reception of grace must be perpetuated throughout the Way of Holiness till life everlasting.

### **SECTION 03: YESHUA HAMASHIACH OF NAZARETH DIVINE WAYFARING GRACE INCARNATE:**

It stands that Yeshua HaMashiach of Nazareth stands both the Source and Administrative order of every the conversation of Divine grace, even as was preached saying "And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach;" and "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have 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 "the grace of our Lord Yeshua HaMashiach be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Yeshua HaMashiach, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Yeshua HaMashiach for ever. Amen." It stands that HaMashiach Yeshua of Nazareth is the preached purpose of every the conversation of Divine grace, even as every the conversation of Anointing and Divine supernatural empowerment always stands given and granted of God Almighty unto Gospel's furtherance and unto respective contribution standing unto evangelical advantage. Thus Wayfaring Grace stands Sourced of HaMashiach and concluded by glorification to HaMashiach, Thus HaMashiach Yeshua of Nazareth Wayfaring Grace Incarnate, as He is the Messianic Divine Source unto every the expression of Wayfaring Grace. Thus HaMashiach Yeshua Wayfaring Grace unto the fulfillment of respective Divine Purpose, and unto the presentation of Acceptable offering of worship, unto Gospel's furtherance and unto arrival at Zion's Gates.

## **ARTICLE 15: THE DIVINELY CHOSEN AND PREDESTIMED ELECT UNTO PROSPERITY IN THE WAY OF HOLINESS:**

### **SECTION 01: 'MANY ARE CALLED BUT FEW ARE CHOSEN:'**

It stands that many are called but few chosen, as was preached of HaMashiach saying "For many are called, but few are chosen:" where Divine calling stands the conversation of open summoning of God Almighty before all men, where the saving power of Yeshua HaMashiach stands a conversation that was granted of God Almighty to all men, as is the evangelical purpose of the Church of Yeshua HaMashiach unto the preaching of salvation to all pronounced saying "And as Moses lofted 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 This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Thus the Church of God and HaMashiach Divinely purposed unto Gospel's publishing throughout all nations, as all Nations bear divine calling unto the knowledge of HaMashiach pronounced saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and conforming the word with signs following. Amen;" and "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Thus all men stand of God called unto the saving power of HaMashiach, but very few chosen of God Almighty unto the knowledge of the Saving power of Yeshua HaMashiach of Nazareth.

### **SECTION 02: PREDESTINATION UNTO EVERLASTING DESTINATION:**

Definitively, predestination unto eternal destination stands the conversation of how that in Ancient INDABA, God Almighty did, before creation, select where each human soul would spend eternity, even as was preached saying "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 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? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is HaMashiach that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein we have obtained redemption in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach."

Thus God Almighty did predestine all human souls unto either eternal condemnation or life everlasting, even as was pronounced saying "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me Thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What of God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

### **SECTION 03: THE COMING DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY STABLISHED BY THE WISDOM OF GOD ALMIGHY:**

The Coming Divine Euphoric Paradisiac Eutopia of God Almighty stood preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is

athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."

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

#### **SECTION 04: BROAD THE WAY OF CONDEMNATION- NARROW THE PATH OF LIFE:**

Definitively, the Way of Condemnation stands the conversation of the pathway and passage unto perdition, even the conversation of journey unto Eternal condemnation by sin, whether with full knowledge or by ignorance resultant of satanic blinding, where many stand to journey upon This passage that shall be concluded by judgement unto sentence of respective personal condemnation,

even as was preached saying "therefore seeing we have Thus ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But of our gospel be hid, it is hid to them that are lost: In whom the god of This world hath blinded the minds of them which believe not, lest the light of the glorious gospel of HaMashiach, who is the image of God, should shine unto them." Thus the conclusion of the Way of Damnation stood preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." However there too stands the conversation of Passageway unto eternal life, even the road unto meet he inherurabce of life everlasting that he Yeshua HaMashiach of Nazareth the Way of Holiness about which Way that is HaMashiach it was preached about journey instituted by the Reception of His Lordship pronounced saying "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me;" and "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Thus it was said of HaMashiach that "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

## **ARTICLE 16: WAYFARING'S DEMand of Divine ARSENAL UNTO VICTORY IN WARFARE:**

### **SECTION 01: THE DIVINE HERITATHE OF JEHOVAH NISSI- YAHWEH SABAOTH:**

It stands that God Almighty is the Only Eternal God, even Him the Only Eternal Self Existent Supreme BEING YAHWEH IN WHOSE SELF IS THE HOLD OF HIS LIFE, GLORY, POWER AND DIVINE VIRTUE, WHICH GOD IS HIM JEHOVAH ADONAI SABBAOTH THE GOD OF WAR THAT COMMANDS THE HEAVENLY ANGELIC HOSTS, BEING JEHOVAH NISSI THE GOD THAT WARS ON THE BEHALF OF HIS PEOPLE, God Almighty Being the Omnipotent Living God the Bearer of every the conversation of Divine Supernatural Power, which God cannot know the conversation of defeat but is the LIVING GOD of WAR that cannot be defeated but stands victorious in all conversations. Thus The Name HIM GOD ALMIGHTY THE ETERNAL MIGHTY MAN OF WAR AND THE LIVING ETERNAL WARRIOR GOD KING STRONG BEYOND THE CONVERSATION OF DEFEAT AND UNPARALLELED IN DIVINE SUPERNATURAL POWER, WHERE WARRIOR NATURE AND WARFARE STANDS A CONVERSATION OF THE DIVINE NATURE OF GOD ALMIGHTY BECAUSE THAT EVEN BEFORE GOD ALMIGHTY HAD A SINGLE ENEMY, IMMEDIATELY AFTER CREATION HE HELD AN ARMY THAT COULD NOT BE DEFEATED, EVEN BEFORE THE SLIGHTEST CONVERSATION OF WARFARE GOD ALMIGHTY HELD AN UNCONQUERABLE CELESTIAL ANTHELIC ARMY: THUS HIM JEHOVAH NISSI THAT FIGHTS ON THE BEHALF OF HIS REDEEMED.

### **SECTION 02: THE DIVINE EQUIPPING OF THE SPIRIT UNTO WARFARE:**

There is the conversation of warfare at hand, even the warfare that all men are born into, where all men bear divine calling unto the conversation of fighting for the sake of the Redemption of their souls, even the warfare whereby Satan has lodged demonic principalities and powers over all Nations unto wickedness throughout all Nations, where the Kingdom of hell stands organized to establish and ensure the condemnation of all human souls, and Thus each person must fight unto the hold of Salvation and unto salvation's preservation till the day of HaMashiach: Thus it was preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places." the is therefore the need of spiritual Equioment, which equipment stands manifest by the Holy Spirit first through the conversation of the Holy Scriptures, even the Word granted unto building of faith and strengthening of being unto victory made inevitable by Divine Utterance witnessed of God Almighty saying "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it:" Thus Revelation by the Spirit too stands the conversation of Divine strengthening unto faith. Worship too stands the conversation unto Divine virtue, where Worship births the movement of the Hand of God unto virtue's impartstion by Divine intervention unto supernatural capacitation. Too the preached word stands a conversation of Divine capacitation even as it stands unto the building of faith. Prayer in the Spirit too stands the conversation of the building of Divine virtue unto warfare, even as was preached saying "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy

Ghost:" and "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose:" Which conversation stands further strengthened and deepened by the conversation of fasting.

### **SECTION 03: THE DIVINE GRANTING OF WEAPONRY UNTO WARFARE:**

Appertaining weaponry unto Spiritual warfare, the most powerful stands the conversation of scripture, which weapon was used of HaMashiach to conquer every the temptation of Satan unto perfect righteousness and retention of purity as simply by the Utterance of memorized scripture. The Prophetic Word of God Almighty too stands the conversation of weaponry purposed unto respective season's warfare, even as was preached saying "Thus charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." The Anointing too stands an instrument unto warfare, even as it stands the conversation of Divine supernatural empowerment unto victory over every the conversation of satanic device, even as by grace imparted through Crown of Oil. Faith too stands a weapon of warfare, even conviction unto the realities of Divine virtue realizable only by the Hand of God Almighty. The Presence of God Almighty too stands the conversation of weapon of warfare, even as by the Presence of God is dispelled every the conversation of satanic device lodged against the saints of God Almighty, and by the Presence of God is Eternal Preservation, even as Satan and no spirit nor device of hell can stand in the Presence of God Almighty. The Song of the Spirit too stands a conversation of Divine weaponry, as it stands Divine order unto the manifestation of excellent Divine virtue. The Testimony of Yeshua HaMashiach and the Blood of The Lamb stand instruments of warfare, even as was pronounced saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Moreover, as was preached saying "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints:" it stands that the Saint Bears calling unto arsenal of attack and spiritual warfare founded upon the exploitation of Divine armoury, even the helmet of salvation the covering upon head to ensure that every thought stands subject to HaMashiach; the breastplate of righteousness to ensure that all conversations in soul stand in accordance with the Holiness purchased and granted of HaMashiach; the loin girdle of truth

to ensure the hold of Self and desires by the grounding of the Word of God Almighty unto freedom from all the conversations of lasciviousness; the feet shodding by Gospel of peace to ensure the Gospel's furtherance by every the forward step of foot; the shield of faith to cover being in the Knowledge of both the ability and faithfulness of God Almighty; and the Sword the Word of God Almighty the Divine Order of Power even unto Creative Virtue from inexistence unto manifestation by Faith.

## **ARTICLE 17: WAYFARING'S DIVINE EXPECTATION OF EQUIPMENT AND TOOL:**

### **SECTION 01: GRANT OF UNIQUE DIVINE SKILL PURPOSED RESPECTIVELY UNTO DIVINE CALLING'S ACCOMPLISHMENT IN PILGRIMAGE AND WAY OF HOLINESS' WAYFARING:**

Definitively, grant stands the conversation of gift given in accordance with its respective Divine purpose, which order of grant stands pronounced according to and by Divine calling, where the gift is given of God Almighty unto the accomplishment of the Divine purpose and assignment of the receiver of the gift: where definitively unique Divine skill stands the conversation of capacitation uniquely granted of God Almighty unto the receiver, which skill can Only be exercised and demonstrated by the receiver of the gift and skill, such was exemplified saying "And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do." It stands that divine gift too is the conversation of Imagio Dei, even the unique revelation of the Nature of God, which unique nature Stands revealed only by the bearer of the same, and which unique Image and Gift and Skill is explored, used and demonstrated Only by its unique individual bearer. **THUS BY THE VOICE OF GOD ALMIGHTY AND BY THE REVELATION OF THE SPIRIT IS MANIFEST THE DIVINE ORDER UNTO THE KNOWLEDGE OF PERSONAL SKILL, AND BY PERPETUAL PRACTICE IS MANIFEST THE DIVINE ORDER UNTO THE PERFECTION OF PERSONAL DIVINE SKILL.**

Skill too stands granted of God Almighty unto the fulfilment of Divine purpose through Tabernacular Erection, even the building of the House of God Almighty and perpetual excellence and greatness in divine gifting, as both by Ministry and by employment unto monetary gain used to establish the offering, where the ministers were exemplified of the workers of Moses unto establishing the Tabernacle, but all Israel stood contributors as by the offering unto Tabernacular erection, even as was preached saying "And Moses spake unto all the congregation of the children of Israel, saying, Thus is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, And the incense altar, and his staves, and the anointing oil,

and the sweet incense, and the hanging for the door at the entering in of the tabernacle, the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords, the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the LORD."

Which conversation was continued saying "And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. the children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses;" and "then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, the people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much. And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them."

## **SECTION 02: GOSPEL'S FURTHERANCE THE DIVINE PURPOSE OF EVERY SKILL AND GIFT:**

It stands that by the conversation of personal skill is manifest the conversation of personal leadership, even that every person stands a leader by the fact that only each person stands strong unto Divine excellence in the practice of personal gift, even excellent and Only able unto the Divine exploits born of personal respective gift, where Skilful application stands purposed of God Almighty unto Gospel's furtherance, whether by applying skill unto monetary harvest used to evangelical advantage, or by literally standing unto the ministry of the Gospel of Yeshua HaMashiach of

Nazareth, which conversation must be done synergistically through the unity of the Body of HaMashiach, even as was preached saying "there is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HaMashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Which conversation was further preached saying "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. For the body is not one member, but many. Of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Of the whole body were an eye, where were the hearing? Of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." It Thus stands that by the Holy Ghost is manifest the conversation of Divine skillsmanship unto evangelical contribution either by monetary gain or gospel preaching, where to the faithful in the application of gift unto evangelical furtherance is manifest the conversation of Divine order in perpetual promotion unto the furtherance of the Gospel and Ministry of Yeshua HaMashiach of Nazareth, where excellence in skill can stand the platform unto evangelical witness before those the people esteemed great in the world.

## **ARTICLE 18: WISDOM UNTO THE FULL EXPLOITATION OF PROSPEROUS VENTURE:**

### **SECTION 01: GIFTING'S FULL MANIFESTATION UNTO PROSPEROUS WAYFARING:**

It stands that by God Almighty was given to each the Wayfarer the conversation of Divine gifting unto greatness, even the conversation of unique Divine gifting unto the excellence of labour that would stand order unto the possession of the earth, Thus the conversation of Divine Image of God Almighty unto the inheritance of the earth, 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." Definitively, peak gifting in Pilgrimage stands the conversation of arriving at maximum potential and influence as by the full exploitation of maturity in personal gifting unto place of best possible capacity, where it stands that legacy is Established and manifest at time of personal peak gifting unto greatness: and it stands the wisdom of God Almighty that full engaging of all earth be manifest at time of peak gifting, even the engaging of all nations with the Gospel wisdom and power of Yeshua HaMashiach of Nazareth as at and as by and as through platforms of peak gifting throughout all Nations unto the publishing and preaching of the cross through God given greatness, as granted the Wayfarers faithful about stewardship of gifting and about gospel furtherance through gift's practice. Thus Divine Leadership stands greatest at peak hour, even the conversation of excellence above all others unto leadership through the respective personal mastery of Divine gifting; as well as the manifestation of excellence in Gospel furtherance at peak manifestation, even the conversation of excellence of vocation at moment of peak manifestation predetermined of God Almighty.

### **SECTION 02: FAITH UNTO DYNAMIC EXPLOSIVE FISSILE LABOUR IN WAY OF HOLINESS:**

Definitively, faith stands the conversation of the revelation of the nature of God Almighty and the strong conviction of His faithfulness unto respective hope's manifestation as in accordance with the known nature of God Almighty, Thus faith stands the conversation of Divine economy unto the purchase of the hope, and too the conversation of title deeds as the evidence of proprietary hold and ownership of the hope and desire, and too the right of claim and determination unto its translation from the Celestial realm into the physical realm, even its testimonial manifestation and erection from the Spiritual realm to the Terrestrial realm, 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." Definitively, dynamic explosive fissile labour stands the conversation of work strong unto the shaking of all nations as by the Hand of God Almighty, even the conversation of labour strong unto the shaking of all creation in a manner that can be established by the Hand of God Almighty as by

the conversation of Divine impartation in personal gifting and Imagio Dei unto the representation of God and the standing of the picture of God Almighty. Thus by faith the conversation of the Divine order unto the manifestation of the creative power of God Almighty, and faith too the conversation unto the manifestation of Divine supernatural healing power from every conversation of sickness, and faith too the conversation of Divine supernatural power unto the Resurrection of the dead, and faith the conversation of Divine virtue unto open demonstration of Divine supernatural power in the miraculous manipulation and transformation of surrounding physical and terrestrial earthly nature: EVEN FAITH THE DIVINE ORDER UNTO THE FULL EXPLOITATION OF PROSPEROUS VENTURE AS BY FISSILE DYNAMIC EXPLOSIVE WORKMANSHIP IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH, EVEN BY THE DOCTRINE OF THE WORD OF FAITH THE DIVINE UTTERANCE OF PERSONAL TONGUE COMBINED WITH HEART'S ABSOLUTE CONVICTION UNTO THE SOUND.

## **ARTICLE 19: WAYFARING'S CALLING GRANTED ONLY TO PILGRIMAGE:**

### **SECTION 01: PILGRIMAGE'S AUTHORITY APPERTAINING ETERNAL DESTINATION:**

Even as man was fashioned of God Almighty saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed:" Thus man stands the triune conversation of spirit, body and mind, where Spirit receives Divine instruction, mind then establishes the interpretation of Divine instruction and body enforces the Divine instruction unto its Terrestrial manifestation: Thus the spirit of Man, being sourced of the breathe of God Almighty, is eternal in nature and cannot be destroyed, but shall exist eternally. Definitively, Eternal destination stands the place where the spirit of man shall abide eternally, where currently if a human soul dies, it either goes directly to Heaven or hell while awaiting judgement, and by judgement the determination of Eternal dwelling place, either New Heaven and Earth, which shall be granted the saints immune to judgement and delivered from condemnation as 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."

However all sinners shall be judged unto Eternal perdition and condemnation in the lake of fire for time without end preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." **THUS NEW PARADISE OR LAKE OF FIRE THE ONLY TWO PLACES OF ETERNAL RESIDENCE, WHERE ETERNAL RESIDENCE MANIFEST ONLY BY THE RECEPTION OF YESHUA HAMASHIACH OF NAZARETH AS LORD AND SAVIOUR DURING PILGRIMAGE , AND THUS ETERNAL RESIDENCE AND DESTINATION DETERMINED BY PILGRIMAGE, EVEN THE DIVINE CALLING TO ALL MENTO SEEK THE LORD WHILE HE MAY BE FOUND DURING EARTHLY LIVELIHOOD PREACHED SAYING "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."**

## **SECTION 02: PILGRIMAGE EMPOWERED BY DIVINE'S JEALOUSY OF IMATHE:**

It Thus stands that Only during Pilgrimage is granted the conversation of chance and determination of Eternal life, even the conversation of Eternal residence: because that God Almighty is Him the Eternal Creator and Sovereign LORD GOD of all existence, it stands that God Almighty did fashion man to stand the representative and representation of His Divine Image. Thus the purpose of man is to stand the preaching of the nature of God Almighty to all Terrestrial creation as just by reason of being. Thus God Almighty stands Jealous of His Representation by His representatives, Thus God Almighty shall stand to judge man according to the conversation of each His respective Terrestrial Livelihood, because that each man His human life preaches God Almighty, and Thus a man practicing sin as a sinner stands the declaration that God is: Thus the Authority of Pilgrimage unto eternal judgement as by the provocation of the Divine Jealousy of God Almighty unto judgement Divine and Eternal: Thus the Authority of time so short unto the determination of eternal dwelling place as by the Jealousy of God Almighty.

## **SECTION 03: ETERNITY PURPOSED TO STAND THE RESTING PLACE:**

PILGRIMAGE WAS PURPOSED OF GOD ALMIGHTY TO STAND THE PLACE OF PERPETUAL LABOUR UNTO THE TERRESTRIAL MANIFESTATION OF THE WILL OF GOD LEADING TO THE HARVEST OF ETERNAL REST, EVEN AS WAS PREACHED SAYING "Let is therefore fear, lest, a promise being left is of entering into his rest, any of you should seem to come short of it. For unto is was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, of they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on Thus wise, And God did rest the seventh day from all his works. And in Thus place again, Of they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day of ye will hear his voice, harden not your hearts. For of Yeshua had given them rest, then would he not afterward have spoken of another day. there remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let is labour therefore to enter into that rest, lest any man fall after the same example of unbelief;" and "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

## **ARTICLE 20: DIVINE FELLOWSHIP WITH THE HOLY IN THE WAY OF HOLINESS:**

### **SECTION 01: THE DEFINITION OF FELLOWSHIP WITH THE HOLY:**

Definitively, fellowship with the Holy stands the conversation of dialogue with the Divine, even the conversation of hallowed communion and conversation with God Almighty, as was exemplified in Abraham saying "And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." Thus was too exemplified in Jacob saying "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Yeshua: for I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto Thus day: because he touched the hollow of Jacob's thigh in the sinew that shrank."

Thus conversation was too preached in Moses saying "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up Thus people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, of I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that Thus nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, Of thy presence go not with me, carry is not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 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."

Communion and fellowship with the Holy Thus stands the conversation of dialogue uncommon with God Almighty as by maturity in the seeking of His Face unto the hearing of His Voice, even as was to revealed in Elijah saying "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my Fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fore; but the LORD was not in the fore: and after the fore a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Damascis: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

## **SECTION 02: SONSHIP THE THRONE AND HABITATION OF THE HOLY:**

Definitively, Divine Sonship stands the conversation of the hold of the very nature of God Almighty, even the conversation of knowing YAHWEH the I AM JEHOVAH ADONAI SABAOTH and the LORD GOD ALMIGHTY THE LORD GOD OF HOSTS as Personal Father, even 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 "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 is. For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" 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 "Behold, what manner of love the Father hath bestowed upon is, that we should be called the sons of God: therefore the world knoweth is 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."

Thus the Nature of the Father stands the Nature of the Son, even the conversation of the very essence of the Father and His Genetic Composition and Constitutional elements of Being, where it stands the conversation of Oneship with God Almighty, which conversation of Divine sonship stands manifest in perfect obedience and Submission, as evidenced by HaMashiach saying "then cometh Yeshua with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, of it be possible, let Thus cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, of Thus cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words;" and "God, who at sundry times and in divers manners spake in time past unto the Fathers by the prophets, Hath in these last days spoken unto is by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, Thus day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fore. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Which conversation was continued saying "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And "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." Thus the Divine calling unto Sonship pronounced of God Almighty saying "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

## **ARTICLE 21: BROTHERLY COMMUNION IN THE WAY OF HOLINESS:**

### **SECTION 01: CONVERSATION OF LOVE IN THE WAY OF HOLINESS:**

Definitively, Agape Love stands the conversation of the God Kind of Love, even the conversation of the forfeiture of Divinity unto the death of the Cross as a conversation of love, as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "Thus is my commandment, That ye love one another, as I have loved you. Greater love hath no man than Thus, that a man lay down his life for his friends. Ye are my friends, of ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. these things I command you, that ye love one another." Agape Love therefore stands the standard of The Cross, as God Almighty too displayed This Love saying "For God so loved the world, that he gave his only begotten Son, that who soever 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." Love too stands the foundation of the Messianic Discipleship of Yeshua HaMashiach of Nazareth, even as He pronounced saying "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By Thus shall all men know that ye are my disciples, of ye have love one to another." Thus the Way of Holiness the Divine calling to love God, love self and love neighbour in all conversations, even as was pronounced saying "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: Thus do, and thou shalt live."

### **SECTION 02: CONVERSATION OF ORDER IN DIVINE STEWARDSHIP:**

As was preached saying "there is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HaMashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even

HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love;" it Thus stands that the Ministry of Yeshua HaMashiach of Nazareth was given to the Church of God and HaMashiach that it be the Divine order unto the discipleship and shepherding and preservation of the brethren throughout the Way of Holiness, where the Apostle stands One called and Sent of God Almighty unto the conversation of pioneering a unique Gospel Dispensation to an Apostolic Constitution and Assembly, from which Gospel Dispensation emerges an institution founded by the Apostle, to the which Apostolic Constitution is granted the conversation of divine Doctrinal preservation unto the Day of HaMashiach, where the Apostle stands a Father to all persons in his Apostolic Institution, and too a Father and Mentor to all the Stewards of HaMashiach granted his institution, where the Apostle must ensure that his every conversation stands founded upon the open demonstration of Divine Supernatural Power.

The Prophet stands given of God and HaMashiach unto the conversation of the the conversation of the provision of Doctrine and one on one discipleship to each lamb of HaMashiach, the Prophet too standing unto the Directive of the order and protocol of the Local ecclesiastical gatherings and church meetings, intentionally ensuring shepherding and counselling and dispensation of Prophetic seasons and their respective Anointings and words of wisdom, that the saints be empowered unto their full exploitation as by the Voice of God Almighty, Where the prophet too stands to speak in the Word of the Lord GOD of Hosts in address to all nations. The Pester and Teacher stands called and given of God Almighty unto the facilitation of the local Apostolic work that stands unto the building and daily shepherding of the Brethren, ensuring that each the soul is sustained unto the Day of HaMashiach. It stands that the Stewards of HaMashiach bear Divine calling unto servanthood based leadership in Agape Love, even the conversation of humility in ministry standing willing even to die for the brethren, as preached saying "But be not ye called Rabbi: for one is your Master, even HaMashiach; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even HaMashiach. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted;" and "And there was also a strofe among them, which of them should be accounted the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel;" and "But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, Of any man desire to be first, the same shall be last of all, and servant of all."

### **SECTION 03: THE CALLING UNTO THE MANIFESTATION OF DIVINE MESSIANIC ONENESS OF THE CHURCH AND BRETHREN:**

Definitively, divine calling stands the conversation of summoning unto Divine purpose, even the conversation of summoning unto Divine assignment, where Messianic Oneness stands the conversation of being United in Christ and in the Holy Ghost unto the manifestation of one person,

even the conversation of perfect ecclesiastical unity unto the full manifestation of one being echoed and strengthened through ecclesiastical gatherings and order of fellowship under the Directive of the Stewards of HaMashiach, even as was preached saying "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Ecclesiastical Oneness too stands manifest through the conversation of the hallowed communion of the Flesh and Blood of HaMashiach Yeshua of Nazareth, even the communion unto the manifestation and standing of One Body by the Holy Communion of the Lord's Table; Divine Oneness too stands manifest by Divine Unctioning, even through the conversation of being United unto oneness by the Holy Ghost, like unto his information systems interlink computer interfaced devices, and how cellular network systems interlink mobile communication devices, so are the spirits of saints shall be interlinked by the Holy Ghost during the witness of their pilgrimage.

Thus the Church of Yeshua HaMashiach of Nazareth the conversation of One Body the Perfect Man, even the Person of Yeshua HaMashiach of Nazareth, the Church being the Authority, full Wisdom and Power of God Almighty, even as was preached saying "So we, being many, are one body in HaMashiach, and every one members one of another. Having then gifts doffering according to the grace that is given to is, whether prophecy, let is prophesy according to the propo rtion of faith; Or ministry, let is wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another;" and "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Of the whole body were an eye, where were the hearing? Of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And of they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the

members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of HaMashiach, and members in particular."

Thus it was prayed of Yeshua HaMashiach of Nazareth saying "these words spake Yeshua, and I lofted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. they are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

## **ARTICLE 22: YESHUA HAMASHIACH THE ONLY PASSAGE UNTO DIVINE RECONCILIATION:**

### **SECTION 01: THE INTERMEDIARY PURCHASES AND BENEFITS OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that Yeshua HaMashiach of Nazareth is the Testator of the New Testament, even the conversation of the transfer of the possession, ownership and Proprietary hold of the good treasure of His Estate transferred by His Death in the expression of inheritance established by standing Beneficiary by the Divine order of the reception of His Salvation and Lordship as by the Word of Faith. It stands that Yeshua HaMashiach of Nazareth is the intermediary of Eternal Salvation unto the full restoration of the righteousness of the Throne of God Almighty, even the conversation of purity and perfect legal standing before the Throne of God Almighty in accordance with the stipulations of righteousness pronounced by Eternal law unto Heavenly Citizenship achieved by the New Testament of Yeshua HaMashiach of Nazareth, even the communion of His Flesh and Blood. It stands that Messianic Intermediation stands the conversation of Suffering full Passion and Accursed Death unto the Redemption of the Messianic Constitution the register of the Beneficiaries and Heirs of the Defined Messianic Testament of the respective Messiah, which conversation was manifest in Yeshua HaMashiach of Nazareth Who suffered Messianic Passion and Accursed Death in Open Crucifixion by the hands of Rome unto the Redemption of those called unto life Eternal, even as was preached saying "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

THUS BY YESHUA HAMASHIACH OF NAZARETH WAS FULLY ACHIEVED THE DIVINE MESSIANIC INTERMEDIATION UNTO LIFE ETERNAL, THE DIVINE MESSIANIC INTERMEDIATION UNTO DIVINE PEACE, THE DIVINE MESSIANIC INTERMEDIATION UNTO DIVINE JOY, THE DIVINE MESSIANIC INTERMEDIATION UNTO ACCEPTABLE WORSHIP, THE DIVINE MESSIANIC INTERMEDIATION UNTO DIVINE GRACE, THE DIVINE MESSIANIC INTERMEDIATION UNTO AGAPE LOVE AND THE DIVINE MESSIANIC INTERMEDIATION UNTO DIVINE GLORY.

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

Yeshua HaMashiach of Nazareth stands the Only Begotten Son of God Almighty, even the Only Son born through the womb of the Virgin of the House of David by the Divine supernatural workmanship of the Holy Ghost that He stand the Only Acceptable Sacrifice, 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, behold, thy cousin Elisameth, she hath also conceived a son in her old age: and Thus is the sixth month with her, who was called barren. For with God nothing shall be impossible;" and "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 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."

It stands that the offering of Abraham signified the conversation of the coming of HaMashiach to establish the Atonement, even the conversation of Abraham offering His Only begotten son of the promise, preaching God Almighty Who Gave His Only Begotten Son unto the Reconciliation, even as was preached saying "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. then on the third day Abraham lofted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fore in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his Father, and said, My Father: and he said, Here am I, my son. And he said, Behold the fore and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lofted up his eyes, and looked, and

behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to Thus day, In the mount of the LORD it shall be seen:" which conversation was the Mount of Calvary where HaMashiach the Lamb of God Almighty was seen openly Crucified, as prophesied of Abraham.

### **SECTION 03: YESHUA HAMASHIACH THE ONLY HOLY AND ACCEPTABLE ETERNAL SACRIFICIAL LAMB OF GOD ALMIGHTY:**

Definitively, Sacrificial Lamb stands the conversation of pure and blameless Lamb without blemish Slain and killed unto the conversation of suffering affliction on the behalf of those for whom it is Slain unto the conversation of Atonement, where Holy Acceptable Sacrificial Lamb of God Almighty stands the Lamb of God pure to the standards of Divine Sacrificial offering that it be deemed of God Almighty the Offering Acceptable and pleasing before Him. It stands that Sacrificial Lamb unto Divine Propitiation stands the conversation of Lamb that suffers the full wrath of God Almighty that there be forgiveness appertaining every the conversation of trespass committed by those for the whom the Lamb stands stain before God Almighty, where Yeshua HaMashiach of Nazareth stands the Lamb of God that fully suffered unto the forgiveness of sins; HaMashiach therefore being the Lamb of God Slain unto Divine Atonement, even the conversation of full Sacrificial affliction unto the pacifying and full quenching of the wrath of God Almighty against all the sins of persons that would stand in the Messianic Constitution of Yeshua HaMashiach of Nazareth as by Word of Faith. Thus HaMashiach stands the Sacrificial Lamb unto Divine Amendment, even unto the restoration of Covenant of Worship by the communion and fellowship of His Flesh and Blood, Thus HaMashiach the Sacrificial Lamb unto the full consecration and Sanctification of His Messianic Testament, even as was preached of John about HaMashiach in witness saying "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. these things were done in Bethabara beyond Jordan, where John was baptizing. the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!"

## **ARTICLE 23: THE CROSS OF YESHUA HAMASHIACH THE PATHWAY OF RETURN UNTO HEAVENLY GLORY:**

### **SECTION 01: THE CROSS THE OPEN VEIL UNTO THE MOST HOLY PLACE:**

Definitively, the Most Holy Place stands the conversation of the Oracle of God Almighty, even the place of the Seating of the Throne of God Almighty, that is the very place where God Almighty stands enthroned, even as was 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;" and "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

It stands that Oracle of God Almighty was covered of the veil that man be not able to enter therein, because of His iniquity less he die in the Most Holy Place the Oracle of God Almighty, even as was preached saying "then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercys seat; of which we cannot now speak particularly. Now when these things were Thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost Thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But HaMashiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with

hands, that is to say, not of Thus building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for is."

Thus by the Cross of Yeshua HaMashiach of Nazareth was rent the veil unto the conversation of Divine passage back into the Heavenly Oracle, even as was preached saying "Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" and "Yeshua, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;" and "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until Thus day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in HaMashiach. But even unto Thus day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the LORD." Thus by Yeshua HaMashiach of Nazareth was manifest the conversation of the Way of Holiness to all, where the cross stands the conversation of the Door unto the the Most Holy Place, which conversation was granted of God Almighty at Day of Messianic Atonement by the Sprinkled Blood of HaMashiach Yeshua of Nazareth, where the Most Holy Place stands the Heavenly Oracle of God Almighty: Thus the restoration of Pathway of return unto Heavenly Glory, even the Cross the Pathway of Restoration of Pathway into Most Holy Place.

## **SECTION 02: THE CROSS THE ONLY ORDER UNTO THE DIVINE RESTORATION OF DIVINE GLORY AND LIGHT BY DRINK:**

Definitively, Shekinah Glory stands the conversation of the Divine Aurora Virtue that accompanies the Divine Nature of God Almighty, even the conversation of the very beauty and radiant Aurora of the Presence and Divinity of the Eternal Nature of YAHWEH; Definitively Divine Light stands the manifest expression of the Nature and Virtue and Being of God Almighty Who is Light without the slightest form of Darkness, even as was preached saying "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." Thus Divine Zoe Light Life the nature of God Almighty manifest in Yeshua HaMashiach of Nazareth 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."

It stands that the Pierced side of HaMashiach stood unto the Dispensation of rivers of Divine Zoe Light Life, even as was preached saying "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;" and "they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light." Thus the water and blood of HaMashiach, the life drink the Passage unto life eternal, even as was preached saying "In the last day, that great day of the feast, Yeshua stood and cried, saying, Of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But Thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Yeshua was not yet glorified.)"

## **ARTICLE 24: PILGRIMAGE THE JOURNEY UNTO ETERNAL HABITATION:**

### **SECTION 01: HEAVEN PURPOSED OF GOD ALMIGHTY TO STAND THE ETERNAL DESTINATION AFTER PILGRIMAGE:**

Definitively, the Heavenly Kingdom stands the conversation of the Movement of the Divine Sovereign Majesty of God Almighty, even the Eternal Empire of God Almighty, where God Almighty did create the Three Heavens and there did He plant His Celestial Kingdom: it stands that before the saints died and entered into Heaven, even before the cross, it stands that all the righteous that died would be translated into Abraham's Bosom, but HaMashiach did petition that all that would sleep be translated into His Heavenly Kingdom, even into First Heaven whilest awaiting First Resurrection - Heaven being the place of Divine Rest in the Glory of God Almighty, even as HaMashiach preached saying "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know;" and "Let is therefore fear, lest, a promise being left is of entering into his rest, any of you should seem to come short of it. For unto is was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, of they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on Thus wise, And God did rest the seventh day from all his works. And in Thus place again, Of they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day of ye will hear his voice, harden not your hearts. For of Yeshua had given them rest, then would he not afterward have spoken of another day. there remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let is labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Definitively, Heavenly Nations stand the various Apostolic Movements purposed of God Almighty unto the Covenant of Eternal Family where they shall stand the Nations of the Kingdom of God Almighty: Thus the Heavenly Kingdom the Tabernacle of the Saints being the Generations and respective churches of the Apostolic Movements having fellowshipped together during Pilgrimage unto Eternal Covenant of respective ecclesiastical fellowship- where First Heaven shall be their dwelling Place until Messianic Millennium and thereafter New Heaven and Earth Paradise of God Almighty.

### **SECTION 02: THE DAY OF HAMASHIACH THE PURPOSE OF PILGRIMAGE:**

The Day of HaMashiach stands the conversation whereby there shall be manifest the First Resurrectuon, where the dead saints shall be awakened out of their graves by the Voice of HaMashiach and stand and then shall they, together with the living saints of the generation of His Coming, all be translated into the Heavenly Clouds by the trumpet, and during that moment shall they be granted bodies of Divine Glory in the Heavenly Kingdom of God Almighty and so shall they ever abide in the hold of bodies fashioned of the glory of God and Christ, even as was preached saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not

prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words;" and "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation;" and "then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world."

### **SECTION 03: PILGRIMAGE'S TESTIMONY APPERTAINING JUDGEMENT'S STANDARD LINE:**

Work stands the conversation of the standard line of Eternal judgement, even the conversation of judgement according to works, where the bearers of works of righteousness as by Redemption in HaMashiach unto life Eternal, the same stand the heirs of righteousness, where women shall also inherit righteousness by salvation through Childbearing, but all the workers of inequity shall be condemned unto the Eternal Suffering of the wrath of God Almighty in the Lake of Fire: Thus Works the standard live of judgement, where there stand books with every record of work unto judgement, where the saints shall be judged of HaMashiach according to their works as preached saying "For we must all appear before the judgment seat of HaMashiach; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences:" but sinners will be judged of God Almighty The Eternal Father as preached saying "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."