



THE PREVAILING POWER OF THE CROSS
OF YESHUA HAMASHIACH D'NZARETH:



CALEB T MATETA

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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ARTICLE 01: THE DIVINE ETERNAL PURPOSE OF THE CROSS OF YESHUA HAMASHIACH:

SECTION 01: YESHUA HAMASHIACH THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD:

As was preached saying "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. of any man have an ear, let him hear:" it Thus stands that Yeshua HaMashiach D'Nzareth is not a creature but an eternal being and divine incarnation of the Eternal Person and expression of the Divine Nature of YAHWEH I AM, Him Being the Word of God, as was preached of His hold of Divinity saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Thus in His Knowledge of His Divinity and Eternal nature before the beginning, there is nature or expression held of HaMashiach, Thus His every conversation of being in the history of creation stands the divine revelatory reflection of that which He Forever was, is and shall be before, throughout and after time preached saying "Yeshua HaMashiach the same yesterday, and to day, and for ever." Thus before the beginning's I Institution and before the creation of time by the Hand of God Almighty, it stands that Yeshua HaMashiach stood the Lamb Slain Before the Foundation of the World, holding the divine nature of being alive beyond the hold of death, Thus by His Eternal nature of being the Lamb Crucified, even before His Crucifixion- HaMashiach stood able to redeem and save many souls in the covenant of the hallowed communion of the fellowship of His Body and blood through the partaking and drinking of the same, which conversation He manifested before His Cross- even as Melchizedek establishing This conversation with Abraham by the bread and wine He carried.

The evidence of This Divine Nature held of HaMashiach as the Lamb slain before the Foundation of the World stands manifest in that before His cross, the same night just before His betrayal, He prayed diligently even until the manifestation of the sweating of His blood in the transformational manifestation of His Nature Divine as a the Lamb slain before the foundation of the World: as was preached saying "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, of thou be willing, remove Thus cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." The second evidence of the Divine Eternal Nature of the Lamb Slain before the Foundation of the World stands witnessed of the Apostle John saying " And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

SECTION 02: THE WORK OF CALVARY DETERMINED IN DIVINE ANCIENT COUNSEL:

As was preached of David saying “For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them:” it Thus stands that God Almighty in divine ancient counsel planed all things: there stood before the beginning a meeting of God, even the Three Divine Persons of God Almighty Being the Father, the Son and the Spirit (even as God Almighty is One Being capable of manifesting Himself through an infinite number of Persons bearing His Divine Nature without there Being Division or Partition of His Divine Person, Thus there are Three Divine Prime Persons that stand the Expression of His Divine Nature, these three having many other Sub-Expressions of the Persons of the Divine Nature of YAHWEH I AM): at This meeting place of the Persons of JEHOVAH before creation, even before the divine institution of time - God Almighty held His Divine Indaba unto the determination of what was to stand the manifestation of every event and reality about the creatures He was about to create and to divinely arrange, resolve and purpose every manifestation throughout all the conversations of the Coming creation. It is in This divine meeting that God Almighty determined and pronounced the conversation of the Cross of Yeshua HaMashiach and every its divine virtue unto the manifestation of every its divine purpose. It Thus stands that in Divine Ancient Counsel was it determined of God Almighty that there would stand the conversation of Messianic Redemption unto every man willing to stand unto the reception of the Salvation and Lordship of Yeshua HaMashiach.

So in ancient counsel it was determined and resolved of God Almighty that by the conversation of iniquity would all man stand subject unto the perdition and condemnation of the second death, however there would come one by the divine law of Substitution, Which One would die and suffer the full waves of the wrath of God upon the cross of Calvary in the place of every sinner, that by suffering death in their place, they would stand allowed unto the reception of whatever the life held in His place: Thus the cross stood a conversation birthed not of creation's situation but of the eternal wisdom and counsel of God Almighty, as was preached 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.”

SECTION 03: THE DIVINE RECONCILIATION OF ALL BEING IN THE CROSS OF YESHUA HAMASHIACH THE PURPOSE OF THE CREATURE:

It stands that God Almighty created man in His Divine Image that in the reflection of His Divine Heavenly Authority and Majesty, man therefore reign and hold dominion over all the earth unto the manifestation of the perpetual expansion of the Heavenly Kingdom of God Almighty throughout terrestrial creation, where man in the covenant of worship through the testimonial hold of divine obedience about the divine instruction and commandment: but because of the trespass born of the breach of the divine commandment in eating the forbidden fruit, man became a creature corrupted unto sinful conversations established by the corruption of His nature from holiness in divine nature unto hold of sinful nature both in his body and throughout every the generation of his copulative seed (as exemplified of a small child instructed not to eat sugar but in secret the child eats sugar and when confronted about the sugar filling his face the child denies having done so, Thus the child will have disobeyed, stolen and lied, Thus sinning without being so taught because it stands part of the corruption of his nature). Moreover because of man's iniquity was all terrestrial creation made subject unto the vanity of the satanic yoke, where by iniquity Satan deviated terrestrial creation from its divine purposes unto iniquity and abomination before God Almighty to the extent that by the flood God Almighty destroyed all life in the earth save that concealed in Noah's ark, as was preached saying "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

Thus was then established the need for salvation and redemption in deliverance about the coming condemnation unto divine reconciliation and atonement of iniquity till the inheritance of life eternal in Yeshua HaMashiach, because that it stood the eternal plan of God Almighty to redeem all creation through the cross of Him the Eternal Living Sacrifice purposed unto the remission of iniquity by the Sacrificial offering of His body upon the cross- Thus in Him is manifest divine redemption, that all things in His Lordship and Salvation standing encapsulated in His Cross and therefore reconciled unto God Almighty through His righteousness and through the redeeming virtue granted steadfastship in His cross, as was preached saying "And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Thus all creation was divinely made unto the purpose of being reconciled to the Hand of God in the cross of Yeshua HaMashiach. It too was preached saying "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether

they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.”

SECTION 04: THE TESTIMONY OF THE SPIRIT OF PROPHECY APPERTAINING THE ERECTION OF THE CROSS OF YESHUA HAMASHIACH:

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

It Thus stands that in the manifestation of the of of the Cross upon which He hung, Yeshua’s Face and visage stood bloody, dirty and marred far beyond recognition of both humanity and personal visage, even that by the Sprinkling of His Blood upon the Heavenly Altar be manifest the Atonement unto life everlasting- which conversation stood the purpose of His endurance of Messianic Passion and suffering of Crucifixion. Thus prophecy preached the manifestation of Him the Son of GOD Almighty, Himself Being God Almighty Who forfeited His Divinity, Glory and Treasury unto the conversation of Being numbered among men and Being of men shamefully despised and reproached unto open Crucifixion before all creation, even by man the creature fashioned in His Divine Image. Thus HaMashiach suffered in every sinner’s place and upon the cross endured the waves of the full wrath of God Almighty: in perfect silence did HaMashiach Yeshua suffer pain far beyond possible imagination by the Passion and cross, that by His death as the shepherd be established the divine redemption and restoration of every sheep and lamb willing to stand numbered in His flock and fold.

So HaMashiach died numbered among the sinners of sinners, even among thieves Crucified at His sides. Because He was Crucified without iniquity, God Almighty received Him as an Acceptable offering and sacrifice unto iniquity's pardon, and so to Him was granted the glorious New Testament.

ARTICLE 02: THE CROSS OF YESHUA HAMASHIACH THE DISPENSATION OF THE FULL REDEEMING POWER OF GOD:

SECTION 01: REDEMPTION BY THE CROSS OF YESHUA HAMASHIACH:

Because of man's trespass and iniquity was he corrupted unto sinful nature 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:" Thus by iniquity were all men condemned and damned unto the awaiting of judgement unto perdition eternal, as all men stand before God sinners with full abomination- the cause of which abomination stood expulsion out of the presence of God Almighty unto the condemnation, and Thus the need of redemption, the deliverance from the coming condemnation unto the full restoration of righteousness before God Almighty and unto the restoration of worthy estate in name being called the image of GOD Almighty, yet in HaMashiach Yeshua is stablished redemption excellent beyond the conversation of restoration but rather the renewal of creature unto the hold of divine nature stablished by the communion of His flesh and blood preached saying "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So it stands that there has to stand a conversation of divine intervention for the sake of the manifestation of man's divine eternal redemption, which redemption stands the conversation of the erected cross of HaMashiach that through the cross be manifest passageway unto the divine redemption of steadship before the throne of GOD Almighty, as signified by the renting of the veil in the Temple unto the divine manifestation of passageway from expulsion unto steadship in the divine glorious oracle of God Almighty, even divine redemption unto steadship in the Most Holy of Holies, even Heavenly Temple's Most Holy Place.

SECTION 02: MESSIANIC CROSS' MEDIATION OF HEAVEN AND EARTH:

As was preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God:" it Thus stood the eternal wisdom of God Almighty that by the conversation of HaMashiach raised between Heaven and Earth would be stablished the divine mediation between Celestial and Terrestrial being unto the manifestation of the Divine Will of God upon the earth as it is in the Heavenly Kingdom. Moreover it stands the necessity that the mediator of two parties must hold the nature of both parties unto the accomplishment of their reunion and reconciliation by his active meditation- it therefore stands that HaMashiach had to hold both divine and human nature, both divine celestial glory and terrestrial flesh, as was preached of Him holding divine nature 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 "Let Thus mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" Thus that conversation true preached His humanity that as by forfeiture of divine glory He stood numbered among men unto a His Passion and Crucifixion: which conversation was too 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 us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Thus by His Cross did HaMashiach Yeshua manifest His cross to stand a bridge unto the meditation of Heaven and Earth, where the journey of mediatory reunion with God Almighty is established only by the conversation of the bridge and passageway of the Cross of Yeshua HaMashiach.

SECTION 03: DIVINE RECONCILIATION IN THE CROSS OF YESHUA HAMASHIACH:

It stood that by sin was man expelled from every the conversation of the divine benefit of God Almighty established through the impartation of Divine Virtue through the communion and fellowship with God Almighty. Thus This separation demanded a reconciliation and divine restoration, because that as a fish dwells in water, so must every man hold life - which life of man can be established only in the presence of God Almighty. It Thus stands that the divine purpose of the coming of Yeshua HaMashiach was to die for the sake of the restoration and divine reconciliation between man and God. It stands the eternal law and order of God Almighty that every conversation of divine pardon and restoration be established only by the sprinkling of blood and by the divine order of the presentation of acceptable Sacrificial offering upon the Heavenly Altar. Thus HaMashiach Yeshua stood the Atonement and proprietary pardon about every iniquity, that through Him be manifest divine reunion eternal, as was preached saying "But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For of, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Yeshua HaMashiach, by whom we have now received the atonement;" and "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 "My little children, these things write I unto you, that ye sin not. And of any man sin, we have an advocate with the Father, Yeshua HaMashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world;" and "He that loveth not knoweth not God; for God is love. In Thus was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein

is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

As was preached saying “For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:” it Thus stands that the divine purpose of the Cross of Yeshua HaMashiach was that all things be encapsulated therein and that God Almighty hold all being in His hand as by the Cross, being restored unto the government of the throne stablished upon the Mount of the Congregation, as pronounced saying “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.”

SECTION 04: THE ETERNAL HERITAGE OF THE CROSS OF YESHUA HAMASHIACH:

It stands that every the soul called and redeemed by the cross stands unto the divine calling of the manifestation of holiness in all conversations unto the endurance of Messianic Redemption throughout the Way of Holiness till steadship in the divine eternal paradise of God Almighty. The reality that after man receives HaMashiach’s salvation and Lordship, the reality that man remains upon the earth stands the testimonial witness preached the divine calling unto testimonial holiness in pilgrimage. As was preached saying “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty:” and “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to Thus world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:” Thus all saints in their pilgrimage stand called unto the manifestation and representation of the divine nature and culture of the Heavenly Kingdom, Thus the divine calling of separation from the world.

HaMashiachianity (Christianity) stands of God the divine calling unto the manifestation and ambassadorship of the throne of God Almighty by the directive of the Holy Ghost evidenced in spiritual fruit, namely “But the fruit of the Spirit is love, joy, peace, longsuffering, thentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are HaMashiach's have crucified the flesh with the affections and lusts. of we live in the Spirit, let us also walk in the Spirit.” Thus upon tree must stand no manifestation of iniquity, as was preached saying “Thus I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lustheth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so

that ye cannot do the things that ye would. But of ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.”

ARTICLE 03: THE POWER OF THE CROSS OF YESHUA HAMASHIACH THE ETERNAL WORK CONCLUDED BEFORE TIME:

SECTION 01: THE RESURRECTION POWER OF GOD ALMIGHTY:

There stands the conversation as to the accurate definition of death: in itself death stands the conversation of separation from the presence of God Almighty, even as He spoke saying to Adam that "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 was Thus pronounced of God Almighty to man the conversation of death by disobedience, the conversation of trespass: yet when man ate the fruit physical death did not manifest, because that death stands the conversation of separation from the presence of God Almighty where partition from the divine's presence birthed the conversation of decay (even as a fish out water decays, so man out of God's presence stands unto the manifestation of decay), Thus through decay was then manifest every conversation of pain and physical death according to the curse pronounced of God Almighty saying "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Physical death Thus stands the ultimate manifestation of decay, where (man being created of God to hold spirit, mind and body at one time in perfect unity), man's spirit and mind and body are separated, Thus physical death is the motion and transition of man's spirit out of his body into the spiritual realm, his mind and body being rendered incapable of function because his spirit stands the Foundation of his soul and being, and without his spirit the existence of the unity of his soul is compromised (soul being the collective entity of his United spirit, body and mind preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"). Resurrection Thus stands the conversation whereby one's soul is reunited by divine supernatural power, even the conversation of spirit, body and mind being reunited unto perfect function as if there was no death that had been manifest.

As was evidenced of Elijah who resurrected the son of the widow of Zarepath, as was evidenced of Elisha who resurrected the son of the Shunamite, as was evidenced Paul who resurrected Eutychus, as was evidenced of Peter who resurrected Tabatha-Dorcus, as was evidenced of HaMashiach who resurrected Lazarus, the daughter of Jairus, and the widow's son: all these conversations being established through the divine supernatural virtue of God Almighty - there Thus stands the conversation of a power named Resurrection Power, even the resurrection power of God Almighty. As was witnessed of Ezekiel saying "the hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that

they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army:" This conversation Thus stands the divine signification and prophetic preaching of the coming first resurrection, where even as Ezekiel prophesied unto the reunion of bone to bone, then flesh to cover the bones, skin to cover the flesh (brain and nervous systems being restored) and spirit re-entering at Prophetic command of divine vocal utterance, so by the Voice of HaMashiach shall be manifest the resurrection of all His saints unto the Messianic Millennium Kingdom, as HaMashiach Himself preached saying "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at 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."

SECTION 02: THE EARTH SHAKING POWER OF THE CROSS OF YESHUA HAMASHIACH:

As was manifest saying "And the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many:" it Thus stands that when HaMashiach Yeshua gave up His Ghost and released His Spirit to move out of His body, it Thus stands that in that instant and moment of His death, there was manifest the strong dispensation and release of divine supernatural virtue unto the strong shaking of the earth (which conversation done attributes to the creation of the great dyke manifest beyond reasons inclusive of plate tectonics or fault lines), the earth shaking power being the prophetic divine signification of the shaking of all the earth by the manifestation of the testimonial publishing of the gospel of Yeshua HaMashiach throughout all the earth without any the conversation of apology but divine boldness and aggression appertaining the divine manifestation of the knowledge of HaMashiach in all nations, as was preached saying "These that have turned the world upside down are come hither also." Earthquake power too stands the divine representation of resurrection power, in that by it was stablished the opening of graves unto the resurrection and rising of saints having been dead for a long time, yet their manifestation was irrefutably evidenced by their conversation in Jerusalem at the time of HaMashiach's death upon the cross, signifying how that the path unto life eternal was accomplished and open.

SECTION 03: THE VEIL RENTING POWER OF THE CROSS UNTO CALLING OF ALL AND SUNDRY UNTO STEADSHIP IN DIVINE GLORY:

As was manifest saying "Yeshua, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent:" it Thus stands that at HaMashiach's death, by the manifestation of the Cross was released and dispensed a divine supernatural virtue that stablished the renting of the temple's veil that covered the Most Holy Place from top to bottom; which conversation stood the manifestation of the Sword of the Angel of GOD Almighty who cut the veil from top to bottom in the divine signification of grant of access unto the Most Holy Place Divinely given and granted unto all

and sundry willing to stand in the reception of the Lordship and Salvation of Yeshua HaMashiach, even the grant of divine steadship in the Oracle of God Almighty as was preached saying "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." the veil that was created in divine Levitical order preached of Moses saying that only the High Priest stood on the day of Atonement worthy to enter into the Most Holy Place that the Atonement be established therein- but the offering and sacrifice of HaMashiach Yeshua the Lamb slain before the Foundation of the World stood a Sacrifice significant and equivalent unto eternal redemption and eternal Atonement that all men redeemed by His blood shed upon the cross stand priests worthy to stand in the very presence of God Almighty manifest in the Most Holy Place, even in the Oracle of God Almighty: even as was preached saying "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whiter the forerunner is for us entered, even Yeshua, made an high priest for ever after the order of Melchisedec."

SECTION 04: THE FULL DIVINE BLESSING PURCHASED BY THE CROSS OF YESHUA HAMASHIACH:

The conversation of the divine nature of the blessing purchased of the Messianic Passion and was of Cross of Yeshua HaMashiach stands sevenfold: because that HaMashiach suffered in the sinner's place, to and through the finished Work of Calvary was of God Almighty granted the conversation of the sevenfold redemptive virtue into the life of every the person willing to receive the Lordship and Salvation of Yeshua HaMashiach. 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:" Thus to the receiver of HaMashiach was manifest the full divine blessing of the cross, even the sevenfold power which stands manifest unto the calling upon the Name of the Lord Yeshua. The first and root-Foundational conversation of the blessing purchased by the Cross of Yeshua HaMashiach stands the manifestation of salvation, even divine redemption from all iniquity unto the hold of righteousness perfect before God Almighty in all purity, as He Himself preached saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The second conversation of the blessing granted the conversation of Calvary is that it stands the conversation of deliverance from every form of satanic affliction and both demonic oppression and possession; Thus being the blessing unto divine authority over all the Kingdom of darkness. The third Nature of the divine blessing by the cross is that it stands a conversation unto divine supernatural overflowing superabundant prosperity preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The fourth conversation of the divine blessing of the cross is that it stands a

conversation unto deliverance from every form of sickness, illness, disease, and infirmity unto the manifestation and perpetuation of divine supernatural health by the Healing Virtue of Jehovah Raphah preached saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The fifth nature of the cross stands the conversation of eternal life instituted in pilgrimage and enduring far beyond eternity's furthest aeon, as was preached saying "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep." The sixth Nature of the blessing of the Cross is that it stands a conversation unto divine supernatural peace and perfect wholeness of being without any form of lacking in soul regardless the afflictive sufferings at hand, but a wholesome peace preached saying "The chastisement of our peace was upon him." The seventh nature of the divine blessing of Calvary is that it stands a divine conversation unto the manifestation of divine eternal supernatural joy which far excels and surpasses all understanding because it stand manifest in moments of great adversity and times expected to bring grief, which joy was preached of saying "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

SECTION 05: THE MEASURE OF DIVINE GOODNESS IN CALVARY'S DISPENSATION:

By the Cross was to HaMashiach established Divine Lordship over all Heaven and earth unto the publishing of the eternal goodness unto the full dispensation of divine virtue in redemptive power preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Thus HaMashiach Yeshua stands the dispensation of every the conversation of the Administration of the goodness of God Almighty preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will:" there Thus stands no manifestation of the divine goodness of God Almighty save it be channelled and received through Yeshua HaMashiach and through His Name. So every Divine blessing stands channelled through HaMashiach into the pilgrim's life being purchase by faith, faith being the conversation of legal economic currency unto the purchase of treasures and blessings from heavenly places into the lives of the Redeemed, faith too being the divine legal certificate and deeds of propriety appertaining the desired hope, even as was preached saying "Now faith is the substance of things hoped for, the evidence of things not seen."

As was preached saying "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:" it Thus stands that without faith there stands no manifestation of divine activity save it be wrought by the conversation of faith, Thus the calling of all saints unto the conversation of perpetually building faith. As was preached saying "So then faith cometh by hearing, and hearing by the word of God:" it Thus stands that faith stands built by the intentional zeal of the seeking and revelatory hearing of faith

unto the divine knowledge of God Almighty, through which knowledge of His Divine Nature one then establishes the hope unto the full persuasion and total conviction of the divine's ability to establish the promise, and the divine's faithfulness to ensure the manifestation in perfect accordance with the promise.

ARTICLE 04: THE DIVINE PURCHASING POWER OF THE CROSS OF YESHUA D'NZARETH:

SECTION 01: THE CROSS OF YESHUA HAMASHIACH THE HEAVENLY ECONOMY:

The divine supernatural significance of the cross of Yeshua HaMashiach is not the wooden cross, even as there have and will be erected many wooden crosses, but the divine significance of the cross is Him that hung thereon. About the significance of Him that hung thereon, it stands that He stood the Son of God Almighty Whose blood by divine nature holds divine supernatural Superabundant Redeeming Virtue, Thus by His bloodshed upon the cross was the cross of Calvary transformed unto the conversation of divine celestial-terrestrial economic translatory virtue, even divine currency unto the purchase of every the good working of Gad Almighty classified in the seven utterances of the blood of Yeshua HaMashiach. The first speech of HaMashiach's blood speaks and intercedes unto the divine salvation and righteousness of God Almighty, even as HaMashiach Yeshua was condemned and crucified being innocent and perfect without any form of blemish or spot or impurity- Thus HaMashiach stood the sacrifice esteemed of God Almighty sufficient to stand the atonement and propitiation of the sinner's every conversation of trespass and impurity before the Eye of God Almighty. Upon that cross, there proceeded the blood of Yeshua HaMashiach from the piercings of crown of thorns He was made to wear by the Roman Soldiers, which thorns stood the divine signification of the curse of poverty, but taking the curse upon Himself, the blood that proceeded out of those piercings spoke unto the conversation of the divine supernatural ability unto the purchase of divine supernatural Superabundant prosperity. HaMashiach Yeshua upon the cross stood the divine manifestation of the redeeming serpent once raised of Moses in the wilderness unto freedom from the poisonous venom of fiery serpents in the wilderness, Thus the blood that flowed down from the cross stood unto the intercessory pronouncement of the divine supernatural delivering virtue from all demonic oppression and affliction and possession, unto divine authority over all the Kingdom and devices of Satan. Upon the cross, the blood that flowed out of His stripes unto the intercessory pronouncement of spiritual economic currency unto the purchase of divine healing and health and wholeness from every disease and sickness. The blood that flowed putt of the piercing of HaMashiach's side that sprang from His piercing by spear stood the divine economic purchasing power from death unto life eternal, even the blood and water out of HaMashiach the drink unto eternal life. The blood that flowed out of HaMashiach's wounds by chastisement when He hung upon that cross, that same blood spoke to stand the economic currency unto the divine purchase of the Peace of JEHOVAH SHALOM. The blood of HaMashiach that flowed upon the cross too stood the drink bearing divine economic power unto the purchase of revelation strong and sufficient to establish the purchase of divine revelation appertaining life eternal, which revelations stand the divine foundational conversations unto the eternal joy of God Almighty.

SECTION 02: THE MESSIANIC POWER OF CROSS' EXCELLENCE APPERTAINING DIVINE PURCHASE- CALVARY'S PURCHASING POWER ABOVE ALL CREATION:

There stands no economic currency in both terrestrial and celestial existence, and in both physical and spiritual creation that bears greater purchasing power than the cross of Yeshua HaMashiach D'Nzareth: it stands a cross strong and sufficient unto the purchase of any divine blessing of God Almighty, there is no divine goodness or divine virtue or blessing withheld from the purchasing power of the cross of Yeshua HaMashiach, it stands the strongest economy because that its value is founded on the blood of the Lamb and it Thus stands a divine economic currency honoured of God Almighty above all other conversations of spiritual buying power (every conversation of man's faith

being founded upon the redemptive work of Calvary). It too needs be pronounced that the cross of Calvary stands a divine phenomenal entity of economic currency bearing divine virtue and strength unto the economic act that can be accomplished of no other currency in existence, because that it bears divine virtue unto the purchase of products taken by another, Thus it stands the economic currency that is the encapsulation of the 'Redeeming Purchase Phenomenon,' where products stolen or taken by another power can be repossessed and sold, even the repossession of the product out of the Hand of the Person holding and using the product, and then established into the hand of one bearing the purchasing power of the cross, where the cross bears divine greatest divine authority and is divinely honoured of GOD Almighty and the Heavenly Court far above all other economic currencies. The cross of Yeshua HaMashiach too bears divine supernatural power as an economic power unto the reclamational and restorational purchasing power, even divine power unto the purchase of that which once stood in owner's hands but was stolen of Satan - the cross stands the divine application unto the full restoration of everything stolen, as well as the full redeeming authority unto the claim of that portioned of God to once stand in owner's claim as its legal proprietor but it never stood in owner's hands, even that about which owner held heavenly real rights of ownership, but its manifestation was stolen and aborted before owner had chance to utilize and exploit the merx.

The cross of Yeshua HaMashiach too stands the economy that bears divine supernatural purchasing power unto the translatory conversation in the purchase of every the conversation of good thing subject and possessed under the Lordship of Yeshua HaMashiach, even the power unto the purchase and propriety of anything and everything in heavenly places and upon the earth, even as He spoke saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth:" and so justly it stood preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach:"

SECTION 03: THE MANIFESTATION OF HEAVENLY ACTIVITY BORN OF CALVARY APPLIED:

The conversation of the application of Calvary stands the divine order and process whereby there is spiritual activation and celestial trigger of the Hosts and Economic Reserve of the Heavenly Kingdom unto terrestrial and physical testimonial manifestation: it is the divine phenomena of divine angelic activity unto saint's miraculous perpetual prosperity in pilgrimage, even the moving of heavenly hosts unto the benefit of the saint applying the conversation of Calvary, as was preached saying "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (the conversation of Calvary's application being established only to those having established the opportunity unto Gospel's furtherance and unto the glorification of the Name of God Almighty in the Name of Yeshua HaMashiach: as there stands no other conversation by which Calvary is applied). Calvary's application also births the manifestation of divine supernatural warfare where the Heavenly Hosts of God Almighty fight unto the manifestation of whatever the divine commissioning pronounced of God Almighty about that triggered of the saint in the application of the Cross of Yeshua HaMashiach, even unto the full manifestation of every the divine promise and working of God Almighty ordained about the cross' erection, the significance of Calvary's Divine application standing not about the wooden cross but about Him that was nailed thereon. There stands no conversation of the cross of Yeshua HaMashiach that can be made manifest upon the earth save it be established through the application of the cross of Yeshua HaMashiach D'Nazareth- Thus Calvary

bears divine signatory commissioning and administrative authority appertaining every the conversation of the manifestation of the activity of the Heavenly Kingdom.

Even as the purpose of God Almighty about man in HaMashiach stands that He was born again unto the manifestation of the continuous exponential perpetual proliferate increase of the colonization of all terrestrial being through Calvary's application on the Heavenly Kingdom's behalf: Thus the manifestation of the Kingdom of GOD Almighty upon the earth stands the purpose of Calvary's application, where through the redemptive virtue of Calvary the Redeemed stand of God Almighty called unto the manifestation of divine supernatural virtue, the only means and door and gateway unto the manifestation of all activity attributed to divine glory. It therefore stands that God Almighty holds great divine Jealousy appertaining every conversation pronounced and reached to stand the manifestation of Calvary Applied, even as it will have been pronounced to stand the representory manifestation of the Throne of His Heavenly Kingdom.

ARTICLE 05: THE CROSS OF YESHUA HAMASHIACH OF NAZARETH THE DERIVATORY FOCAL POINT OF TIME:

SECTION 01: CALVARY THE CONCEPTUAL BEGINNING OF ALL CREATION:

The cross stands the origin point of every the conversation of the manifestation of the creation of God Almighty. There stands a great divine mystery of God Almighty that the things of God stand progressive in nature but eternal in power- which mystery stands the perfection of the doctrine of the ministry of the cross of Yeshua HaMashiach: This Thus stands the conversation of the Messianic Progression which was revealed in time progressively in accordance with the transgenerational record but in itself it was eternal in power- the transgenerational Progression being preached saying "The book of the generation of Yeshua HaMashiach, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the Hisband of Mary, of whom was born Yeshua, who is called HaMashiach. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto HaMashiach are fourteen generations."

Thus Abraham stood one of the fathers of HaMashiach in the Messianic Genealogy, having been born and lived and having died in time forty two generations before the birth of Yeshua HaMashiach D'Nzareth, but that same Abraham drew His salvation and righteousness before God Almighty through the communion of the preaching of the cross in the Testimony of the Doctrine of the Hallowed Communion of the Lord's Table that was preached to Him of Melchizedek in the conversation saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all:" Thus HaMashiach testified of Abraham's righteousness from the cross saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am." Thus progressive as in time HaMashiach was born after Abraham, but eternal in that the power of the cross stands neither defined nor limited by the time at which it was erected. Thus through the cross was dispensed the divine supernatural virtue unto the creation of all things through Yeshua HaMashiach preached saying "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."

SECTION 02: CALVARY THE MOST IMPORTANT AND POWERFUL MOMENT AND STATUTORY EVENT IN TIME'S BEING:

The evidence of Calvary's divine significance stands in that it is the measure point about which all time is referred to, B.C meaning Before HaMashiach and A.D meaning Anno Domini that is after His Birth- Thus the reality of HaMashiach Yeshua as Time's reference point stands the testimonial display of how that His cross stands Terrestrial witness' greatest reality throughout all the generations of men as they are timed in the referential Order signified by His Messianic Visitation, which conversation God established through men wicked that even in the abominable conversations of their science, it stand evident in all holiness that they too that blaspheme and deny HaMashiach be without excuse in divine judgement. There stands no manifestation greater than that of the cross of Yeshua HaMashiach, because that all events in time stood leading unto cross' manifestation, from the first prophecy (pronounced of the mouth of God Almighty about the cross) saying "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel:" the bruising of His heel being His endurance and sufferings in Messianic Passion and Crucifixion, and the crushing of serpents head being the manifestation of the day that HaMashiach Yeshua singlehandedly triumphed over all hell and took from Satan the keys of hell and death. Which conversation was too preached in Noah's time where the wooden ark that held all life unto protective preservation from the flood, only that in the ark remaining alive, preaching the cross of HaMashiach the wood in which only those standing therein shall be saved from the coming condemnation. Calvary being too preached of Abraham who offered his only begotten son of the promise, Preaching the manifestation that "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:" which Abraham too prophesied the coming of HaMashiach Yeshua the Crucified Lamb of God saying "And Abraham lifted 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 This day, In the mount of the LORD it shall be seen;" and "Abraham said, My son, God will provide himself a lamb for a burnt offering." The significance of HaMashiach stood preached throughout time in every generation and through all biblical conversation (which stands too great to pronounce fully), signifying this that it stood the most significant moment in human history, where HaMashiach revolutionized Human history in only three days.

SECTION 03: CALVARY THE DIVINE ENCAPSULATION OF ALL BEING:

Even as man was fashioned unto divine terrestrial dominion hold, but by His transgression and disobedience unto sin was he expelled out of the presence of God Almighty, then was he corrupted unto sinful nature and through his corruption was the earth too corrupted, as was preached saying "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now:" Thus all terrestrial creation stood corrupt before God Almighty, as was preached saying "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Thus because all the earth stood abominable before God Almighty, He arose to destroy all things and

all life by the flood that rained and sprang forth for forty days, however God Almighty spared all things in Noah's Ark, nothing in the ark dying during This period: This conversation Thus stands the preaching of Calvary in that all things shall be destroyed by the fire of the wrath of God Almighty, but only the souls and lives hidden in the cross of Yeshua HaMashiach shall endure and survive Thus condemnation, even as was preached saying "Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of Thus one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

It stood the eternal will of God Almighty to divinely encapsulate and reconcile all creation through the cross of Yeshua HaMashiach, even as was preached saying "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."

SECTION 04: CALVARY THE REFERENTIAL FOCAL POINT OF EVERY DIVINE PURPOSE IN CREATION'S CONSTITUTION:

The divine purpose of God Almighty about all creation stands that it was all stablished as the harmonic union unto the manifestation of the divine mystery of the Short Work of God Almighty preached saying "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Though in itself the original Eden and man's continuous perpetual habitation therein stood able and was designed with capacity to stablish an eternal divine Eutopia, in itself the possession of Canaan and Israel dwelling therein in perfect compliance with the divine commandment bore potential unto capacity of divine eternal Eutopia, it stands that the eternal divine will of God Almighty stood unto the manifestation of the short work of God, even the erection of the Cross of Yeshua HaMashiach upon Mount Calvary. All creation therefore bears a unique divine significance purposed to point to the cross of Yeshua HaMashiach, every conversation in existence (whether it be about him or whether it stands the attempt to ignore His cross) stands the divine referential manifestation appertaining His cross. The evidence of all creation's referential purpose about the cross stands the divine reality of all creation being called unto divine preservation from the coming destruction, even the divine redemption and deliverance and cover that can only be stablished by the cross of Yeshua HaMashiach D'Nazareth, Thus all creation stands called and

divinely purposed of God Almighty unto the conversation of intentional publishing by word and by intentional living in referential conversation unto the continuous publishing of the divine supernatural reconciling virtue of the cross of Yeshua HaMashiach D'Nzareth.

It too needs be pronounced that salvation from every the conversation of the second death's damnation and perdition is manifest only through the cross of Yeshua HaMashiach, Thus every divine institution of the Heavenly Kingdom stands called and stablished of God Almighty and divinely commissioned of God Almighty unto the furtherance of Calvary's publishing by the Preaching of the Cross, as was preached 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:" and "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters:" it Thus stands that every heavenly conversation stands to the furtherance of the preaching of the erected cross of Yeshua HaMashiach unto the salvation of man's every nation- Thus all Heaven and earth stand to the divine purpose of pronouncing and revealing the significance of the cross of Yeshua HaMashiach.

ARTICLE 06: THE CROSS OF YESHUA HAMASHIACH THE DERIVATORY HALLMARK OF ALL CREATION'S DIVINE PURPOSE:

SECTION 01: CREATION STABLISHED UNTO CALVARY'S PUBLISHING:

The purpose of all creation was of God Almighty stablished unto the revelatory publishing of every the divine redemptive referential virtue comely of the Cross of Yeshua HaMashiach, without the cross there is no conversation of divine purpose nor of divine significance, but by the cross was drawn of God and channelled unto all creation the conversation of divine functional purpose and significance, even the divine essence unto hold of elemental constitution of essential existence and progressive manifestation. Thus truth stands first evidenced in that all creation existed through the divinity and divine labour of Him that hung upon the cross, as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The conversation of the divine Messianic Reconciliation stands the divine order and significance appertaining creation, and the hold of the reality of the Messianic Reconciliation stablished the reconciled creature to stand an ambassador of the Cross of Yeshua HaMashiach, because in truth it was reconciled and Thus reality holds no other interpretation but is evident by that Reconciliation whether the seers and hearers therefore choose to honour it or not, the Reconciliation stands irrefutable, as was preached saying "For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:" Thus all things reconciled stand the testimony of the divine redemptive power unto the restoration of divine purpose through the reconciling virtue of the cross, whether the purpose be visible or not, because the reality of the Reconciliation stands true without honour of visibility or sensory trigger unto subjection of sensory interpretation.

SECTION 02: CALVARY THE WISDOM OF GOD ALMIGHTY- HIM THE ETERNAL FATHER HONOURED AND WORSHIPPED BY CALVARY'S EVERY CONVERSATION:

The purpose of the manifestation of the cross stands sourced of the eternal wisdom of God Almighty, even as He in ancient counsel planned, determined and divinely resolved the conversation unto the manifestation of every the conversation of Calvary's reconciling and redeeming virtue, Thus every the reality born of the accomplishment of Calvary's working and manifestation stands a testimonial hallmark unto the glory of God Almighty, Him Being the Source of the Wisdom of the Cross of Yeshua HaMashiach preached 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 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 the m 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 God Almighty is glorified by the conversation of every event of salvation and redemption by the cross, even as was preached saying "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Yeshua HaMashiach: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in HaMashiach Yeshua our Lord: In whom we have boldness and access with confidence by the faith of him."

The purpose of Calvary's every conversation is that God Almighty be glorified and worshipped, because all creation was originally made unto the offering of Acceptable worship, and by the cross was all creation restored unto the estate of the offering of worshipped deemed of the Heavenly Kingdom worthy to stand an offering in the Heavenly Altar before the throne of the Living God, as was preached saying "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." It stands true that God Almighty stood the planner and Architect unto the manifestation of the full conversation of divine supernatural power through a conversation of weakness, even the divine manifestation of the fullness of His Divine strength through the conversation of greatest weakness since the beginning, even the manifestation of eternal life through the testimonial reality and greatly painful affliction unto death shameful and open before all creation- such wisdom being comely only of God Who calked light out of darkness, and life eternal out of death: as was preached saying "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of Thus world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him:" Thus the erected cross stands the divine wisdom of God, as none can manifest life, and yet He through death have life eternal, proving Himself the God that laboured unto the manifestation of divine supernatural impossibilities.

SECTION 03: CALVARY THE CONVERSATION OF THE DIVINE AGAPE LOVE OF GOD ALMIGHTY:

There stand many forms of love, even some such as Eros, Phileo, Storthe and Agape, Agape Being the God Standard of Love, even the conversation of a Sacrificial personal action unto the benefit of another person at a personal cost of the performer of the action without the expectation of anything in return: the measure of love therefore stands determined and defined by the greatness and measure of the nature of the sacrifice established by the actor (person establishing the action of love). As was pronounced 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:" it Thus stands that the conversation of the measure of the divine love of God Almighty stands great in that He gave His Only Begotten Divinely Beloved Son (in Whom He pronounced to be well pleased) to be a divine offering unto the redemption of undeserving sinners, Thus offering His Only Son unto the conversation of Messianic Passion and Crucifixion, the process of suffering the greatest measure of pain throughout the history of mankind. As was preached saying "But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us:" it therefore stands that by the divine conversation of God Almighty is established life eternal born of great love because it was established, offered and divinely determined to the unworthy while they stood in their unworthiness without guarantee that they would arise unto the reception and knowledge of a love so great.

Even as the standard of loved stands defined and determined by the measure of the greatness of the sacrifice, it stands that there is no greater conversation of love beyond that manifest and exemplified of Yeshua HaMashiach Who established Himself an offering unto the redemption of all men, yet they stood unworthy about the knowledge of the redeeming virtue established by the Sacrificial act of suffering affliction during His Passion and suffering affliction unto death upon the cross to which He was nailed hand and foot, even as He Himself preached saying "This 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." It Thus stands that in itself, the cross stands the conversation of the greatest form of divine love, even the signification of the standard of love that could be established only by the conversation of God Almighty.

ARTICLE 07: THE DIVINE MESSIANIC RECONCILIATION STABLISHED IN THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: MESSIANIC RECONCILIATION THE PURPOSE OF THE DEATH OF YESHUA HAMASHIACH:

Man stands a creature divinely purposed and created of God Almighty unto the conversation of the establishment of the Will of God Almighty upon the earth, even as God Almighty made all creation and creatures both celestial and terrestrial, both invisible and visible, both spiritual and physical, both earthly and heavenly: It stood the divine ancient will of God Almighty declared in ancient counsel's divine resolution that God would reign in the Heavenly Celestial Kingdom and upon the earth would man reign and hold dominion, even as God revealed the divine conceptualization of Adamic (human) being saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." It stood the divine eternal purpose of God Almighty that man was to reign over the earth in the covenant of worship, even as the commandment of the fruit was given that man stand in the evidential covenant of worship as by the demonstration of submission, which submissions is made evidential by the conversation of obedience: but by his disobedience did Adam forfeit his dominion hold and by it he was expelled from the presence, Power and Person of God Almighty through the breach of the covenant of worship in the act of disobedience, esteeming the voice of the woman above the Voice of God Almighty in obeying the woman's instruction unto the partaking of the fruit.

Thus was man expelled putt of the presence of God and out of the paradise of God Almighty because that if he ate the fruit of the tree of life, the estate of his wickedness would have stood eternal like that of demonic estate and so would man stand sealed unto eternal destruction. But there stood the conversation of the divine eternal redemption of mankind purposed and declared in ancient counsel that man was to be redeemed and delivered from eternal perdition and destruction and condemnation, even the redemptive virtue encapsulated in the blood of Yeshua HaMashiach, that by His death upon the cross on behalf of the sinner, that by His partaking of the cup of the wrath of God in the sinner's estate, the sinner stand worthy unto the communion and partaking of the cup of the eternal life of God Almighty assigned to the estate of the HaMashiach of God. As HaMashiach preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God:" Thus HaMashiach came to die for the sinner, that by His death the sinner live forevermore in the eternal paradise of God Almighty.

SECTION 02: THE LORDSHIP BORN OF THE RAISED CROSS OF YESHUA HAMASHIACH:

As HaMashiach preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen:" it thus stands that because HaMashiach Yeshua suffered the conversation of His great sufferings of unparalleled affliction in the conversation of His Messianic Passion and Crucifixion, it therefore stands that because He suffered and was condemned to His death being innocent, because He died a righteous man unto sinner's redemption, it therefore stands that God Almighty in the Heavenly Temple pronounced to the resurrected HaMashiach the divine appointment of Messianic Lordship of Name above all Names unto Gospel's publishing and eternal furtherance in Divine Supernatural Virtue of Name preached saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

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:" Thus Yeshua HaMashiach was of God Almighty granted divinely the Lordship over all creation, which Lordship stands the conversation of Messianic Instruction that must be perfectly obeyed without the slightest form of disobedience or deviation from His Divine will, the disobedience and rebellion against which will stand punishable by the conversation of eternal perdition preached saying "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 hatheth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God:" HaMashiach Yeshua being the eternal light unto life eternal.

SECTION 03: THE PRIESTHOOD BORN OF CALVARY'S REDEMPTIVE VIRTUE:

Priesthood stands the conversation of the practice of Sacrificial offering unto continuous divine atonement, where God Almighty calls, separates, cleanses, purifies, consecrates, anoints and sanctifies a man to stand unto the conversation of establishing intermediating atonement throughout all the generations of his seed, even the divine calling of God Almighty upon a household that it establish the atonement unto the divine reconciliation and strength therein for the nation wherein it is planted. It is in the conversation of the wisdom of priesthood that the Mosaic Law

instituted the Aaronic Priesthood, where Aaron and every generation of his household was called of God Almighty to establish the divine reconciliation and atonement on Israel's behalf through the divine order of Priesthood preached in the Mosaic Law. It thus stands that unto the conversation of Priesthood one must stand called of God Almighty and practice that Priesthood in perfect accordance with the law unto the divine compliance and standing in wisdom about divine atonement and hallowed reconciliation's perpetuation. The purpose of priesthood therefore stands that it is the conversation that allows the manifestation of communion with the holy, by the sacrifice the propitiation of iniquity being established in divine amendment that man be not abhorred of God Almighty lest he be destroyed in the divine Visitation. The institution of priesthood first stood that of the order of Melchizedek the High Priest of God Almighty that blessed Abraham the nation, establishing to Israel divine Atonement born of the shadow of the cross, whereby the Hallowed communion of the flesh and blood of HaMashiach did Abraham stand by faith unto the inheritance of righteousness (even the practice of the communion of the bread and wine that Melchizedek established to Abraham in the intermediating blessing of Priesthood). Thus the first order of priesthood that was later built to stand the Levitical priesthood stood the shadow of the cross, but HaMashiach stood the divine incarnation of the Priesthood unto the inheritance of life eternal.

As was preached saying "For Thus Melchisedec, king of Salem, priest of the most high God, who met Abraham returning his from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great Thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. of therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But Thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for

them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore:" it Thus stands that HaMashiach Yeshua stood in the Heavenly Temple and in intermediating petition He pronounced unto God Almighty His blood worthy unto the manifestation of divine atonement appertaining man's every conversation of iniquity- the Angel of the LORD then called HaMashiach to present it upon the altar before God's throne, and when it was honoured of the altar pure and worthy unto the establishment of the Messianic Atonement, by His Great Voice did God Almighty declare Yeshua D'Nzareth Anointed and Ordained the High Priest of the Messianic Testament as the HaMashiachis of God Almighty- that every soul Redeemed by His blood be reconciled unto God Almighty and too made a priest that all things under the Redeemed be reconciled unto God Almighty in the HaMashiachis Covenant of Worship.

SECTION 04: THE KINGDOM BORN OF THE CROSS OF YESHUA HAMASHIACH:

Even as it stood the first divine intention of God Almighty that man hold dominion over all the earth in the divine representation of the Heavenly Kingdom, that all terrestrial creation stand perpetually reconciled unto God Almighty- it therefore stands that in HaMashiach is the true restoration of the glorious manifestation of the Kingdom of God Almighty upon the earth. As was preached saying "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth:" Thus by the conversation of the Cross was to HaMashiach Yeshua established a nation and Kingdom of kings, where He reigns over all creation and each and every the saint of His Kingdom stands a King and He the King of Kings, which conversation shall be made fully manifest in the day of HaMashiach.

As was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS:" and "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both

were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh;” 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:” it therefore stands that the True Glorious Kingdom of Yeshua HaMashiach shall be made fully manifest at His Coming to defeat the Anti HaMashiach and to resurrect those slain for the gospel during the tribulation: This coming of HaMashiach (which is not the rapture and must not be mistaken for the rapture) stands the conclusion of the first resurrection where every the saint of HaMashiach shall bear divine glory unto hold of majesty together with HaMashiach Yeshua for a thousand years.

SECTION 05: THE NEW-TESTAMENT BORN OF THE CROSS OF YESHUA HAMASHIACH:

A Testament stands the conversation of covenant of inherited witness unto hold of eternal redemption before God Almighty, it is the witness of righteousness and worthiness unto the hold by transfer of inheritance of divine reconciliation and eternal communion with God Almighty in the eternal coming Eternal Euphoric Paradisiac Eutopia of God Almighty without any form of blemish that stands justful cause unto the eternal condemnation in the knowledge of the wrath of God Almighty. A Testament stands a Divine Order of transfer by heirship of will unto practical witness in divinely instructed and expedient worship granted to one (standing the Testator), where every the soul of his household stands in the divinely portioned inheritance of his righteousness so long as they stand in compliance with the divine law and order of worship pronounced of God Almighty upon his House. The first Testament (the Old Testament) granted the House and physical Genealogy of Abraham erected by Moses and the Prophets through the Law and the WORD of the LORD: to Israel the nation of the will inheritance and divine claim of God Almighty was Abraham established the Testator, but This conversation shadowed the Testimony of Yeshua HaMashiach, even the New Testament of Redemption and Divine cleansing unto the inheritance of life eternal ordained upon all standing faithful about the reception of His Lordship and Salvation instituted in His Messianic Shepherding and Discipleship.

As was preached saying “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 us. For of the blood of

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

ARTICLE 08: THE DIVINE RIGHTEOUSNESS STABLISHED BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: THE DEFINITION OF BOTH RIGHTEOUSNESS AND SIN:

Righteousness stands the conversation of perfect legal standing before the throne of God Almighty, it is the Estate of perfect purity in all conversations of being without the slightest form of blemish or impurity before the Eye of God: It is the weight of soul upon divine legal scale proportional to perfect estate of holiness and divine Sanctification as determined by heavenly court's scale; righteousness is the state of evidential compliance with every the letter, joy and tittle of the record of the heavenly court. Sin therefore stands deviation from righteous estate, it is the conversation of standing in the hold of impurity and disobedience appertaining the divine will and expectation of the throne of God Almighty, sin stands the weight of being upon di vine legal scale that does not proportionally suffice to the conversation of righteousness before God Almighty. Righteousness therefore stands the fulfillment of the divine expectation, and sin therefore stands any form of deviation from the will of God no matter how slight or small. It therefore stands that God Almighty has a defined law recorded in His Heavenly Kingdom, to which all creation stands subject to provide perfect obedience and compliance thereto, even as all creation stands subject to the throne of God Almighty: if anything does not stand in evidential compliance thereto, This is the conversation of sin. Thus all creation was made unto righteousness the evidence of worship- where God Almighty created Celestial being to stand subject to His throne, and terrestrial being to stand subject to the dominion hold of man, which man was created in the divine image to perpetuate the authority of the throne of God Almighty over all the earth that all things stand righteous before God Almighty as preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

It needs be pronounced that in itself sin stands a creature born not of the divine workmanship of the Hand of God Almighty (even as God stands incapable of stablishing impurity), but sin was born of the heart of Satan, where Satan was made by God Almighty Lucifer the Chief Archangel and Chief Seraph made unto authority appertaining every the conversation of worship's offering unto God Almighty - but even as sin stands the conversation of deviation from divine purpose, instead of pursuing the fulfillment of his purpose appertaining the standards of worship unto God Almighty, Lucifer desired to be the one worthy to receive worship and honour in the place of God. This lust of Lucifer stood the first manifestation of sin that then birthed the demonic movement by forfeiture of heavenly angelic estate as in divine expulsion because of impurity's hold, as was preached saying "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is Thus the man that made the earth to tremble, that did shake Kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

SECTION 02: CALVARY'S POWER UNTO REDEMPTION FROM ALL INIQUITY (SIN'S REMISSION AND FORGIVENESS AND DIVINE PARDON STABLISHED BY THE CROSS OF YESHUA HAMASHIACH):

The conversation of sin entered terrestrial being in that even as God Almighty fashioned man unto terrestrial governance, it stood the wisdom of God Almighty that man retain dominion in the covenant of worship, that by obedience he be shepherded in the knowledge of divine fellowship, even as man was instructed unto the divine commandment of refraining from the partaking of the fruit of the knowledge and distinctive discernment appertaining good and evil (even as worship stands evidenced by submission, and submission evidenced by obedience): so God Almighty determined to commune with man and groom him and raise him in the covenant of worship unto divine global dominion hold in the heavenly Kingdom representing government as by divine colonization. But by the serpent's deception, even by Satan's cunning influence did the woman partake of the fruit and lead man unto disobedience by eating that forbidden of God to eat, Thus being the first terrestrial manifestation of iniquity. Thus sinful work corrupted man's nature, that upon his nature and upon that of all the generations of his copulative seed be manifest the yoke of sinful nature that leads to the manifestation of sinful work (which conversation stands manifest in small children that are instructed not to eat or steal sugar but when called later, that same child will deny having eaten sugar even though his mouth stands covered with sugar crumbs - the child will have stolen and lied without a teacher: Thus sinful nature evidenced).

Even as divine judgement stands the standard line of execution according to not nature but works, as preached saying "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 therefore stands that all men stand sinners bearing sinful works before God Almighty, as preached saying "For all have sinned, and come short of the glory of God;" and as preached saying "For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord:" Thus all men stand creatures worthy unto eternal perdition and everlasting condemnation in the lake of fire, burning in the flame that bears the full encapsulation of the pain of the wrath of God Almighty, and without redemption, all men shall so suffer because of unforgiven sinful works before God. But the coming of HaMashiach Yeshua was that He stand the Sacrificial Lamb through Whom is manifest by His blood the divine pardon unto forgiveness of every the conversation of sin and iniquity, as was preached saying "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."

SECTION 03: CONVERSATION UNTO RECEPTION OF DIVINE PARDON AND LIBERATION FROM INIQUITY'S EVERY CONVERSATION:

As by the erection of the cross of Yeshua HaMashiach was manifest the divine pardon of the forgiveness of sins through the reception of His Lordship preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved;" and "Therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Thus through HaMashiach are all sins forgiven, as preached of God Almighty saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It therefore is through the personal reception of HaMashiach Yeshua as Lord and Saviour that a man's sins are forgiven and the divine pardon manifest unto worthiness of the inheritance of life eternal in the coming divine euphoric paradisiac Eutopia of God Almighty.

As was preached saying "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed:" Thus by confession is manifest the reception of the Lordship and Salvation of Yeshua HaMashiach, and Thus is the confessional prayer unto life eternal salvation, that "Lord Yeshua, I know that I am a sinner unable of saving and cleansing myself, but I know that you died for me upon the cross and shed your blood that my sins may be forgiven. I ask you the Risen Saviour-Lord to come I to my heart and cleanse me by your blood, forgive me for all my sins. Satan and your every devil work and covenant I made with you both knowingly and unknowingly I renounce you This day - I have nothing to do with you and you have nothing to do with me, I belong to Yeshua HaMashiach D'Nzareth. Lord Yeshua I thank you for your salvation, in your holy name I pray, Amen."

SECTION 04: CALVARY'S CALING UNTO HABITATION IN DIVINE RIGHTEOUSNESS:

As was preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to This world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:" it therefore stands that the salvation of God Almighty in Yeshua HaMashiach stands a conversation of journeying and abiding in the holiness of God Almighty till Zion's coming in every the conversation of livelihood 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.” Thus there must be a strong conversation of righteousness in every dimension of livelihood in perfect accordance with the Divine’s expectation revealed and pronounced in His Word, that each pilgrim hold his physical body in perfect subjection to every calling pronounced in the Word of God, where by the Word of God the saint builds intellectual maturity appertaining the divine ways of God Almighty stablished to ensure the fulfillment of His will: Thus salvation the journey unto the inheritance of life eternal.

As was preached saying “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty: it therefore stands that salvation is a conversation of divine separation from circular order unto the hold of the holiness and righteousness of God Almighty, where in all conversations the saint stands consecrated and sanctified unto witnessing HaMashiach Yeshua by leading a life free of every the conversation of worldly iniquity, but a righteousness by grace perfect in all weighs before the throne of God Almighty- even the steadship of Divine Temples pure and holy in all conversations unto perfected tried purity permitting Divine Habitation and Hallowed Residence in soul. Moreover as was preached saying “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:” so it stands that there must stand the conversation of righteousness and eternal holiness perfected and evidenced by the manifestation of the fruits of righteousness, even as holiness stands reflected by the manifestation of the fruits of righteousness comely of saintship and pilgrimage in Yeshua HaMashiach.

ARTICLE 09: THE SUPERNATURAL AUTHORITY STABLISHED BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: THE ORDER OF DEMONIC PRINCIPALITIES AND POWERS:

As was preached saying "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His Body also was like the beryl, and his face as the appearance of lightning, and his eyes lamps of fire, and his arms and his feet like in Colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw Thus great vision, and there remained no strength in me: for my comeliness. I was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken Thus word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the Kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia:" it therefore stands that every nation holds spiritual representation of celestial governing authority where there are Angelic spirit's rooted over a nation in spiritual heights unto the determination of every the conversation of the nation's practice. Even as the Archangel Gabriel pronounced to the Prophet Daniel that the manifestation of the heavenly conversation was hindered by the spiritual and celestial representation of the Persian Empire, it Thus stands that at the moment that man lost his divine claim of divinely granted dominion hold over the earth, Satan built a Kingdom with his demonic empire, which Kingdom was purposed to rule over all the nations of the earth that by demonic oppression and satanic affliction the demonic empire ensure that all men stand in subjection to wickedness by sin and iniquity, and Thus ensuring that every man stand subject to the coming eternal condemnation and be numbered in the host of perdition never ending. So it stands that Satan built the institutional order of demonic principalities and powers to stands a conversation of the hierarchy of the Kingdom of darkness, where the demonic princes stand the authority that dictate, govern and authoritatively instruct demonic spirits as to what they are to labour and manifest in wickedness in the nation over which the demonic principality presides.

SECTION 02: THE MISCHIEVOUS DEVICES AND CRAFTS OF SATAN:

of himself Satan holds no conversation of strength or power close to the equivalence of divine supernatural strength of God Almighty, as exemplified of Moses preached saying "And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods:" even as the divine power was shown and evidenced excellent by the rod swallowing the serpent's of Pharaoh's magicians, preaching the cross of Yeshua HaMashiach that endeared every the conversation of demonic principalities and powers. Moreover of himself Satan bears no conversation unto source of strength but uses the conversation of wickedness in

craftsmanship, even combining things in creation through perverse abominable practice unto the manifestation of strength that can enable his wicked intents, Satan is a witch-doctor.

Satan's greatest tool and device against man stands the conversation of deception Born of the lie, even as it stands that by deception Satan has enslaved even those esteemed learned and wisest men that they believe even unto bold that 'there stands no God:' by the yoke of deception Satan has fooled nations, tongues and all communities unto the order of livelihood born of the rejection of the divinity and holiness of God Almighty, that they too be like Satan yoked unto the coming perdition eternal. It therefore stands that the most powerful means unto victory over the satanic device is through the preaching of Yeshua HaMashiach D'Nzareth the Truth.

SECTION 03: THE NAME DIVINELY STABLISHED ABOVE ALL NAMES:

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:" it therefore stands that in the day of His Resurrection, HaMashiach Yeshua ascended to heavenly places unto the presentation of His blood shed upon the cross, and as He stablished the sprinkling of His blood upon the altar that stands before the throne of God Almighty, to Him it was granted divine supernatural virtue and authority above all creation, that His Name carry the burden of Divine Messianic Lordship over all creation Terrestrial and Celestial, too over all being Spiritual and Physical. HaMashiach therefore received divine supernatural authority of Name Power even over every the conversation of the Kingdom of satanism that by His Name be manifest divine deliverance from every form of satanic oppression and from the possession of human souls by demonic spirits, as HaMashiach Himself spoke saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues:" it therefore stands that the Name of HaMashiach bears divine supernatural virtue unto the casting out of every form of the manifestation of unclean spirits and that to the Name of Yeshua HaMashiach is the bowing of every knee and confession of every tongue unto the divine honour of the Lordship of Yeshua HaMashiach- so too does the knee of Satan bow at the mentioning of the Lordship of Yeshua HaMashiach and so too does Satan's tongue confess unto the honour of HaMashiach Yeshua as the Divine Imperial Lord Over all existence and the Prime Regal Lord over all Creation, so too does every knee and tongue of every unclean spirit of the Kingdom of darkness too manifest the honour of HaMashiach by knee's bowing and tongue's confession in honour of the Name of Yeshua HaMashiach D'Nzareth. The conversation of the divine supernatural virtue of the Name of HaMashiach stood proven of the disciples saying "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

SECTION 04: CALVARY'S DELIVERANCE POWER FROM EVERY CONVERSATION OF DEMONIC AFFLICTION AND SATANIC OPPRESSION:

As was manifest in the day of Moses that Aaron's rod was transformed into a serpent that ate the serpent's of Pharaoh's magicians and the rod of Aaron became a rod again, so it stands the divine mystery that when HaMashiach Yeshua was upon the cross, Calvary was transformed into great a snake that swallowed every form of satanic accusation and device, even to the swallowing of the snake of iniquity, the snake of sickness and disease, the snake of poverty - shortage and lack and want, the snake of demonic possession of human souls, the snake of death, the snake of depression and the snake of soul's vexation unto perpetual mourning and grief. As was too manifest in the day of Moses saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived:" and as HaMashiach Himself preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved:" it therefore stands that satanism and his demons stood signified by the fiery serpents whose venomous bites stood to the death of the Israelites, but the sight of the erected Yeshua upon His cross, even the brazen serpent that signified HaMashiach Yeshua the first born serpent called Him the Word of God "the Firstborn of Every Creature:" by the revelatory sight of the HaMashiach raised upon His cross is manifest divine supernatural virtue unto immunity from and cover over every the conversation of satanism and the Kingdom of darkness. But it stands that there must be the revelation of the divine Messianic power and authority of Yeshua HaMashiach D'Nazareth unto the manifestation of deliverance from the yoke, because the Yeshua seen stands the Yeshua that works in the life of him looking upon the Crucified HaMashiach unto the manifestation of divine supernatural virtue encapsulated in HaMashiach by Whom alone is manifest the redemption.

SECTION 05: THE WARFARE AT HAND, THE DEFINED ENEMY:

Every man was born into the conversation of warfare about which conversation stands no neutrality nor is there any possible order of existence of soul independent of the conversation of This warfare. The conversation of This war is directly guided unto the conversation of what shall stand every human soul's respective eternal habitation, because that in the failure of his rebellion and attempt of Coup against the Regent Throne of God Almighty JEHOVAH SABAOTH: in the knowledge of his failure satan took up the conversation of craft and accusation unto the eternal condemnation and never ending perdition of God's most prized possession, even every the human soul. Therefore satan built a Kingdom that would operate unto the manifestation of works of iniquity and blemish before God Almighty, that by the conversation of iniquity under the satanic accusation every human soul

perish together with satan in the lake of fire. So with his every resource satan wars to ensure the subjection of every human soul under the yoke of iniquity, but the manifestation of Yeshua HaMashiach D'Nzareth the Only Begotten Son of God Almighty about Whom it was preached saying "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For This purpose the Son of God was manifested, that he might destroy the works of the devil:" Thus by the coming of Yeshua HaMashiach, and through the manifestation of His blood shed upon the cross was established the Divine Messianic Atonement and Propitiation appertaining the conversation of man's every iniquity that all men at a respective personal level, having personally received Yeshua HaMashiach as Lord and Saviour, that all these personally receive divine pardon about every their conversation of iniquity that they be free of the satanic accusation unto eternal perdition; but that they be divinely redeemed unto the conversation of the inheritance of the eternal life of God Almighty as preached through the manifestation of Yeshua HaMashiach saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

As was manifest 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:" it therefore stands that divine arsenal unto personal victory against every the conversation of satanic craft and device stands established by the reception of HaMashiach Yeshua as personal Lord and Saviour, by which reception is triggered the manifestation of the divine cleansing and covering virtue of the blood of Yeshua HaMashiach, unto the hold of personal testimony appertaining the redeeming virtue of the blood of Yeshua HaMashiach, even to the point of death for the sake of the witness and publishing of the redeeming virtue of the blood of Yeshua HaMashiach.

SECTION 06: DIVINE AUTHORITY ABOVE EVERY THE CONVERSATION OF THE KINGDOM OF DARKNESS UNITED:

As was preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places;" and "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of HaMashiach:" it therefore stands revealed that the Church of Yeshua HaMashiach D'Nzareth stands in conversation of enmity against the Kingdom of darkness. Moreover it needs be pronounced that Satan was in every conversation defeated and disempowered by the cross of

Yeshua HaMashiach, Thus satan stands defeated and is subject to the divine authority granted and exercised but each the Saint and child of God Almighty speaking in the name of Yeshua HaMashiach as preached saying "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

HaMashiach Yeshua bears a name with divine authority over all creation, as was preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover:" it therefore stands that every the Saint in personal authority bears divine capacity over all the Kingdom of darkness so long as he stands, moves, works and speaks in the name of Yeshua HaMashiach, it is in This conversation of steadfastness that not only does he bear immunity over all satanic devices and crafts, but he too bears divine authority and power to annul all demonic activities: as well as divine supernatural authority to cast out Devils possessing the souls of men by the divine authority and power of the name of Yeshua HaMashiach, even to the pulling down of satanic principalities and powers by the name of Yeshua HaMashiach as it bears the divine encapsulation of the Hand of God Almighty and its every conversation of divine supernatural power.

ARTICLE 10: THE CROSS OF YESHUA HAMASHIACH- DIVINE EXCELLENCY IN SUPERNATURAL POWER STANDARDS:

SECTION 01: THE DIVINE EXCELLENCE OF THE DIVINE GIFTING IN GOD ALMIGHTY::

As was exemplified through the rod of Moses by the Spirit of God Almighty, Even through the conversations of the divine supernatural plagues manifest of God Almighty through Moses upon Egypt unto Israel's deliverance and liberty from Egypt's yoke, in first conversation: Where by divine virtue the rod of Aaron was transformed into a serpent that swallowed the serpents of Pharaoh's magicians who had transformed their rods into serpent by demonic and satanic craft. It stands that the proven conversation of divine supernatural virtue stands a virtue stronger and greater than demonic craft and stronger than satanic devices because that it stood strong to swallow the counterfeit serpents of pharaoh. This conversation stood further preached and pronounced by the manifestation of the event where through the rod of Aaron did God Almighty transform all the waters of Egypt into blood, though Pharaoh's magicians did so, Their conversation was established at a much smaller scale and they stood unable to reverse the manifestation of Aaron's gifting because that divine virtue stands a standard clear beyond all demonic principality United regardless the demonic device and craft. Furthermore by his rod which signifies both divine supernatural virtue and the divine gifting given in purpose of God Almighty to stand a channel and floodgate of divine supernatural power, then did Aaron manifest frogs to cover Egypt from out of the waters and pharaoh's magicians did imitate This conversation at a smaller scale and stand unable to reverse the divine manifestation as divine virtue stands greater than all other powers in existence United. Moreover by the rod of Aaron was manifest over Egypt the lice, even when Aaron smote the earth of Egypt and the dust therefore was transformed by divine supernatural power to become lice that plagued all of Egypt, and in attempt to imitate This divine conversation the magicians of pharaoh did again cast devices of their craft by demonic powers, yet they failed and in their failure did they acknowledge divine virtue to stand excellent above all forms of power United: so they testified to Pharaoh in acknowledge the greatness of the Finger of God saying to pharaoh "This is the Finger of God Almighty," even in acknowledgement of Him the Sole Omnipotent. And appertaining their attempt to imitate the manifestations of the plagues of God Almighty, Pharaoh's magicians failed because they were under the plagues and could not even stand to cast counterfeiting devices born of satanic craft. It therefore stands true that there is no war between God and satan because God is in a standard far above all satan's pomp and craft- even as satan was too defeated by the cross of Yeshua HaMashiach D'Nazareth. It therefore stands that God established into the hand of the pilgrim divine supernatural gifting that always births the manifestation of channelled owner which in itself stands a conversation of excellence beyond all other powers- Thus stands the calling unto the excellence in practice of divine purpose.

SECTION 02: THE FULL REDEMPTIVE WORK OF CALVARY:

From the divine revelatory knowledge after the manifestation of the divine eternal perpetual excellence of the power of God Almighty, it stands that Calvary stands a work and testimonial manifestation of divine supernatural power appertaining every the conversation of adversity: By the cross of Yeshua HaMashiach D'Nazareth was manifest the divine supernatural dispensation of cleansing and atoning power unto the remission of every the conversation of iniquity, that by the blood of Yeshua HaMashiach be manifest deliverance from sin unto the translated's divine hold of righteousness and holiness perfect in the sight of the eye of God Almighty without any form of iniquity or blemish or impurity. By the divine supernatural power of the cross of Yeshua HaMashiach

was manifest the dispensation of power divine unto deliverance from every conversation of the affliction and possessions of satanism, even deliverance from soul's possession and inhabitation from devil- that they be translated into the glorious Kingdom of God Almighty, and divine translation unto the hold of divine authority appertaining every the conversation of the Kingdom of darkness, even divine authority over all the operations of demonic principalities and powers unto the same's pulling down and unto the casting out of Devils. By the cross of Yeshua HaMashiach was manifest the dispensation of divine supernatural virtue unto the manifestation of divine miraculous healing and health from every manner of disease and sickness, even as every stripe upon HaMashiach's back and every drop of blood that proceeded there out of spoke to the manifestation of divine health and wholeness and no matter the illness or disease or sickness or infirmity, it remains that by This divine supernatural virtue the healing is complete and total. Also by the manifestation of the erection of the cross of Yeshua HaMashiach was manifest the conversation of divine supernatural prosperity, even deliverance from every form of poverty unto the manifestation of divine supernatural super abundant wealth that can be manifest only by YEHOVAH YIREH: even as HaMashiach upon the cross abolished poverty through the conversation of the crown of thorns that he wore upon the cross, which crown represented poverty but by the manifestation of the procession of blood out of the wounds caused by the thorns was spoken and pronounced redemption from the curse unto divine supernatural prosperity.

By the cross of Yeshua HaMashiach was manifest the dispensation of divine life, even the Zoe of God Almighty that stands the manifestation of resurrection and life to every the conversation of that which in man's soul had died by reason of iniquity and of the yoke and bondage of satan, Thus through HaMashiach Yeshua is manifest divine redemption and resurrection which too shall be seen in the day of the first resurrection. By the cross of Yeshua HaMashiach was manifest the dispensation of Divine peace, even the conversation of perfect wholeness and completion of being and soul without any form of lacking manifest in soul or in being: even peace the conversation of wholeness in divine glory and the rest of soul regardless the pain or adversity at hand. By the cross of Yeshua HaMashiach was too manifest the conversation of the dispensation of divine supernatural joy, even cheerfulness of heart that far surpasses every conversation of man's understanding, as it is an unconditional cheerfulness that does not honour the pain or danger at hand, but stands a merriness born of the divine revelation of the divine's faithfulness that shall be manifest regardless the situation.

SECTION 03: CALVARY THE DIVINE SPRING AND FOUNTAIN UNTO LIFE ETRNAL IN DIVINE NATURE'S COMMUNION:

As was manifest upon the cross, that HaMashiach Yeshua was pierced of the spear and out of the spear was manifest the procession of blood and water, even the blood and water that stands the drink unto life eternal, even the divine communion of the Messianic Testament through which is stablished the divine evidential witness of the redemption stablished by the cross of Yeshua HaMashiach. Moreover the drinking of This blood and water births the manifestation of the communion of the divine nature unto the hold of divine sonship preached saying "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:" and "Grace and peace be multiplied unto you through the knowledge of God,

and of Yeshua our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust:" it therefore stands that through Yeshua HaMashiach D'Nzareth is stablished in every soul that partakes of His flesh and blood and water the communion of the divine nature, whereby the partaken becomes a bearer of the very same essence of Divine Being held by God Almighty, even the Divine "DNA" of God Almighty. Thus to the Saint is stablished the conversation of right unto the worship of God worshipping God, a standard of worship and offering that no angel stands capable of presenting before God Almighty.

Moreover by the drink of the waters in HaMashiach is manifest the divine nature that triggers the healing and miraculous perpetual outflow of rivers of living water out of soul, even out of the belly, which waters manifest the conversation of life and revival to every place and everything they come in contact with. Even as there is a river that flows out of the throne of God Almighty, so it stands the divine mystery that out of belly (the place of the residence of the throne of God Almighty in personal being) is manifest the flowing of the rivers of life purposes and capacities of God Almighty to manifest healing and renewal and divine revival to all nations. It too needs be pronounced that the waters and blood of the fountain and spring of the piercing of HaMashiach's side is far beyond limitation and shortage, even as by it is manifest the perpetual divine supernatural continuous flow of life by the ministry of Yeshua HaMashiach, which conversation of perpetual flow is replicated and reciprocated in the soul of man that the outflow end not.

ARTICLE 11: THE DIVINE SUPERNATURAL HEALING VIRTUE OF THE CROSS OF YESHUA HAMASHIACH:

SECTION 01: DIVINE HEALING BORN OF PERSONAL SIGHT:

As was manifest in the day of Moses saying "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived:" so it stands that the serpents of the wilderness stood the signification of every conversation of infirmity, sickness and disease, but by looking upon the raised brazen pole and serpent raised and erected there on was manifest divine victory and liberty from the effect of the serpent's venom, that when bitten, by the casting of sight upon the cross is manifest the victory: This conversation stood the signification and preaching of Yeshu a HaMashiach D'Nzareth, Who was raised and erected and nailed to His cross in Messianic Passion and HaMashiach's affliction, that by the sight of His cross, even by the casting of spiritual eye onto His cross, even by the conversation of the revelation of His cross is manifest the conversation of divine supernatural healing virtue and freedom from every sickness, disease, infirmity and ailment. It therefore stands that by sight is manifest the divine conversation of healing even as HaMashiach would many times pronounce to those that bore the experience of His healing virtue. Saying "Thy faith hath made thee whole:" because that faith stands the conversation of total conviction, full persuasion and the wisdom of the divine acknowledgement of the divine nature that by understanding and by scriptural revelatory knowledge that births the realities of the divine's ability to manifest the healing desired of the Hand of God Almighty; IT THEREFORE STANDS THAT THE CONVERSATION UNTO THE RECEPTION OF THE HEALING MIRACLE MUST STAND FOUNDED AND BORN OFTEN SIGHT OF HIM ABLE TO HEAL, THE HEALER SEEN IS THE HEALER FAITHFUL TO ESTABLISHED HIS MIRACLES POWER IN ACCORDANCE WITH THE RECIPIENT'S FAITH.

SECTION 02: DIVINE HEALING BY THE STRIPES OF HAMASHIACH:

As was preached of the entrance of HaMashiach in the conversation of His Messianic Passion preached of the prophet Esaias 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:" it therefore stands that in Messianic Passion, where HaMashiach was chastened and beaten of Rome, every the conversation of stripe upon both his back and frontal abdomen, each stripe stood a signification of disease, illness, sickness, ailment and infirmity that comes upon the body of a man (physical and terrestrial body)- but each and every drop of blood that proceeded out of those stripes (even as

blood gushed out in measure because of the innumerable amount of stripes He endured by the diverse whips used to grieve and afflict His body, which conversation they stablished in desire to beak His will yet He continued in chastisement without compromise of His divine will even to the point of pain beyond human endurance till by affliction he stood beyond the recognition of His natural self even to His family- which conversation David preached in the book of Psalms by the Spirit): so each drop of blood that came out of HaMashiach's stripe stood unto the divine petition in witness of all holiness unto the manifestation of healing through the Name of Yeshua HaMashiach to all that would call upon His Name: so it stands that in the day that HaMashiach ascended to heavenly places after his resurrection, at the moment of the divine presentation of the blood of the Lamb sufficient in divine virtue to stablished the redemption by the witness of the altar before the throne of God Almighty: in the moment that He poured the Blood that came out of the stripes and wounds of His Chastisement by Rome, the Altar spoke unto God Almighty in witness of its purity and sufficiency of its purchasing power to stablished healing in every the conversation of affliction by disease and sickness- Thus God Almighty, even YEHOVAH SABAOTH RAPHAH spoke and pronounced to the blood of HaMashiach the divine authority to manifest healing from every conversation of sickness as by the calling upon and exercise of His Name to stablished the manifestation of divine supernatural healing virtue.

SECTION 03: THE CALLING OF JEHOVAH RAPHAH UNTO DIVINE HEALING:

There stands a conversation preached of God Almighty pronounced through His Word, where it is witnessed in the hallowed scriptures saying "So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, of thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee:" it therefore stands that it is the divine nature and virtue of God Almighty to manifest healing into the lives of His redeemed, even as the health and the physical posterity of His saints and pilgrims stands the testimony of the goodness of God Almighty. Thus it is the conversation of JEHOVAH RAPHAH to ensure the manifestation of the conversation of perfect health and wholeness in the respective life of every member of the Host of His Redeemed, and it therefore stands that there is a divine calling of YEHOVAH RAPHAH unto all His saints, that they stand unto the reception of healing virtue in the name of Yes hua HaMashiach: it is not the will nor is it the divine purpose or calling of God Almighty that His saints and redeemed lie in subjection of sickness, Thus by the conversation of faith are all saints capacitated to the divine purchase and translation of healing virtue through Yeshua HaMashiach and by His Holy Name the channel of divine healing virtue. It too needs be pronounced firstly that there is no condition beyond the healing virtue of God Almighty through Yeshua HaMashiach, and also the conversation of sickness and affliction under the yoke of disease is not the testimony of holiness, because that the Kingdom of God Almighty stands a good Kingdom purposed unto the administration and manifestation of every the blessing of God Almighty including divine supernatural health and physical wellness and wholeness of being. There stands no sickness that can defy or overcome the power of Yeshua HaMashiach- moreover there is no conversation of God Almighty that pronounces sickness to stand

a conversation unto the knowledge of His Divine will, as the will of God stands perpetually proven to be the conversation of love, blessing and goodness, as God loves His people and desires them nothing but the excellence of the full blessings of His Kingdom encapsulated in Yeshua HaMashiach D'Nazareth.

SECTION 04: THE DIVINE HEALING PURCHASED BY CALVARY'S CROSS:

Even as HaMashiach was nailed to His cross, it stood that His body bore many stripes resultant of the conversation of Rome's chastisement, therefore upon the cross was manifest the procession of blood out of the stripes, which blood spoke and testified suffering in the place of the sick, that by His suffering in their place they become the beneficiaries of the divine health of God Almighty granted and channelled through His estate. Moreover it stands that Yeshua HaMashiach D'Nazareth, even before His Terrestrial manifestation and physical encapsulation of glory full of grace and Truth among men- it forever stood the conversation of Yeshua HaMashiach that He Bore the nature of the Divine Healer. It is for This reason that He purposes and pursued the manifestation of the cross that the cross stand a channel through which He could dispense healing and life to all persons by divine supernatural power regardless the disease and sickness: Thus the cross stood divinely purposed and erected a conversation of healing- This conversation stands evidentially manifest by the reality in that every place of His going was followed and evidenced by by healing miracles everywhere He went. Moreover the nature of the healing purchased by the erection of the cross of Yeshua HaMashiach is that it is the testimonial conversation of divine supernatural deliverance and redemption from all sicknesses and diseases unto the hold of health through means comely only by the power of God through the name of Yeshua HaMashiach, that God Almighty be honoured and glorified through His Son and through the full manifestation of the accomplishments purchased and dispensed by the finished work of Calvary. Moreover he aling was too stablished to evidence the reality of the cross of Yeshua HaMashiach of Nazareth, even as was preached saying "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

SECTION 05: THE HEALING POWER OF THE NAME OF YESHUA HAMASHIACH:

As was witnessed saying "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fasthening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Yeshua HaMashiach D'Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping

up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at Thus? or why look ye so earnestly on us, as though by our own power or holiness we had made Thus man to walk? the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Yeshua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made This man strong, whom ye see and know: yea, the faith which is by him hath given him Thus perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that HaMashiach should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Yeshua HaMashiach, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Yeshua, sent him to bless you, in turning away every one of you from his iniquities;" and the fruit of This conversation stood manifest saying "Howbeit many of them which heard the word believed; and the number of the men was about five thousand."

From the afore stated conversation, it Thus stands that the divine purpose of the healing virtue in the name of Yeshua HaMashiach that by it be manifest the publishing of the gospel of Yeshua HaMashiach D'Nazareth- as was well preached of the Spirit of God through This record of the Apostles John and Peter, how that by the divine supernatural demonstration of the healing power of Yeshua HaMashiach was stablished an event that Peter then well exploited unto Gospel's pronouncement resulting in the salvation and harvest of five thousand souls: so by power is purposed of God Almighty unto Gospel's furtherance. As was preached of HaMashiach Yeshua saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover:" it therefore stands that divine power in the name of HaMashiach was given to stand unto gospel's evidence and confirmation, that the miracle be born of a power greater than that of the publisher- even that beyond reproof, by the divine supernatural power of God Almighty the Gospel truth be affirmed and believed beyond doubt.

ARTICLE 12: THE DIVINE SUPERNATURAL PROSPERITY STANDARDS OF THE CROS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: THE ACTUAL CURSE OF POVERTY:

Even as God Almighty the Only Sovereign and Divine Eternal created man unto the conversation of terrestrial rulership by dominion hold over all the earth after the example of His rulership over Celestial plains and realms in the dominion hold of His Divine Imperial Monarchy, and established to man the commission of dominion hold over all terrestrial beings including earthly treasures, it stands that man was created to perpetuate the conversation of the divine rulership and hold over all treasures through the dominion hold over all the earth - the focal point thereof being Eden the garden of divine glory with great prosperity preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And 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:" I therefore stood the eternal will of God Almighty that man stand in the knowledge of divine wealth exemplified of the Heavenly Kingdom whose streets are made of gold so pure it is crystal like.

But by the conversation of his iniquity and trespass before God Almighty born of his disobedience did man stand in loss and forfeiture of prime terrestrial estate appertaining both the conversations of terrestrial dominion hold and earthly prosperity unto the conversation of poverty established in the law of diminishing returns preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return:" Thus by sin and disobedience was man cursed of God Almighty about the conversation of earthly labours, that the ease of prosperity in Eden's habitation be taken away and that the little a man produces be born of heavy affliction by labour and hard work - This conversation stands the curse of poverty, from the date of birth till the date of death.

SECTION 02: CROWN OF THORN'S PROSPERITY:

Even by the conversation of the curse was it pronounced the manifestation of the thorn from the earth that man would stand unto the application of his laborious endeavour and application of work - Thus the thorn stood the emblem of the signatory representation of the curse. But it was manifest in Yeshua HaMashiach D'Nzareth The Son of the Living God that in the conversation of His coming and during the course of the manifestation of His Messianic Passion, He was made of Rome to wear a

crown of thorns, that by that same crown of thorns it be signified and manifest that in Messianic Passion He was undertaking upon Himself the curse of poverty that by His suffering of poverty in the estate of the poor, the poor may stand in His estate appertaining the divine supernatural SUPERABUNDANT prosperity of God Almighty, even as was preached of the Spirit saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." It therefore stands that as HaMashiach Yeshua hung nailed to the cross of His Crucifixion, there proceeded blood out of the wounds of His head born of the piercing of the thorns that He wore upon His Head, it stands that each and every drop of these stood speech unto the redemption of man from the conversation of the divine supernatural prosperity of God Almighty. Moreover when HaMashiach Yeshua stood before God Almighty in the heavenly temple, even when He had ascended unto heavenly places in the day of his resurrection, it stands that the sprinkling of His blood upon the heavenly Altar, even the blood having proceeded out of the prick limbs by the crown of thorns, that same blood spoke in petition unto the prosperity of God Almighty to all that would stand in the reception of the Lordship of Yeshua HaMashiach, God Almighty did then stretch forth His Sceptre in divine utterance, commission, calling and blessing that by the reception of the Lordship of Yeshua HaMashiach be manifest divine propriety over every the conversation of early treasure. It shall Thus stand manifest in the coming Messianic Millennium of Yeshua HaMashiach that in the due course of the manifestation of His Kingdom, one key characteristic of His Messianic Majesty shall stand the manifestation of authority and divine ownership over everything that shall be regarded as a form of treasure and commercial propriety, even as This conversation shall be born of His Lordship divinely granted of God Almighty through the purchasing power of the blood of Yeshua HaMashiach.

SECTION 03: THE DIVINE SUPERNATURAL SUPERABUNDANT PROVISION CAPACITY AND TESTIMONIAL MANIFESTATION OF THE HAND OF JEHOVAH JIREH:

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 forevermore:" and "And I will shake all nations, and the desire of all nations shall come: and I will fill Thus house with glory, saith the LORD of hosts. the silver is mine, and the gold is mine, saith the LORD of hosts. the glory of This latter house shall be greater than of the former, saith the LORD of hosts: and in Thus place will I give peace, saith the LORD of hosts:" and "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel:" and "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of

strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smother thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought:" it therefore stands that the conversation of divine prosperity stands born and established of the Hand of God Almighty unto the testimonial manifestation of superabundance through spoils of warfare, where by military commercial engagement is taken away the treasures of the wicked hidden, concealed and encapsulated in dark places.

These same treasures are then established from the hands of the wicked into the hands of the righteous in the testimony of the divine supernatural provision of God Almighty. The prime channel unto the knowledge of divine provision is the route of spoils through warfare, whether it was exemplified of Jehoshaphat and Judah that spoiled Moab, Ammon and Edomite for three days without raising a single sword. Or whether it was the lepers and eventually all Samaria that spoiled the Syrians having left their treasures because of hearing the coming Hosts of JEHOVAHSABAOTH - it remains that by the spoils of warfare is manifest the standards of divine treasury through Divine miraculous means. Appertaining the measure of divine provision, the standard is always one of miraculous superabundance, whether it was preached of the Israelites that ate excess manna and quail in the wilderness, it raining bread from heaven; whether it was it was twice the multitudes of five thousand and three thousand men respectively fed of HaMashiach Yeshua by the breaking and multiplication of bread and fish till the remaining overflow stood excessively excellent in measure beyond the original amount multiplied by divine Messianic means - Thus the calling of all saints unto the testimonial divine supernatural SUPERABUNDANT provision, wealth and treasury established by the Hand of God Almighty.

SECTION 04: THE DIVINE POWER TO THE WEALTH:

As was preached saying "Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee:" and "But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is This day:" and "And it shall come to pass, of thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee This day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, of thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. the LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. the LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. the LORD shall establish thee an holy people

unto himself, as he hath sworn unto thee, of thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee. the LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hear ken unto the commandments of the LORD thy God, which I command thee This day, to observe and to do them:" it therefore stands that by the conversation of obedience is manifest the blessing unto divine supernatural SUPERABUNDANT prosperity in every the activity to which hand is applied unto the manifestation of commercial gain- these stand divine exemplary means by which God Almighty Channel's prosperity into the lives of His Redeemed, even as true prosperity is sourced of the Hand of God Almighty.

ARTICLE 13: THE ETERNAL DIVINE LIFE EVERLASTING PURCHASED BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: THE HALLOWED COMMUNION OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

Even as HaMashiach Yeshua D'Nzareth preached and revealed saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give us his flesh to eat? Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever:" it therefore stands that it stood the eternal divine will and wisdom of God Almighty declared in ancient counsel that by the communion, even by the partaking of the flesh and blood of HaMashiach be manifest the divine impartation of life eternal, where the partaker of the same stand the recipient of divine virtue unto steadfastness in the coming eternal euphoric paradisiac utopia of God Almighty where the hold of life shall never be taken away but shall endure beyond eternity's furthest aeon as by the communion through which is established the impartation of the very life nature of God Almighty. This conversation stood preached of Melchizedech, an early form of HaMashiach incarnate, Who to Abraham established the communion of bread and wine in the signification of the communion of the flesh and blood of HaMashiach, that the foundation of the life granted the Abrahamic testament be drawn from the eternal power of the cross of HaMashiach, though it was not yet manifest in time, it remains that Cross' communion bears divine virtue beyond time's authority appertaining manifestation's development.

HaMashiach Yeshua D'Nzareth then preached in divine commandment to His Church saying "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat This Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take Thus, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you:" it therefore stands that the conversation appertaining the conduction of the partaking of the hallowed communion in the churches of Yeshua HaMashiach D'Nzareth stands the signification of the conversation of the eating of the flesh of Yeshua HaMashiach and the drinking of His blood unto the reception of life eternal. Moreover it is at the point of the reception of the Lordship of Yeshua HaMashiach as personal Lord and Saviour that one in the spirit realm stands in the partaking of the flesh and blood of HaMashiach, the only conversation ordained of God Almighty unto the impartation of life eternal and unto the manifestation of right and nature granted the commonwealth of the redeemed that shall be granted life everlasting by God Almighty into the

redemption of the inheritance of steadfastness in the Divine Euphoric Paradisiac Eutopia of God Almighty.

SECTION 02: THE DEFINITION OF LIFE EVERLASTING:

In itself, life eternal stood defined by Yeshua HaMashiach in His prayer unto the eternal Father saying "And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent:" it therefore stands that life eternal is the conversation of the place of steadfastness unto the divine manifestory translation of the eternal knowledge of God Almighty the eternal Father and Yeshua HaMashiach the Son of the Living God, as through the covenant of divine eternal fellowship that shall be fully granted the redeemed in the Day of HaMashiach. Moreover life eternal stands the conversation of the commonwealth of the Divine Eternal Euphoric paradisiac Eutopia of God Almighty established and manifest through the communion of the flesh and blood of HaMashiach: at the point of the marriage supper of the Lamb shall the redeemed stand in hold of the right of the divine Name and Nature of HaMashiach unto the place of the divine eternal service born of the knowledge of the face of God Almighty. But it stands true and absolute that Yeshua HaMashiach D'Nazareth is Divine Life Incarnate, it is for This reason that the partaking of his flesh and blood stands the impartation of life: moreover as was preached do saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved:" and "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;" and "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. of ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him:" it therefore stands evident that the conversation of life eternal is established only by, from and through Yeshua HaMashiach, even as it evidently stands the corresponding manifestation of divine will's resolute determination in the ancient counsel of the hallowed that only by the blood of Yeshua is established the eternal atonement and propitiation of iniquity that one stand perfectly clean, holy and acceptable before the eye of God Almighty unto rightful claim of life eternal and translators hold of divine glory, being delivered from eternal death, even the flame of the Lake of Fire.

SECTION 03: THE DISPENSATION OF LIFE ETERNAL ESTABLISHED BY AND THROUGH THE CROSS OF YESHUA HAMASHIACH:

It stands that in the conversation of the Passover, which in itself stood the evidential manifestation of the preaching of the cross of Yeshua HaMashiach D'Nazareth, it was of God Almighty instructed Moses and Israel that they eat a Lamb killed that by the partaking of the lamb's flesh and by the ensign of the blood of the lamb upon the door in a pattern mark that signified the cross - it is by the conversation of the flesh and blood of the slain lamb that the House and Nation of Israel was delivered from the conversation of death that was coming upon every Egyptian household: it is This conversation that reveals and preached HaMashiach Yeshua the Lamb of God Almighty that was slain and killed upon the cross, that by the communion of the partaking of His flesh and by the divine ensign of His blood be established upon every soul divine deliverance from every the conversation of

the yoke and hold of second death, even as Abraham prophesied of the coming of the HaMashiach of God the Sacrificial Lamb of God saying "And Abraham said, My son, God will provide himself a lamb for a burnt offering:" and "And Abraham lifted 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 This day, In the mount of the LORD it shall be seen:" Thus the Abrahamic testament the preaching of the HaMashiach the Sacrificial Lamb of God slain unto the dispensation of life to every the believer willing to stand in the personal reception of His Lordship, Salvation and Majesty; This too stands a conversation witnessed of John the Baptist who stood to the honour of HaMashiach saying "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!"

It also stands true that as HaMashiach Yeshua stood in heavenly places presenting His flesh and blood in petition of priesthood and sacrifice unto God Almighty the communion of the same stand unto the impartation of divine life: God Almighty then pronounced divine election that the flesh and blood of the cross stand unto the manifestation of life eternal, that every the eater of the flesh of HaMashiach and very the drinker of the blood of HaMashiach stand the recipient of life everlasting, where by This hallowed communion is stablished spiritual resurrection in divine life hold unto the inheritance and eternal translation in the steadship of the divine nature preached saying "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is," and "Grace and peace be multiplied unto you through the knowledge of God, and of Yeshua our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

SECTION 04: THE PROCESSION AND POWER OF THE RIVERS OF LIVING WATER OUT OF HAMASHIACH'S PIERCING:

As was preached in the witness of HaMashiach upon the cross saying "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. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced:" it therefore stands that in divine prophetic revelatory fulfillment, instead of the flowing of bile and intestinal fluids out of the side where HaMashiach was pierced, a divine wonderful supernatural event was manifest, that out of the

spot of His piercing was witnessed the sprinting forth of blood and water, standing the literal open signification of the water and blood of HaMashiach Yeshua which stands the drink unto the inheritance of hold of steadfastness in life eternal, even the grant of place unto the translation of the forms of divine glory. As was pronounced and witnessed in the day of Moses saying "And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is Thus that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto Thus people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel:" it therefore stands that This conversation stood the signification and manifest preaching of the cross of Yeshua HaMashiach D'Nzareth, where the rock signified the Son of God Almighty nailed to the cross of His Messianic Passion, Moses' rod standing the signification of the spear used to pierce the side of HaMashiach. And the multitude of the great measure of the waters that proceeded out of the rock struck of Moses unto the preservation of the lives of Israel stood the preaching of the water and blood that sprang out of the piercing of HaMashiach upon the cross, even the drink of life to all called and elect of God Almighty unto the communion of the Israel of God, even the chorus of the redeemed both Jew and Gentile, even Abrahamic seed and genealogy by faith.

ARTICLE 14: THE DIVINE GRACE DISPENSED BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: THE DEFINITION GENERAL OF GRACE:

Grace stands the conversation of unmerited supernatural empowerment granted of God that the receiver of the said virtue stand in fully perfected capacity unto the accomplishment of the Divine purpose of God Almighty ordained and pronounced of God Almighty over the Saint virtue's recipient. It therefore stands that Yeshua HaMashiach D'Nzareth is Divine Grace Incarnate, being the Source and Channel unto the reception of divine grace given unto the hold of life eternal, even as was preached saying "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the athes to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them:" Thus through Yeshua HaMashiach was manifest the cross, the testimony greatest in all conversations of divine grace, because that His net nation and calling and purpose stood that He was to suffer the greatest conversation of pain in Messianic Passion and Crucifixion being nailed upon a cross after great unparalleled and unprecedented affliction for the sake of sinners far from worthy to receive Messianic Reconciliation, yet it remains that fro sinners He died in the preaching saying "For when we were yet without strength, in due time HaMashiach died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us."

Again, as was exemplified of David the shepherd boy that in secret during the days of his childhood and youth stood to the slaughter of the lion and bear, moreover he stood to the conversation of slaying one of the greatest warrior Giants in human history, because that he stood empowered by the anointing, that is to say by the grace of God Almighty unto exploits and testimonial manifestation that can be accomplished only by the Hand of God Almighty - so it is that the grace of God Almighty is the manifestation of unmerited and undeserved empowerment, being the conversation born of the greatness of the love of God, which God stood manifest among unworthy sinners and died for their salvation and redemption from all the conversations of iniquity's yoke, without the guarantee that the sinners would receive His Salvation, yet in the hope of the redemption of all souls, He died and suffered all their sins hoping that they would receive His redeeming virtue - even the conversation of Divine Messianic Grace in Yeshua HaMashiach D'Nzareth unto life everlasting.

SECTION 02: THE DISPENSATION OF THE GRACE OF YESHUA HAMASHIACH:

In ancient times, as God Almighty elected to Israel by the Mosaic law and by the witness of the prophets, it stands that the conversation unto iniquity's remission and unto trespass' pardon was that through the Levitical Priesthood, there stood many conversations that had to be perfectly conducted unto the atonement's divine approval - any form of failure, no matter how slight or insignificant, it would stand that any form unto failure of perfect compliance in all holiness would stand result in no atonement standing. The first testament therefore stood the covenant unto

righteousness born of works, which conversation could not remain because of man's hold of sinful nature. But the coming of Yeshua HaMashiach was to the manifestation of a Testament and Messianic covenant granting life to all men not founded on laborious merit but solely on the reception of unmerited favour unto glorious righteousness and holiness, which conversation all stand unworthy to receive, yet it is freely given: This stands the Testament and Covenant of the Dispensation of Divine Grace. As was preached saying "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For of Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh Thus blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For of they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all:" and "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them:" Thus the conversation of the salvation in the Messianic Testament stands the conversation not of work unto honour's reception, but the conversation of undeserved favour and unmerited empowerment unto righteousness in all conversations of livelihood till pilgrimage's conclusion.

SECTION 03: THE DIVINE GRACE PURPOSED UNTO PROSPEROUS WAYFARING-VOYAGE-VENTURE IN PILGRIMAGE:

It stands that even at the moment of salvation's reception there is no immediate translation of terrestrial body unto celestial glory, nor is there physical body's translation unto form of heavenly glory, but the reality stands that salvation is but the beginning of the journey of righteousness, which journey stood in hallowed scrip 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:" Thus righteousness stands a journey instituted at the point of HaMashiach's reception and concluded at the arriving at Zion's gates. the journey stands definitively pronounced as Pilgrimage 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:" and it needs be pronounced that prosperous wayfaring and voyage and venture in pilgrimage stands manifest only by the grace of God Almighty, not by personal wisdom or personal intellectual capacity or any other conversation save the simplicity of the reception of the grace of God Almighty.

It Thus stands that the superimparative conversation of grace unto divine exploits stands the divine grace unto the knowledge of the standards of divine shepherding born of the Voice of God Almighty in divine leadership preached saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee;" and "But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Yeshua unto them: but they understood not what things they were which he spake unto them. Then said Yeshua unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me of any man enter in, he shall be saved, and shall go in and out, and find pasture. the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of Thus fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

SECTION 04: THE HALLOWED VIRTUE CAPACITANCE OF DIVINE MESSIANIC GRACE:

In itself, divine grace stands born of the throne of God Almighty and correspondingly bears the full strength of the said throne. Even as divine grace is the conversation of divine supernatural empowerment, the other word therefore that describes said empowerment is the word Anointing, even as HaMashiach Yeshua is called Yeshua D'Nzareth the HaMashiach of God Almighty, he Name HaMashiach meaning the Anointed One, even the One Who stands the impartational Source of every the conversation of the Oil of Divine Anointing; and even as HaMashiach Himself preached saying "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good

tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified:" it therefore stands that every the conversation appertaining the manifestation of messianic grace stands the conceived and drawn of Yeshua HaMashiach Who Himself is grace incarnate. It too stands that there are many diverse types of grace, each being a conversation of specifically custom designed empowerment unto the corresponding manifestation of a unique divine purpose of God Almighty- it therefore stands that grace must be continuously received.

As was preached saying "Seeing then that we have a great high priest, that is passed into the heavens, Yeshua the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need:" It therefore stands proven that every situation and conversation stands an event manifest with the necessity of one bearing grace the divine key unto the supernatural exploitation. Every event Thus stands a conversation that demands a unique respective grace unto miraculous exploitation in revelatory grace. Moreover the divine conversation unto grace's reception bears a unique divine protocol unto its manifestation in the receiver's life- having entered the heavenly gates with thanksgiving, and then the inner courts with praise, and then the inner holy place with worship and the Most Holy Place by the conversation of worship in referenced to the Messianic sacrifice stablished by the cross of Yeshua HaMashiach, the impartation of grace is received by faith in prayer unto God Almighty in the Name of Yeshua HaMashiach- so is stablished divine grace, even by the presentation of self before the throne of God Almighty and trusting Him to stand faithful to stablish His grace.

SECTION 05: MESSIANIC GRACE'S DIVERSE MANIFESTATIONS IN DIVINE ORDER OF MINISTRY AND SERVICE IN THE CHURCH OF YESHUA HAMASHIACH:

In the conversation appertaining the Messianic Stewardship of the grace unto ministry in the New Testament of Yeshua HaMashiach, it stands well pronounced that "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

THEREFORE STANDS THAT EACH MINISTER THE GIFT OF GRACE BEARS A UNIQUE MEASURE OF DIVINE GRACE AND SUPERNATURAL VIRTUE UNTO THE CONVERSATION OF MINISTRY. In Divine Order of First Grace, the Apostle stands one who was of God Almighty granted and commissioned unto the grace of standing one sent to pioneer and found churches of Yeshua HaMashiach through the conversation of a divinely granted unique burden of a dispensation of the unique respective gospel dispensation and revival light, from which Gospel in divine supernatural miraculous power and divine revelatory wisdom is manifest the rise of a doctrine perfect and strong to the sustaining of all souls in that assembly until the day of Yeshua HaMashiach, as well as divine wisdom unto the leadership of sons of the mantle, even the stewards and ministers of HaMashiach called to labour under the Apostolic mantle.

In Divine Order of Second Grace, the Prophet of God in the Messianic Testament stands one called and commissioned of God Almighty unto the conversation of pronouncing and speaking in the Word of the LORD even the divine utterance born of the mouth of God Almighty, as a divine message addressed to nations and great assemblies and gatherings; true is the prophet a bearer of divine grace unto the release and preaching the divine word in season and to the impartation of the anointing granted of God Almighty unto the divine supernatural exploitation of the said season. In order of third grace, the Evangelist stands one called and commissioned in divine anointing unto the publishing of the Gospel of Yeshua HaMashiach especially through the conversation of crusades and great gatherings allowing him to preach and demonstrate divine supernatural miracle working power through divine healing and deliverance from demonic affliction in the confirmation of the authority of his gospel. In order of fourth grace, the Pastor stand one called, commissioned and given of God Almighty unto the conversation of shepherding and guiding the people of God both at the ecclesiastical level through the preaching of the Word of God at Church gatherings and services, but also the conversation of counselling and ensuring the order of an ecclesiastical church system that ensures that each individual person is well mentored and given opportunity for personal counsel, grooming and discipleship through even ordinary dialogue conversations. In order of fifth grace, the Teacher stands called to ensure the teaching and grounding of the doctrine of the pure Word of God in perfect correspondence with the Apostolic doctrine to the which he subscribes. The Laymen stands one called to contribute to the ministry by teaching and preaching according to the directive of the pastorate and bishopric to the which he subscribes.

ARTICLE 15: THE DIVINE PEACE DISPENSED BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: THE DEFINITION OF DIVINE PEACE:

The divine peace of God Almighty stands the conversation of being where one is whole, full and complete in all conversations of being without any the form of thing lacking, short or wanting: peace stands the resting and soundness of soul without fear or unrest nor trouble nor anxiety of soul no matter the condition of the place or time of soul's residence or body's current condition. The nature of the divine peace of God Almighty is not like unto the peace of man, because that the peace of man can never stand sufficient unto the resting of his soul in the knowledge and testimonial completion of his person, even as most men die feeling incomplete, and most of the conversations of mankind stand the conversations of the pursuit of peace: it too needs be pronounced that there stand many religions born of the pursuit of peace. but they never suffice to stablish the full capacitance standards of the nature of the peace encapsulated in divine knowledge. Moreover, divine peace is not the description of the peace of man, even as man teaches his seed that the definition of peace is the absence of war, but the nature of the peace of God Almighty is the conversation of perfect rest and wholeness of soul without any the form of an xiety or disturbance or unrest of being regardless the wars, adversity or unrest at hand: even as Moses preached to Israel in the moment of great adversity where before Israel was the sea, and behind them was manifest the pursuit of the armies and hordes of Egypt preached saying "And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt Thus with us, to carry us forth out of Egypt? Is not Thus the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. the LORD shall fight for you, and ye shall hold your peace:" it Thus stands hat peace stands the conversation of soul's ease without the compromise or honour of the condition at hand. It too needs be pronounced that peace stands the conversation of the knowledge of the divine nature that births the rest regardless the peril or strife at hand, peace stands the revelation of the divine nature of God Almighty that will birth deliverance from the trouble at hand, and soul therefore rests without permitting any the manifestation of trouble but calmed spirit in the faith of the pending manifestation from the undesired trouble at hand.

SECTION 02: JEHOVAH SHALOM THE SOURCE ETERNAL OF DIVINE PEACE:

It stands that one of the divine eternal redemptive names of God almighty is that He is called JEHOVAH SHALOM, even HIM the Divine Eternal Source of every the conversation of true peace, which conversation of JEHOVAH SHALOM was instituted in the day of Gideon saying "Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived

that he was an angel of the LORD, Gideon said, Alas, O LORD God! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Yehovahshalom: unto This day it is yet in Ophrah of the Abiezrites:" it Thus stood that a conversation that Gideon had considered to stand unto his death and destruction, that same conversation was used of God Almighty to stand a conversation of his empowerment of faith in divine peace- so in the revelation that every the conversation of the goodness of God Almighty stands unto the prosperity of divine peace- it Thus stands evidenced that Divine Peace is both the Name and Nature of God Almighty, Who does not stablish conversation without the eternal manifestation of divine peace. It is in the knowledge of the Divine Nature of God Almighty that the Chief Heavenly capital City among all the Heavenly Tabernacles is the City of Jerusalem, so named because that it's perfect translation is "The City of Peace:" Thus the divine Tabernacles of the glory of God Almighty in His Celestial habitations, even the place where there exists the Temple of God Almighty is that it stands a divine euphoric paradisiac Eutopia marked by the saturation of divine peace.

It too needs be pronounced that the manifestation of divine peace stands that it is accompanied by a type of divine euphoric glory while manifestation births a cheerfulness and joy beyond that of human medication: even a unique divine glory that manifests rest of spirit soul and body on all conversations no matter how strong the pain and affliction at hand. Moreover in itself divine peace stands one of the signature manifestations of the divine supernatural workmanship of God Almighty through which the divine blessing is stablished and erected - there stands no conversation of divine goodness or blessing that can be manifest without the testimonial reality of the peace of God Almighty- it is the most important and most powerful component of the divine blessing because that divine peace is far beyond any conversation of imitation and there can stand no conversation in all existence unto the ability to counterfeit divine peace: satan and all his demonic power born of the crafts and devices of his wickedness, satan stands unable to counterfeit divine peace, if he was able he would first stablished it in himself because satan holds no peace because of the knowledge of the pending manifestation of what shall be his eternal suffering of perdition born of divine judgement: Divine Peace is therefore a conversation beyond recreation by another save God Almighty, and it is dispensed through the communion of the divine nature.

SECTION 03: YESHUA HAMASHIACH D'NZARETH THE PRINCE OF PEACE:

It was pronounced of Yeshua HaMashiach D'Nzareth saying "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus:" IT THEREFORE STANDS THAT YESHUA HAMASHIACH THE SON OF GOD ALMIGHTY IS TOO NAMED AND TITLED THE PRINCE OF PEACE: one of the signature manifestations of the every the Messianic conversation of Yeshua HaMashiach D'Nzareth is that it stands a conversation unto the manifestation of divine nature signatorial Peace- there is no conversation of the goodness of HaMashiach that can stand manifest without the redemptive testimony of His Peace. Moreover as the Prince of Peace, HaMashiach Yeshua stands the Sole Chief order unto the administration of divine peace unto all men, there is no other means unto the reception of divine peace save through the conversation of the administration of Divine

Messianic Peace through HaMashiach Yeshua the channel of divine Peace - even as God Almighty bears the divine nature of Divine Peace, it therefore stands that HaMashiach Yeshua D'Nazareth, the Only Begotten Son of God Almighty, bears the divine essence and nature of His Father (divine DNA) and therefore bears the divine nature of Divine Peace and is in Himself not only a channel unto the Administration of Divine Peace, but too a Source of Divine Peace. It too needs be pronounced that the conversation of Peace is received only through Yeshua HaMashiach, in the conversation of the reception of the Lordship and Messianic Atonement is established and manifest the administration and peace of Yeshua HaMashiach D'Nazareth, where the entrance of Yeshua HaMashiach into the spirit and soul of man stands the manifestation of the dispensation of the peace of God Almighty into the heart of man no matter what stood the conversation before peace's manifestation and dispensation. And any form of rising anxiety and trouble in soul is calmed by prayer unto the manifestation of peace in soul, even by prayer unto God Almighty in the Name of Yeshua HaMashiach.

Even as preached saying "And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is Thus, that even the wind and the sea obey him?" It therefore stands that the ship stands the signification of the soul and life of man, which soul and life Yeshua enters into through the conversation of the reception of His Lordship and Salvation; it then further stands that the storm and raging waters stand the signification of perilous and troublesome times and seasons born of satanic activity unto the destruction of peace in soul, but the reality of HaMashiach in soul and spirit stands the divine authority unto a peace divine far above every the storm, craft and device of satan, even the peace of God Almighty- Thus by the reality of Yeshua HaMashiach is manifest divine peace in soul. the peace of Yeshua HaMashiach D'Nazareth stands manifest by simply saying "I receive your peace."

SECTION 04: THE DIVINE PEACE PURCHASED, CHANNELED AND DISPENSED BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

Even as HaMashiach Yeshua suffered in Messianic Passion, it was pronounced that "the chastisement of our peace was upon Him:" Thus in Messianic Passion as they smote Him and chastened and beat Him with whips and rods unto painful affliction far beyond imagination, so was HaMashiach chastened of Rome, the conversation of which chastisement stood unto the manifestation of the saint's peace, that every the sinner translated unto saintship through the reception of His Lordship, that every the believer stand in the reception of His Divine Lordship and so is manifest the covenant of peace in His salvation. Thus in the Heavenly Temple, even as Yeshua HaMashiach D'Nazareth stood before the throne of God Almighty, out of the vial He sprinkled His blood and it spoke unto the right of every believer to receive the dispensation of the peace of God Almighty, and the altar did by voice confirm unto God Almighty the worth of the blood shed by chastisement In Messianic Testament unto the dispensation of divine peace unto every believer and it was then pronounced of God Almighty that every the receiver of HaMashiach's Lordship too stand

the receiver of the manifestation of Divine Peace - Thus the any conversation of Messianic Witness without the testimony of the manifestation of divine peace stands an incomplete testimony.

As was preached saying "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Yeshua afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Yeshua, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Yeshua gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Yeshua, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Yeshua suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Yeshua had done for him: and all men did marvel:" This conversation Thus preaches Messianic Peace, in that a man who had not rest nor wholeness being plagued by a legion of demons, by the conversation of meeting HaMashiach was to him manifest the conversation of divine deliverance from the satanic affliction unto the hold of the peace comely only of God Almighty- the conversation of which manifestation stood marvellous to all ever having known and seen him during the time of his affliction. Moreover in the manifestation of divine Peace was he translated from a demoniac to an evangelist: the power of Divine Peace is that it stands the manifestation of Divine testimonial wholeness born of the Hand of God Almighty unto the witness the accomplishment of every the calling in Divine Purpose.

SECTION 05: THE DIVINE PEACE THAT FAR SURPASSES ALL UNDERSTANDING:

The conversation of divine Peace stands marvellous because that it is the wholeness of being and perfected rest of soul unconditional without honouring the present conditions, even as during the hours of affliction, one soul stands in the divine rest of perfect wholeness without care about the adversity, peril and danger at hand: This conversation stands perfectly preached of HaMashiach Yeshua D'Nazareth Himself, Who during the conversation of His suffering manifested perfect peace and was not made anxious or troubled despite the horrendous pain and affliction He suffered and endured. Moreover as too was preached saying "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword.

And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands:" the conversation of divine peace that stands marvellous is how it is that Peter managed to sleep the night before what many thought would stand the day of his death, even as Herod had already displayed his zeal to kill the patriarchs of the church by killing the Apostle James the brother of John: yet it seemed that most would stand in the conversation of great anxiety and worrisome grief, but the Apostle Peter was asleep and an angel had to wake him up unto his deliverance- Thus the peace of God far surpasses all understanding because that it's manifestation does not honour's the current conditions nor does it regard the peril, danger and trouble at hand, but the manifestation of divine Peace is unconditional and is most well displayed in circumstances where it is not normally expected to be seen. It stands the divine expectation of God Almighty that every believer and every the recipient of the saving power of Yeshua HaMashiach D'Nzareth come unto the knowledge of the testimonial manifestations of divine peace, even as the greatest purpose of the cross was to establish the dispensation of peace, because that every the virtue and impartation of the cross stand a component of peace as peace is by the Union of every divine blessing.

ARTICLE 16: THE CROSS OF YESHUA HAMASHIACH THE WOODEN DOOR UNTO THE MOST HOLY PLACE:

SECTION 01: CROSS' SUPERNATURAL POWER UNTO VEIL'S RENTING:

In the Tabernacle of worship erected by the Mosaic Law unto the conversation of the Levitical Priesthood and Aaronic Atonement in the Abrahamic Testament, it stood that the Tabernacle and later the Temple erected bore the conversation of the pattern comprised of the gates unto entrance there into, then the outer courts and then the inner courts and then the Holy Place and Then the Most Holy Place which was separated from the Holy Place by a veil, into which place only the priesthood by Aaronic Genealogy through copulative seed, stood authorized unto steadship in the Most Holy Place, even into the Oracle of God Almighty once a year on the tenth day of the seventh month, even on the Day of Atonement unto the manifestation of the Atonement by sacrifice therein in perfect accordance with the Divine Order and Protocol of the Day of Atonement. Entrance there into without divine authorization or with failure to meet the divine protocol would result in the death of the one having entered there into- Thus the priesthood of the Levitical order stood selective as to worth to stand in the Holy Place. But by the conversation of the erection of the cross of Yeshua HaMashiach of Nazareth, there was manifest the institution of the Messianic Testament which stood a new institution of the Judaic Priesthood in the Messianic Testament where HaMashiach stood by the Atonement that birthed the divine grant of the Messianic Testament unto HaMashiach Yeshua D'Nazareth the High Priest by Whose blood every the sinner stands changed to stand a priest worthy in conversation of steadship in the Most Holy place, which conversation shall stand fully manifest in the Day of HaMashiach, even at the first resurrection. It was therefore manifest in the day of Calvary saying "Yeshua, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;" Thus the veil's renting stood the divine preaching of the cleansing and redeeming virtue of the blood of Yeshua HaMashiach appertaining the sufficiency to reconcile God and man and allowing man to stand in the very oracle of God Almighty.

It is in This conversation that it 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 mercyseat; 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 us. For of the blood of bulls and of goats, and the ashes of an heofer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the

blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purthe your conscience from dead works to serve the living God? And for This cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

SECTION 02: IN AND THROUGH THE CROSS UNTO DIVINE STEADSHIP:

As HaMashiach Yeshua Himself 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. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, be cause he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of This fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd:" it Thus stands the door stands the signification of divine entrance and shepherding unto the place of communion in the eternal presence of JEHOVAH RA- HaMashiach Yeshua stands the door that when one enters in and through the door of the cross of Yeshua HaMashiach of Nazareth, one will stand translated from wherever the door of the cross is planted unto steadship through the planted cross, even steadship before the very Throne of God Almighty in Hs Temple, even steadship before God Almighty in His Oracle where God Almighty sits - there being nothing small or light about This conversation.

The conversation of qualification of capacity unto the conversation of entrance through the cross stands the conversation of qualification by the knowledge of the saving and redeeming power of Yeshua HaMashiach by the divine cleansing of His blood. The moment of the reception and manifestation of HaMashiach Yeshua D'Nzareth as personal Lord and Saviour stands the moment of spiritual translation into the very Oracle of God Almighty, which conversation shall be fully manifest and granted physical eye at first resurrection, where every the Saint of Yeshua HaMashiach shall be translated unto the hold of the divine glory of God Almighty and so the sight and knowledge of the Heavenly Kingdom in the fullness of its divine glory - too the knowledge of the Oracle of God Almighty, the Terror of the Holiness of His Presence and the Great Throne of JEHOVAH SABAOTH and HIM that sits there on. But passageway unto This knowledge is stablished only through Yeshua HaMashiach the door, even the cross the wooden door as HaMashiach preached saying "I am the Way, the Truth and the Life: no man Cometh to the Father except through Me."

SECTION 03: THROUGH THE CROSS UNTO FACE OF GOD'S KNOWLEDGE:

As was 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:" and "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Thus it stands by that the greatest significance and manifestation of divine blessing by cross' purchase stands the conversation whereby the saints of God shall stand granted the conversation of divinely bodily translation unto steadship in the perpetual knowledge of the Face of God Almighty, even the divine grant of steadship in the hosts of the saints of God Almighty called to stand in the presence of God and worship according to the revelation of the Face of God. Moreover the knowledge of the Face of God Almighty shall stand an eternal covenant of fellowship, where the uniting bond shall be the reality of the knowledge of the Face of God. But the door unto This conversation is Calvary, even the cleansing unto purity the path unto the knowledge of the Most Holy Place the Oracle of God Almighty, even as HaMashiach Yeshua spoke saying "Blessed are the poor in spirit: for theirs is the Kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God."

SECTION 04: THROUGH THE CROSS UNTO MESSIANIC PRIESTHOOD:

The conversation of the Messianic Passion and the erection of the cross of Yeshua HaMashiach stood a conversation that birthed the New Testament, and even as every Testament holds an Order and divine pattern appertaining the conversation of priesthood through which the Atonement is stablished, Thus HaMashiach Yeshua by His cross stood the Sacrificial Lamb of God but He too stood Anointed of God unto the estate of the High Priest of the Messianic Testament that would stablished the Atonement by His blood, and so it was preached of Him saying "For Thus Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great This man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to

the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But Thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

SECTION 05: THROUGH THE CROSS UNTO THE KNOWLEDGE OF DIVINE MAJESTY:

It too stands that the conversation of the cross of Yeshua HaMashiach D'Nzareth stands the door unto the manifestation of Divine translation, even unto the hold of Messianic Majesty, even as in the day of the Atonement HaMashiach was ordained Lord of Heaven and Earth, and in the day of His Ascension in the sight of His disciples, upon reentrance into the Heavenly Kingdom HaMashiach transfigured unto the Form of divine Glory and was ushered by the Angels of God Almighty unto seating at the right Hand of God in the hold of Divine Majesty being enthroned at the right Hand of JEHOVAHSABAOTH. Moreover HaMashiach pronounced saying "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches:" Thus every saint shall be granted the conversation of hold of Majesty together with HaMashiach, even as the Apostle John witnessed in the Vision of Yeshua HaMashiach saying "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou

wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth:." It was too witnessed saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS:" and "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

ARTICLE 17: THE DIVINE JOY DISPENSED BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

SECTION 01: THE DEFINITION OF DIVINE JOY:

Divine Joy stands the conversation of unconditional and uncompromising cheerfulness in soul regardless the surrounding environmental conditions at hand and the adverse nature of the time: it is the higher conversation of stubborn cheerfulness of heart and merriness of spirit beyond conditional intimidation, neither does it need the source of a manifest event to trigger its reality, but in itself it holds the power to establish environmental transformation. True joy stands born of the revelation of the divine nature, it is the conversation born of the faith and total persuasion appertaining the situation at hand and the divine nature of God Almighty by the which nature is stablished the manifest wisdom and grace unto the victorious exploitation of the situation at hand no matter the greatness of the adversity and danger - Thus joy is a conversation sourced of God Almighty Alone, even as He alone stands the Source of every the conversation of a good thing - moreover the reality of divine joy stands a blessing of divine wisdom that cannot be counterfeited by any other wisdom, even Satan and all his devices and craftsmanship stands unable to successfully counterfeit divine joy regardless how seemingly pleasant the sensuality of the satanic gift seems, its end is always the yoke of affliction born of the bondage of eternal depression. All other attempts to manifest joy stand the conversation of a reactive trigger in response to a transpired event, but the reality of divine joy is not a reaction and is not conditional about its manifestation - counterfeit joy needs something to have happened unto the earning of the happiness, but true joy divine is the delicious cheerfulness of soul that is not born of an event but it is spiritually sourced and imparted unto the leading and manifestation of good events: Thus true divine joy is a type of prophetic faith because it is the cheerfulness of soul in the unconditional unwavering hope of a future manifestation born of the goodness of the divine nature of God Almighty founded upon the total conviction and full persuasion of soul that God shall prove and evidence Himself faithful, which conversation stood well exemplified over Moses by faith rejoicing over the hosts of Egypt in his address to Israel saying "But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt Thus with us, to carry us forth out of Egypt? Is not Thus the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. the LORD shall fight for you, and ye shall hold your peace."

SECTION 02: JOY IN SUBSTITUTIVE PLACE OF DEPRESSIVE MOURNING:

As was preached of the Spirit about HaMashiach, which HaMashiach then read the same conversation and pronounced to Israel that He stood its fulfillment, even saying "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give

unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified:" and "And Yeshua returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is Thus scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth:" it Thus stands that Yeshua HaMashiach D'Nazareth is the divine incarnation of the conversation of divine Joy, even as He stands Him Anointed of God Almighty and the One upon Whom the Spirit Rests to the conversation of the dispensation of the anointing of divine supernatural Joy instead of mourning, and instead of every conversation of grief and affliction born of satanic yoke and demonic affliction. It Thus stands that the true divine Joy of God Almighty is birthed unto manifestation throughout one's being only through the personal reception of the Lordship and redemption of Yeshua HaMashiach D'Nazareth, where one receives the redemption unto the knowledge of sight that is eternal joy regardless the pain of the moment- even the cheerfulness of heart born of the knowledge of the coming divine translation unto the eternal Kingdom of God Almighty, even the hope of life eternal and the everlasting inheritance of steadfastship in the Divine Euphoric Paradisiac Eutopia of the Eternal Father.

SECTION 03: JOY THE CONVERSATION DIVINE REGARDLESS THE AFFLICTION AND ADVERSITY:

As was manifest saying "And the multitude rose up together against them: and the magistrathes rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Yeshua HaMashiach, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house:" even as Paul and Silas stood in the manifestation of condemnation unto affliction by people used of Satan in attempt to frustrate the conversation of their righteousness and honour's appertaining their devotion of life and soul each respectively unto the preaching of the gospel of Yeshua HaMashiach in divine calling, it stood that they were beaten, flogged and scourged with many stripes by these hostile and blood came out of their wounds born of the beatings. In their pain

they were then cast into prison, not because of any manifestation of wickedness, but because of their righteousness and desire to impart the same holiness through the testimony of the resurrection of Yeshua HaMashiach D'Nzareth.

But instead of standing in despair of spirit, instead of standing in the vexation of sorrow and mourning of soul and heart that would be considered a just response to their situation, it stands that the Word of God testifies that they sang songs of praise unto God Almighty even until the lateness of night, being not sorrowful but manifesting a joy that far surpasses all understanding because that it is not a conditional response but it stands the testimonial manifestation of divine inspiration in soul, even the revelation of the goodness of God Almighty which Paul and Silas sang until God Almighty manifested divine supernatural earth shaking power that loosened and broke their chains and opened all prison doors in response to the joyful celebratory praise manifest of Paul and Silas in their pain and bondage. It thus stands that the divine key unto freedom from the conversation of every satanic yoke is the conversation of joyful and cheerful celebratory praise founded upon the revelation of the divine nature, which conversation moves the Hand of God Almighty unto the demonstration and testimonial evidence of the goodness of his Divine supernatural power into the life of the worshipper. This conversation resulted in the salvation of a household which received the same joy displayed of Paul and Silas, the new believers rejoicing in their salvation, even as Paul and Silas showed that divine joy is contagious.

SECTION 04: THE KINGDOM OF GOD- RIGHTEOUSNESS, PEACE AND JOY IN THE HOLY GHOST:

As was preached saying "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth HaMashiach is acceptable to God, and approved of men:" it thus stands that the manifestation of the reality of the throne of God Almighty in the life of the believer is manifest through three conversations which stand the conversation of the Messianic Redemption in the cross of Yeshua HaMashiach and in the leadership of the Holy Ghost, even the realities of the Kingdom components that stand righteousness, peace and joy in the Spirit of God Almighty. Righteousness stands the conversation of perfect legal standing before the Eye of God, even perfect steadfastness in total being and possession that stands in compliance with the law of God Almighty, where one so standing in compliance with the divine law stands worthy unto the hold of the citizenship of the Heavenly Kingdom of God Almighty, where being tried upon the scales of the divine judgement of the Living God, it is then seen whether one stands worthy unto the communion of the eternal Kingdom of the Living God. It stands evident that righteousness before God Almighty is manifest only by the redeeming power of the blood of Yeshua HaMashiach, even the conversation of divine cleansing unto the purity and holiness that fully pleases God Almighty in all senses, which righteousness is divinely perpetuated by the divine reconciliation throughout all eternity, and is therefore perpetuated beyond eternity's furthest aeon. The second component of the Heavenly Kingdom stands the conversation of divine peace, which peace is the conversation of wholeness of being without ought lacking and anything wanting, it is the conversation of perfect stability in spirit and divine rest in soul, it is the conversation of the knowledge of divine cover and protection of God Almighty unto an undisturbable and unconditional calmness in the day of the divine nature no matter how great the adversity. It stands that peace is achievable only in HaMashiach Yeshua because there can stand no conversation of any the knowledge of the divine conversation save it be established of the Messianic Reconciliation born of the cross of Yeshua HaMashiach.

The third conversation and component of the heavenly Kingdom is the conversation of the Joy of God Almighty, which conversation of joy stands the manifestation of divine cheerfulness in total being, even the divine merriness of heart purposed to strengthen the Saint and stand evidence to the world of divine communion: even as divine joy stands greater than natural joy because natural joy is sourced of an event having transpired and is therefore a response, but the divine joy of God Almighty stands to defy what is normally considered as an appropriate response, because that regardless the pain and affliction and danger and adversity at hand, divine joy stands noticed when joy is actually expected to be an impossible response to the present situation.

SECTION 05: THE JOY DISPENSED OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH:

The joy dispensed by the cross of Yeshua HaMashiach stands the conversation of cheerfulness in being born of personal contribution unto gospel's furtherance- the joy that was stablished of Calvary stands the conversation of the communion of divine cheer stablished by personal steadship in Messianic Reconciliation and labour unto same reconciliation's growth and increase, even as was preached in full phenomenal conversation saying "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of This life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, Saying, the prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto Thus would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in Thus name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring Thus man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. the God of our fathers raised up Yeshua, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before

these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After Thus man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for of Thus counsel or Thus work be of men, it will come to nought: But of it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Yeshua, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Yeshua HaMashiach:" it Thus stands witnessed in Thus phenomenal conversation that the Apostles, standing faithful to publish the testimony of the resurrection of Yeshua HaMashiach in the demonstration of divine supernatural virtue, the same Apostles were victimised and persecuted of religious figures even to imprisonment because of their preaching, but by divine supernatural conversations out of prison were they led unto further preaching HaMashiach till they were carried away being arrested and made to stand before the council of the said religious figures but the Apostles stood in divine boldness unto the further preaching of HaMashiach Yeshua of Nazareth to that council. ***Because they were then beaten and sent away of the religious figures, the phenomenal critical conversation stands that they rejoiced about their scourging and beating by the hand and oppression of the religious figures, even as there stands no greater eternal treasure than that born of persecution for gospel's sake***, despite their pain, instead of feeling discouraged, the Apostles went their way rejoicing, Thus stands joy born of revelation, even the conversation of the revelation established by the cross of Yeshua HaMashiach.

SECTION 06: JOY THE CONVERSATION OF DIVINE STRENGTH:

Joy stands the revelatory manifestation of divine strength, even strength over every the conversation of sin and iniquity, because that it is the cheerfulness established by the testimony by the redemptive virtue of the blood of Yeshua HaMashiach unto the conversation of iniquity's every pardon and unto the reception of the full righteousness and holiness of God Almighty the Eternal. Joy too stands strong unto the strength over every conversation of sickness and disease and infirmity and illness and ailment, even divine strength unto the celebratory manifestation of the testimony of divine healing of body and mind no matter what stood the conversation of sickness, it is divine power over every sickness, even the rejoicing established by the divine supernatural virtue of the stripe of HaMashiach. Joy stands the conversation the conversation of divine authority over every the manifestation of demonic affliction, oppression and even soul's possession by Devils. As it is the celebration of the power unto the manifestation of divine authority through which is manifest the conversation of deliverance from all demonic activity and divine authority over all satanic principalities and powers and over all the Kingdom of darkness even unto the casting out of Devils and unto the uprooting and pulling down of demonic principalities and powers and unto the annulment of all satanic activities. Joy too stands the strength of celebration unto divine redemption over every the conversation of lack, shortage and want unto the hold of the divine supernatural SUPERABUNDANT prosperity of God Almighty, where there is manifest to the Saint the knowledge of the divine prosperity and blessing of God Almighty purchased by HaMashiach's suffering upon the cross, even where He wore the crown of thorns unto divine authority over poverty's every conversation. Joy too stands the conversation of strength above very the form and manifestation of the yoke of death unto the knowledge and hold of life eternal and life everlasting, even the eternal

life of God Almighty: manifest in every the respective conversation of personal being, the full manifestation of which life shall stand the reality of the inheritance of steadfastness in the eternal translation of glory unto hold of place in the divine euphoric paradisiac Eutopia of God Almighty. Divine Joy too stands the conversation of strength above every the form of depression and unrest in soul and being, even the cheer and celebratory revelation that births the conversation of peace and wholeness in soul regardless the current environmental condition and whatever the peril, pain, affliction and adversity at hand.

ARTICLE 18: THE DIVINE SUPERNATURAL ACQUISITIONAL PURCHASING POWER DISPENSED THROUGH THE CROSS OF YESHUA HAMASHIACH:

SECTION 01: PURCHASING POWER UNTO IMAGIO DEI:

In original conversation established at the beginning of man's creation, God Almighty fashioned man in His Image and in His likeness unto the conversation of terrestrial dominion hold and earthly hold of authority unto the colonization of all physical creation under the subjective hold of the Throne of JEHOVAH SABAOTH: so the divine purpose of man was that even as God Almighty reigns over all celestial creation, so God Almighty created man unto terrestrial governance, even in the very divine nature, essence and DNA of God Almighty ("IMAGIO DEI") imparted through the conversation of the breath of God Almighty breathed into a physical body and terrestrial form established of earthly soil that by the body man interact with the earth, but by his spirit formed from the breath of God Almighty, man interact with spiritual and terrestrial being, 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:" so was man the only creature in all existence both terrestrial and celestial, both physical and spiritual, Fashioned in the Image of and from the Divine Nature of God Almighty unto estate higher than that of the very holy angels of God Almighty.

It stands the unfortunate reality that by conversation of iniquity, man and all his genealogical seed stood in forfeiture of the divine nature unto death, and Thus lost dominion hold over terrestrial being: but the manifestation of Yeshua HaMashiach D'Nzareth and the erection of His cross stood unto the manifestation of the restoration of the divine nature, where every the recipient of HaMashiach's salvation, by the partaking of His flesh and blood was established the impartation of divine life unto the restoration of the divine nature and unto the revival of man to stand the redeemed image of God restored, as was preached saying "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 chanthed into the same image from glory to glory, even as by the Spirit of the LORD:" so it still stands to heat through the divine order of Calvary, saintship stands the conversation of eternal translation in heights unto the perfection of accuracy about the reflection of the Image of God Almighty, the perfection of which conversation shall stand manifest in the day of HaMashiach Yeshua and in the knowledge of the Face of God Almighty. Appertaining the manifestation of the Image of God Almighty, it is the conversation of the testimonial manifestation of a unique conversation of divine gifting and ability, the conversation of which manifestation can only be established through the Saint bearing the respective unique gifting that cannot be forged nor counterfeited by any other conversation- it is the reality of personal one of a kind ability given unto the accomplishment of divine purpose, and unto the achievement of divine calling respectively established only by the bearer of the same conversation.

SECTION 02: PURCHASING POWER UNTO DIVINE NATURE'S COMMUNION:

Even as HaMashiach Yeshua D'Nzareth was killed upon His cross, it stands that he is the Sacrificial Lamb of the New Testament Whose flesh and blood stand the communion that when partaken and drunk stand to the impartation not only to the divine eternal life of God Almighty but too unto the manifestation of the hold and inheritance of the divine nature of God Almighty, 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:" it Thus stands that HaMashiach Yeshua is the conversation of the divine nature unto divine sonship established by the reception of His Salvation and Lordship that one stand worthily it Thus stands that steadfastness in the divine nature is the reality of the redemptive virtue of the cross unto title 'a son of God.' It too was preached saying "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is:" and "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust:" it Thus stands that the conversation of redemption in HaMashiach Yeshua D'Nzareth stands the communion unto the hold of the essence and divine nature of God Almighty, even to the divine ability of becoming a container of the Holy Spirit of God Almighty, where one literally is made to stand a temple unto the indwelling and inward habitation of the fullness of God Almighty the Eternal Father, Yeshua HaMashiach the Son of God, and the Holy Spirit the Spirit of Pentecost.

Moreover as was preached saying "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:" it Thus stands that it is only by perpetual habitation in the Holy Ghost and by the conversation of His leadership alone can one stand in pilgrimage entitled and capacitated unto divine exploitation as a son of God Almighty, even the conversations accomplishable only by the divine nature unto divine supernatural workmanship greater than that evidenced and demonstrated by Yeshua HaMashiach D'Nzareth Who Himself preached saying "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

SECTION 03: PURCHASING POWER UNTO TRIGGER OF DIVINE GIFTING:

It stands that God Almighty, even YAHWEH THE ETERNAL is not a God of haphazard behaviour that randomly creates without divine specification of purpose appertaining the features, but He stands in Truth the God of Divine Omniscience Who before the conversation of any form of institution, even before the institution of time and of any form of creative being, God Almighty in His Eternal being held Divine Counsel attended of His persons appertaining the conversation of every the manifestation that would stand in the existence of the creature and every conversation its respective divine purpose: so appertaining the creation of every human soul, God Almighty did plan every conversation of each person that would emerge of man's copulative seed by the life sourced of HaMashiach, and to each man in divine resolution and ancient determination of hallowed counsel was pronounced the respective conversation and order of divine purpose and calling, as well as what would stand the capacitance unto divine purpose's fulfillment and divine calling's accomplishment. God Almighty did therefore grant to each soul the conversation of divine purpose, even the divine reason unto purpose's fulfillment, and in that conversation was divinely ordained the divine order appertaining the conversation of ability, even respective unique talent and gifting ordered unto the grooming of skillsmanship and practice than when nurtured, matured, demonstrated and exploited would birth the conversation of greatness unto divine purpose's fulfilled and divine calling's accomplishment, even as was preached saying "A man's gift maketh room for him, and bringeth him before great men." It Thus stands that the divine order unto the fulfillment of divine gifting stands the practice of divine talent, even the exploitation of divine unique gifting beyond imitation that births greatness.

It stands that by iniquity Satan established the yoke over souls unto the abuse of divine gifting purposed unto the expense of the yoke unto perdition, moreover through deception and ignorance did Satan cause most men too die ignorant of their divinely inspired and divine gifting so purposed unto Heavenly Kingdom's territorial expansion by exploitation of ability, which order stands the conversation of IMAGIO DEI. It stands that Divine Gifting was granted of God Almighty unto the furtherance of worship throughout all creation, and by the cross was granted the divine redemption of corrupted talent and abused gifting, that the same conversation stand unto the divine order of the furtherance of the Gospel of Yeshua HaMashiach D'Nzareth, where every conversation of labour must stand in contribution unto Messianic Testament's influence. Moreover by divine exploitation of talent and respective gifting unto Gospel's furtherance is established the anointing that leads to a greatness of divine influence: which conversation of divine gifting stands well preached and evidenced in hallowed scrip's record, even talents and gifts that led unto places of influence before kings and great men, whether it was Joseph who by his gift of divine interpretation stood before Pharaoh and by wisdom was appointed Governor of Egypt, or by Daniel who by gift of interpretation stood before many kings and by wisdom served as Chief of Staff to many kings, or by Solomon to whom many kings and great men journeyed from the ends of the earth unto the hearing of his wisdom and unto the sight of his Kingdom; it was too preached of David who by warrior skillsmanship slew the giant Goliath unto steadship before the king Saul in Divine Anointing.

SECTION 04: PURCHASING POWER UNTO WAY OF HOLINESS PROSPEROUS WAYFARING:

Even in that after the reception of the Lordship and Salvation of Yeshua HaMashiach D'Nzareth there receiver thereof holds no conversation of divine translation unto the hold of the glory of God Almighty, but the Saint remains upon the earth, it therefore stands that the conversation of the Salvation of Yeshua HaMashiach stands a journey 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:" it Thus stands that saintship is the conversation of pilgrimage preached saying "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 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 saintship is the conversation of pilgrimage and wayfaring purposed of God Almighty to continue till arrival of soul at Zion's Gates.

It needs stand pronounced that prosperous wayfaring is established only by the conversation of the leadership and directive and guidance of the Holy Ghost at a personal level, each respective Saint being shepherded and disciplined of the Spirit personal respectively, even as HaMashiach Yeshua D'Nzareth Himself preached saying "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;" Thus prosperity in the faith and salvation and redemption of Yeshua HaMashiach is established only through the directive leadership of the Spirit of God Almighty, even as the Holy Ghost Himself spoke 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."

ARTICLE 19: THE CROSS OF YESHUA HAMASHIACH DIVINE ACCESS TO EVERY THE CONVERSATION AND INSTRUMENT OF HEAVENLY ARSENAL:

SECTION 01: DIVINE ACCESS UNTO QUIVER AND BOW:

The conversation of quiver and bow is that these stand the divine representory conversation of weaponry, even divine accessory unto prosperity appertaining the war at hand, the devices of which accessories and the wisdom unto their exploitation being born of the hand of God Al mighty, even as was preached saying "For by thee I have run through a troop; and by my God have I leaped over a wall. As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him. For who is God save the LORD? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of stheel is broken by mine arms:" it therefore stands that appertaining warfare, not only does God Almighty stablish wisdom and accessory, but He literally is the weapon and power that when applied in battle guarantees the conversation of divine victory regardless he adversary's pomp and great ness, even as the earth in proportional comparison to its surrounding heavens is greater than all creation compared to the greatness of just the fingertip of God Almighty, even the Infinite God great far beyond measure and all imagination United, God being the definition of strength preached saying "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me."

It too stands hat the quiver and bow stood given unto the application of full strength, even to the defeat of the enemy out of the zeal stablished by divine vindication, as was well preached of Jehu the son of Nimshi (having been anointed king of Israel by the prophet sent of Elisha), so it was witnessed saying "Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot:" even as Jehu shot out his arrow with full strength unto the execution of divine vindication and retribution over all the enemy's conversations, so the saints of God Almighty stand called unto the fullness of strength's application that will birth Gospel's furtherance regardless the strength and order of the enemy. It too needs be pronounced that the bow and arrow stand purposed to the preaching of fatherhood in the gospel, even the Apostolic order where the bow signifies the Apostle's dispensation of Messianic Testament uniquely and respectively granted that Apostle, and each arrow signifying a steward under that anointing and under that prophetic mantle in assignment from the Apostle the shooter of the arrow unto Gospel's furtherance, even as preached saying "As arrows are in the hand of a mighty man; so are children of

the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

SECTION 02: DIVINE ACCESS UNTO BOTH THE SWORD AND SKILLFUL SWORDSMANSHIP:

Even as was preached saying "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do:" it therefore stands that the Gospel of Yeshua HaMashiach is a sword, not only the written Word and Gospel, but the reality of Yeshua HaMashiach is that He is the Sword manifest unto victorious redemption throughout the earth, being divine judgement over every conversation of satanic device and demonic craft, even the sword granted unto the breakthrough that then stands to the erection of gospel's publishing by Messianic cross' planting. Each Saint therefore, having been granted sword through the personal reception of HaMashiach Yeshua D'Nzareth as Lord and Saviour, stands called unto the conversation of the divine application and exploitation of the Sword established of God Almighty unto the perpetual proliferation of the Salvation of Yeshua HaMashiach-even divine skilful warfare unto Gospel's furtherance and unto Messianic Kingdom's establishment: the conversation of Messianic Kingdom's establishment through swordsmanship being well exemplified of HaMashiach about Whom it was well preached in the revelatory prophecy saying "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as of they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength:" and "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God:" and "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

SECTION 03: DIVINE ACCESS UNTO THE ARMOUR OF GOD:

It stands that every Saint was born into a conversation of spiritual warfare proposed unto the divine ordination of the determination of soul's eternal dwelling lace as shall be pronounced of the accordance of the judgement seat of God Almighty. Thus each Saint stands called to fight the enemy in the conversation of the burden and cover of the divine ARMOUR, even the Armour of God preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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:" Thus warfare in the application and exploitation of the ARMOUR of God Almighty.

The helmet of salvation was divinely given unto the conversation of divine cover from every the satanic device appertaining every thought and every conversation of mind contrary to the holiness and faith manifest through the divine conversation of the salvation and Lordship of Yeshua HaMashiach, as preached saying "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of HaMashiach." The breastplate of righteousness stands the conversation of heart's cover that no satanic device bear strength unto the manifestation of wickedness in heart, neither should there stand any the form of the manifestation of compromise in heart appertaining the standards of zeal and strength and passion about Gospel's furtherance, but the eternal endurance of zeal and fire without passiveness or apathy, even perfected holy zeal unto Gospel's furtherance. The girdle of Truth covering the loins because that it is only by the conversation of the Word of God that one is able to tame his loins unto abstinence of every the manifestation of lasciviousness, even as was preached saying "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Loins girdle also stands to ensure that every conversation of life reproduction and multiplication is established in the truth of the Word of God. Feet stand shod with the preparation of the Gospel of peace that all goings, the Saint ensure that there is manifest gospel's publishing in every place of his arrival and leave. The Saint stands called unto the hold of the Sword the Word of God, that the Saint be offensive in warfare through scripture's application, Even as exemplified of HaMashiach who defeated and stood victorious over temptation through the application of the Holy scriptures of God Almighty. The Saint also stands called unto bearing the shield of faith, that no matter the satanic event born of satanic devices and demonic craft, it stands that by the total persuasion and full conviction established in the revelation of divine natural ability and faithfulness of God Almighty is manifest faith unto the testimony of divine redemption.

SECTION 04: DIVINE ACCESS UNTO HALLOWED ENGINES OF WARFARE AND DIVINE ACCESS UNTO THE WISDOM AND CAPACITANCE OF CREATING AND ENGINEERING CREATIVE DEVICES AND INNOVATIVE PRACTICES OF WARFARE UNTO VICTORY'S PERPETUATION:

As was preached through Uzziah's conversation of governance about warfare saying "Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. the whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred. And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong:" it Thus stands that there is the wisdom of God Almighty that stands the manifestation of force multiplication

through the use of engines, even machinery and devices of war created to leverage strength, even as once the sword among men stood great, then the gun and the cannon, then the tank and machine gun and the bomb and missile and warplane, then the drone and nuclear bomb, and the state bearing greatest standard of the art and arsenal of warfare, the same always arises to stand the super power among the nations of the earth, which concept is derived from spiritual dominance. IT THUS STANDS THAT IN TRUTH THERE IS A DIVINE ORDER OF WISDOM FROM GOD ALMIGHTY EVEN UNTO THE CREATION AND ENGINEERING OF DVICES AND INNOVATIVE PROTOCOLOF PRACTICE OF WARFARE UNTO VICTORY'S PERPETUATION.

It is by the conversation of the leadership of the Holy Ghost that one receives wisdom of God Almighty unto genius creation of innovative instrument of spiritual warfare, even as by the Holy Ghost is stablished the divine link with God Almighty unto the manifest administration of the channelling and divine impartation of hallowed wisdom from the heart of God into the saint's spirit, as was preached saying "But ye have an unction from the Holy One, and ye know all things." So it stands that the Holy Spirit stands the leader and Directing Commander unto the conversation of the initiative order of the creation of devices of leverage unto greater feats of strength in warfare. Moreover from the Spirit is sourced Divine Wisdom unto innovative practices in divine omniscience perfect unto victory's manifestation, as was exemplified of Joshua who obeyed HaMashiach Yeshua the Captain of the LORD'S Host unto victory over Jericho and unto Canaan's possession; as well of Moses who knew to stablished victory over Amalek by interceding in heavenly heights; as exemplified of David who was given divine wisdom to await the going of his army till the hosts of God Almighty had gone before him in the heights of the Mulberry tree; as exemplified of Jehoshaphat who knew not to empower his army but rather his worshippers into the battlefields unto the manifestation of divine intervention and Thus victory over Moab, Ammon and Edom that birthed three days of spoiling treasures. It Thus stands that by the cross, even by reception of HaMashiach's Salvation and Lordship is stablished the translation and baptism in Spirit that births the divine wisdom unto perpetual victory throughout the conquests of warfare, especially by faith in the moment of the battle's greatest heat.

ARTICLE 20: THE CROSS OF YESHUA HAMASHIACH DIVINE ACCESS TO EVERY THE HEAVENLY TREASURE AND BLESSING BY FAITH:

SECTION 01: CROSS' TRIGHTER POWER UNTO THE MANIFESTATION OF THE BLESSING OF ABRAHAM:

As was preached saying "HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith:" it Thus stands that by the conversation of the cross of Yeshua HaMashiach was stablished the fullness of the blessing of God Almighty granted Abraham and all his seed, not only his physical copulative generations but too the descendants of his emergent by faith, even as he was pronounced the father of faith preached of saying "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For of they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be:" Thus the reality of Abraham's faith made him a father to all people from all nations redeemed by the blood of Yeshua HaMashiach through faith by grace.

The first and prime conversation of the blessing of Abraham is that it stands the divine conversation unto the reception of salvation by faith, in that by receiving HaMashiach Yeshua as personal Lord and Saviour is one redeemed unto the deliverance from the greatest curse possible, and is then translated unto the greatest blessing possible, even deliverance from everlasting perdition and eternal damnation and Condemnation never ending in the lake of fire; the greatest blessing possible being steadship in the eternal Kingdom of God Almighty. The second conversation of the blessing of Abraham stands that it was divinely promised his generations the baptism of the Holy Ghost preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:' and so the conversation of divine entitlement appertaining every the conversation of the Holy Ghost. The third conversation of the blessing of Abraham stands the conversation of divine supernatural superabundant prosperity, even as Abraham was in physical reality greater than nations in the conversation of wealth and treasury,

Thus the blessing of Abraham is the anointing unto standards of prosperity greater than the wealth of nations, even the prosperity that can be established only of the Hand of God Almighty.

SECTION 02: YESHUA CHRST THE DISPENSARY ENCAPSULATION OF EVERY THE BLESSING AND TREASURE OF HEAVEN:

As was preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence;" it thus stands that HaMashiach Yeshua D'Nzareth, having sprinkled His blood and having received divine title of Messiah and Lord of Heaven and Earth: to the same HaMashiach was it ordained of God Almighty the conversation of divine rulership and administration of every the conversation of heavenly treasure and divine blessing. Being the only divine order appertaining the same's dispensation. Thus HaMashiach Yeshua stands the sole channel of the administration of the divine blessing, even as it is the will of God Almighty that His children and saints during their pilgrimage stand in the knowledge of the divine blessing in righteousness by faith through grace, HaMashiach Yeshua being the only order of righteousness by the cleansing and redeeming virtue of His blood, being the Author and Finisher of our Faith and being the sole dispensation of grace being the eternal source of grace, even Him Grace Incarnate. Thus by the cross of Yeshua HaMashiach, even by faith in His Name is manifest the divine capacity of the translation of the blessing from celestial glory unto terrestrial manifestation: there is no blessing and reality of divine goodness in health and prosperity that cannot be purchased and administered through the Lordship and Salvation of Yeshua HaMashiach.

Pilgrimage Thus stands the divine calling unto the manifestation of every the possible divine goodness, even as the divine blessing unto divine virtue's manifestation is inexhaustible, yet the very unfortunate reality stands that most saints die without the knowledge of the divine blessings purchased for them: the first reason about this conversation stands that the manifestation of the conversation of the divine blessing stands purchased by way of faith, even as faith is the economy of blessing's transaction and manifestation from realm celestial unto realm terrestrial's testimony, 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." The reason second that most saints die without knowledge appertaining their divine right to the blessing stands that because of ignorance do children of God stand without the knowledge of His goodness, even as faith is total conviction and full persuasion that birth's blessing's manifestation as by divine order: but who can believe a thing that he has not known, even as was preached saying "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by

the word of God." It therefore stands that the divine order unto blessing's manifestation is established by renewal of mind preached saying "And be not conformed to This world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

SECTION 03: FAITH THE HEAVENLY ECONOMY UNTO THE PURCHASE AND ACQUISITION OF DIVINE BLESSING AND TREASURY'S PERPETUAL ACCUMULATION:

As was preached saying "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:" it Thus stands that it is only through faith that the Saint stands in the reception of the blessing of God Almighty, even as faith stands the conversation of strength unto divine activity accomplishable and performable exclusively by the Hand of God Almighty. Even as faith stands the divine order and conversation through which God Almighty fashioned all things, it Thus stands that faith holds the encapsulation of the creative power and accomplishing power unto the manifestation that stands in correspondence with the faith being applied: there is no conversation of blessing with out faith because it was the divine determination and resolution of God Almighty that faith stand the only door and economy of hope's translation from the spiritual world to the physical world. All feats of strength unto the knowledge of the goodness of God Almighty stand conceived by faith, even the conversation of miracles received from HaMashiach in divine healing, He would alway say to the Miracle's recipient that "Thy faith hath made thee whole." FAITH STANDS THE GIFT OF GOD UNTO THE BIRTH AND EXPLOITATION OF DIVINE SUPERNATURAL POWER, EVEN AS HAMASHIACH PREACHED SAYING "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto This sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

As was preached saying "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. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went;" and "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: Accountong that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of

Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of HaMashiach greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward:" it Thus stands that every divine conversation born of the fathers the patriarchs stood stablished by faith, even faith in God stablished through the knowledge of the divine nature that ignites the revelation that grows into unconditional total persuasion and full condition of God Almighty to stablish the divine blessing.

SECTION 04: THE CONVERSATION OF THE DIVINE ORDER UNTO PURCHASED HOPE'S MANIFESTATION:

The foundation unto the manifestation of divine activity in personal life stands born and stablished through the conversation of divine righteousness, even the conversation of divine cleansing by the blood of the Lamb unto perfect holiness and purity before God Almighty without even the slightest form of blemish, which purity is stablished by the reception of the Lordship and Salvation of Yeshua HaMashiach D'Nazareth. The hold of righteousness then allows the Saint the conversation of divine coming into the very city of God Almighty in heavenly places, even Heavenly Jerusalem, then the coming to His Holy Temple and entrance through His Gates by the offering of thanksgiving and walking through His Courts into steadship in His Temple by the conversation of celebratory praise. Then walking through the Holy Place by deeper worship and steadship in the very Oracle of God Almighty by prophetic worship. It then stands that the Saint can then, being before the throne of God Almighty, offer the conversation of petition unto desired hope's manifestation with his sacrifice of faith, that is prayer in faith. It Thus stands through prayer that the Saint gains access of the hope's manifestation, which conversation of prayer stood the secret of Yeshua HaMashiach Who ensured that His every conversation was born of divine communion and instructive fellowship with the Eternal Father, and so the greatness of His miraculous ministry as by the conversation of prayer: THE KEY INTO DESIRED HOPE'S MANIFESTATION IS ESTABLISHED BY THE WISDOM AND KNOWLEDGE OF THE ORDER AND PATTERN OF MANIFESTIVE PRAYER. It needs be pronounced that prayer is personal conversation between Saint and God Almighty, even a direct dialogue and it needs no mediator unto its standing, save that it be pronounced in the Name of Yeshua HaMashiach, but spoken directly to the Eternal Father without being deflected or 'bounced' of another 'Saint' or 'ancestor,' as so instructed by strange doctrines.

Manifestative prayer stands the conversation of prayer that births fruitfulness, the first wisdom about which conversation of prayer stands that the Saint ensure that the prayer is born unto the contributive fulfillment of the divine purpose of God Almighty in respective season and unto the furtherance of the Gospel of Peace- it Thus stands that God Almighty is not in the business of granting petitions that hold no contribution about the manifestation and accomplishment of His divine purposes and callings. Moreover manifestive prayer stands the conversation of prayer founded upon the Word of God, even as God Almighty is bound by His own word and stands faithful to fulfill every the relevant and applicable prayer in accordance with every the conversation of His Divine promise. It too needs be pronounced that manifestive prayer is pronounced, petitioned and presented in the Name of Yeshua HaMashiach, even as that name stands the door honoured of God Almighty unto the terrestrial manifestation by the celestial translation of the hope that it stand real. It too stands that every the conversation of livelihood must be covered and perfected through the conversation of prayer- it stands that every heavenly treasure stands an acceptable hope purchased by Calvary and made manifest by prayer through faith in the Name of Yeshua HaMashiach of

Nazareh preached saying "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. of ye shall ask any thing in my name, I will do it;" and "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;" and "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

ARTICLE 21: THE CROSS OF YESHUA HAMASHIACH THE WORK OF DIVINE AGAPE LOVE:

SECTION 01: THE DEFINITION OF LOVE AGAPE:

By nature, love stands the conversation of Sacrificial labour, work or gift unto the benefit and betterment of another being (receiver) at a great personal cost of the same's giver without the expectation of anything in return; it is the display of affection, fondness and desire to see the prosperity of another by devoting an action and conversation of work to the advantageous manifestation of the desired prosperity. Agape Love (the God kind of Love) therefore is the Sacrificial work of God Almighty unto the benefit of man at a personal sacrificial cost felt of God. Him being the Eternal Proprietor of all things, being great far beyond creature's determination abilities, God Almighty then offered His greatest treasure and the greatest treasure possible, even Himself. God Almighty the Eternal Word forfeited His Divinity and glorious hold of divine deity and was numbered among men His creation, having entered the virgin's womb through the door opened of the Divine supernatural Power of the Holy Ghost unto the manifestation of human parthenogenesis - the Son of God born not in a palace or hospital or inn or even in a household, but born in a resting place of cattle, and at birth not covered with expensive raiment but the born baby Yeshua the Son of God Incarnate wrapped with swaddling clothes at His birth, and laid to rest not in a bed or comfortable cleaned and commodious place, but laid into a manger: and so among men He grew and in three years established a revolutionary ministry and in three days established the Atonement of Eternal Redemption, even by his affliction in Messianic Passion and death at Crucifixion, all being not for Himself but for men among Whom He stood numbered, even as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" and "For when we were yet without strength, in due time HaMashiach died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us:" HaMashiach Yeshua Hereford stands the conversation of Agape Love Incarnate, offering Himself fully and displaying Himself total Love, dying unto the salvation of all sinners and not for personal gain.

SECTION 02: LOVE'S MEASURE DETERMINED BY SACRIFICE'S GREATNESS- "NO GREATER LOVE THAN THIS;" AND "HIS ONLY BEGOTTEN SON:"

Even as the definition of love stands that it is the conversation of labour, work or gift unto the benefit and betterment of another at great personal cost, it therefore stands that the divine order unto the determination of the greatness and measure of the love stands the proportionate determination of the nature, price and value of the sacrifice and gift, so the love of God Almighty stands the greatest love preached saying "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 lifted up the

serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved:" Thus in the greatness of the display of His Agape Love nature held and offered toward mankind, God Almighty stablished the greatest offering possible, even the offering of Himself through the Offering of His Only Begotten Son Yeshua HaMashiach, Who is God Incarnate, Being The Eternal Word of God preached of 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 "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Thus God Almighty offered His Only Begotten Son, there. Being no greater conversation of possible offering, Thus there is no greater possible manifestation of Love.

It also stands that Yeshua HaMashiach D’Nzareth the Son of God Almighty, too stood divinely faithful unto the manifestation and demonstration of divine love beyond comparison, even as He preached saying "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:" it Thus stands that HaMashiach Yeshua revealed the greatness of His Love by sacrificing Himself and giving His life to the death of the cross, that all men stand able and worthy unto the reception of His Love.

SECTION 03: THE DIVINE EXCELLENCE OF AGAPE LOVE:

There stand many conversations used to exemplify the manifestation of love, even Eros, Phileo and Storge; yet none stands equal unto the manifestation of Agape love: Agape Love stands a conversation of excellence in reality far beyond comparison, nor can it be imitated or successfully counterfeited, because that the reality of the erection of the cross of Yeshua HaMashiach stands the testimonial reality of the manifestation of Agape Love. The cross Yeshua HaMashiach stands the divine testimonial reality of the love of God almighty unto the manifestation of divine salvation and divine redemption that every the believer of the Gospel of Yeshua HaMashiach is made righteous and holy before God Almighty without even the slightest form of blemish unto sin. It too stands that the cross of Yeshua HaMashiach D’Nzareth is Agape Love unto the conversation of deliverance from demonic and satanic oppression and affliction and torment and even soul possession: it stands that by the love of the cross did God Almighty dispense divine authority even unto the pulling down of demonic principalities and powers, and unto the annulment of every the conversation of satanic activity. It further stands that the cross of Yeshua HaMashiach stands love given unto the dispensation of divine healing, even liberty from all sickness, diseases and illnesses unto the redemptive healing and health virtue of JEHOVAH RAPHAH. The cross of Yeshua HaMashiach too

stands the Love of God Almighty unto the manifestation of divine redemption from poverty unto the testimonial knowledge of divine supernatural SUPERABUNDANT provision of God Almighty, even as His Love stands the evidence of the desire of God Almighty that His people walk in prosperity and divine redemption.

The cross of Yeshua HaMashiach stands the erect manifestation of divine love unto the conversation of redemption from the conversation of death unto divine life, even the Spirit of Life unto divine Life in every conversation and context of pilgrimage, which full manifestation of Life Eternal shall stand divine translation unto the hold of eternal glory in the steadship of the coming divine euphoric paradisiac Eutopia, even the conversation of divine redemption from first death by divine resurrection and from second death by the inheritance of life eternal through the righteousness of the blood of Yeshua HaMashiach's cleansing power. The cross of Yeshua HaMashiach stands the manifestation of the love of God unto the hold of divine peace, even redemption from soul's incompleteness unto the hold of perfect wholeness and completion of being without the room of anything lacking or wanting- but perfect wholeness in God Almighty. The cross of Yeshua HaMashiach D'Nzareth too stands the conversation of redemption from depression and mourning unto the divine joy born of the Love of God Almighty, even cheerfulness of soul that does not honour the environmental condition, but stands the manifestation of cheer of heart born of faith in the knowledge of the coming goodness regardless the pain through which it is born.

ARTICLE 22: THE CROSS OF YESHUA HAMASHIACH D'NZARETH THE DIVINE AUTHORITY UNTO THE COMMISSIONING OF HEAVENLY ACTIVITY:

SECTION 01: JEHOVAH SABAOTH AND HIS DIVERSE DIVINE HOSTS:

God Almighty, the Eternal and Excellent Supreme Being Who Is Above ALL, stands the Only God that created all existence both celestial and terrestrial, and all being both physical and spiritual, and it stood His Divine determination in ancient counsel that He would hold divine jurisdiction and precedence over celestial being and leave it to man to hold dominion and subdue all the earth unto the glory of His throne. God Almighty therefore instituted celestial being to stand His Kingdom, even the divine movement of His sovereign Majesty and Divine glory as the Sole Imperial, even JEHOVAH the GREAT KING. And to the glory and strengthening of His Kingdom, God Almighty created angelic Armies, even Angelic Hosts and Angelic bands and companies purposed to stablish the conversation of warfare on the behalf of His Throne should there arise any enmity or adversity, Thus He stablished Himself the God That Commandeers the Heavenly Armies, even JEHOVAH SABAOTH the LORD GOD of HOSTS. So God Almighty commands and dispatches Heavenly Hosts unto the manifestation of His Divine Will no matter what the conversation, as was exemplified in the day of Elisha saying "Therefore the heart of the king of Syria was sore troubled for This thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the yoking man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

It too needs be pronounced that before God Almighty had an enemy, He stood the Sole Great Commander throughout all existence, without there being a single other able to pledge the conversation of warfare against Him- Thus there stood an angel named Lucifer, which Lucifer stood among the glorious Morning Stars with Gabriel and Michael, but in wickedness did Lucifer corrupt his heart by the lust of receiving the worship due unto God Almighty, and so he deceived a third of the Heavenly Host unto the conversation of believing him that he was God and in the promise of stablish in them power he led a rebellion and coup attempt- but these and he were expelled by Michael and his armies, 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." It however remains that God Almighty remains the Heavenly Commander that has many great Angels capable of singlehandedly rendering the Kingdom of darkness, even the Kingdom of Satan who once stood Lucifer, obsolete and defeated, Thus rendering him powerless, as was preached saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit,

and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

SECTION 02: HIM "THE CAPTAIN OF THE LORD'S HOSTS:"

As was preached saying "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so:" it therefore stands that there is One Who revealed Himself being Titled 'Captain of the LORD'S Host,' even Him the Son of God Who bears divine entitlement of rulership in Divine Glory unto the championing of the Hosts of God Almighty, so is HaMashiach Yeshua the Captain that revealed to Joshua divine wisdom unto victory over Jericho, as the martyr Stephen revealed in his last address that it was with HaMashiach that Joshua and Israel stood unto the land's possession. So HaMashiach Yeshua stands the Warrior-King about Whom it was preached and revealed saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS;" and "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh:" so is HaMashiach the Warrior-King that kills His enemies.

Thus HaMashiach Yeshua bears divine wisdom unto the conversation of perpetual victory regardless the battle- He stands strong and wise unto the dispensation and manifestation of Divine victory regardless the conversation, and by his Spirit he leads His redeemed unto victory, His Name being a weapon of warfare by which weapon is manifest divine victory. The church is therefore the earthly host of Yeshua HaMashiach purposed unto the conversation of the redemption of soul's from judgement unto steadship in life everlasting with God Almighty. So Enoch prophesied of HaMashiach Yeshua D'Nzareth as the Warrior King saying "Behold, the Lord cometh with then thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

SECTION 03: THE MINISTERS TO THE SAINTS:

In the conversation of pronouncing the distinction between angelic nature and that of divine nature, it was preached in Hebrews that the Angels of the Heavenly Kingdom are not sons of God born unto the hold of divine nature like unto HaMashiach Yeshua, but they are creatures of Heavenly Glory created unto steadship in the holy and very presence of God Almighty, but they are not equal in estate of divine glory like unto HaMashiach Yeshua the Only Begotten Son of God. Moreover it needs be pronounced that man stands the bearer of divine estate greater than that of Angels, for the reasons that man was fashioned in the divine image of God Almighty, unto the capacity of bearing divine nature, even as man was fashioned from the very divine essence and nature encapsulated from the breath of life that is the very breath of God Almighty and Thus man bears higher divine estate than that of Angels. Moreover, it too stands that man in HaMashiach stands a partaker of the divine nature and in the day of HaMashiach shall be translated unto the form of divine glory and hallowed estate above that of Angels, even unto the conversation of judging Angels. Thus the Angels of God Almighty stand ministers to those the bearers of the divine nature - and it is in This conversation that it was preached in the phenomenal passage of the epistle of the Hebrews saying "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 us 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, This 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 binteth 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 fire. 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 chanted: but thou art the same, and thy years shall not fail. 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?"

SECTION 04: THE DIVINE COMMISSIONING POWER OF THE NAME OF YESHUA HAMASHIACH:

It needs be pronounced that the name of Yeshua HaMashiach is the name above all names bearing authority even unto the expulsion and casting out of Devils, as well as unto the uprooting of demonic principalities and powers, as well as unto the annulment and every conversation of satanic activity: which Name bears divine authority unto the bowing down of every the knee of all being, even that of heavenly Angels, and that of men and that of Devils- at which Name every tongue in existence honours in the pronouncement of its Lordship, even as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua

every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father." It therefore needs be pronounced of the Name of Yeshua HaMashiach that it bears divine authority unto the commissioning and dispatching of the angelic Hosts of the Kingdom of God Almighty, where the believer by the Name of Yeshua HaMashiach stands in the literal authority of Yeshua HaMashiach D'Nazareth appointed of God Almighty Lord of Heaven and Earth, and Thus bears divine authority unto the captaining and commissioning and championing the Hosts of the Heavenly Kingdom- and in This HaMashiach the Saint and believer in His pilgrimage bears the divine authority of the fullness of HaMashiach unto the pronouncement of angelic commissioning by faith in the Name of Yeshua HaMashiach.

It therefore stands that there are divine limitations appertaining the order of angelic authority and angelic dispatching unto divine activity: the conversation of commissioning must stand unto the manifestation of the will of God Almighty, there is no conversation of vain angelic activity, but every the manifestation of angelic activity stands unto divine calling's accomplishment, and divine purpose's fulfillment. Moreover angelic activity must stand a conversation unto the furtherance of the Gospel of Peace, even as the service of Angels is to stand unto Gospel's establishment, Thus are Angels commissioned unto the Divine supernatural fulfillment of the Gospel's breaking through especially hostile grounds flooded with demonic activity. The third limitation stands that at the end of every the conversation of angelic activity, God Almighty must be glorified through the Name of Yeshua HaMashiach, that it be evident that the conversation was manifest through the divine supernatural intervention of angelic activity and it must be evident that it was a conversation unto divine glory by evidence of holiness and virtue beyond the commissioner's capacity (the commissioning Saint in his pilgrimage), and Thus it is evidence of divine supernatural glory.

ARTICLE 23: THE CROSS OF YESHUA HAMASHIACH THE ETERNAL WORK OF GOD CONCLUDED BEFORE TIME:

SECTION 01: "THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD" AND THE ETERNAL DIVINE NATURE OF THE SLAUGHTERED LAMB:

Even as was preached saying "The Book of Life of the Lamb slain from the foundation of the world:" it therefore stands that the conversation of Yeshua HaMashiach the Slain Lamb is not a conversation created in time, nor was it new to God Almighty in the time of HaMashiach's manifestation, but Yeshua HaMashiach holds an eternal divine nature of the Slain Lamb- it is a conversation older than time because that it eternally stood before God long before the manifestation of the beginning. It thus stands that the conversation of HaMashiach Yeshua D'Nazareth the Passover Lamb is a nature older than time and its manifestation in time both in Testament Old and New stands a mere reflection of the Eternal nature of HaMashiach Yeshua the Passover Lamb- even as was preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever:" it thus stands that in Heavenly Places, in the Kingdom of God Almighty, the time was manifest where the worthy man was to receive of the Hand of God Almighty the divine inheritance of the Earth that he should there establish the manifestation of His rulership and dominion hold. But by iniquity there stood and was found no man worthy save One, even the Man and Son of Man Yeshua HaMashiach D'Nazareth. But it stood well pronounced that Yeshua HaMashiach was seen and revealed as the Lamb Slain, even the Lamb that stood the Living Sacrifice- which form of the Lamb Slain HaMashiach did not create in time but it stood His Eternal Divine Nature and time was purposed of God Almighty unto its revelation. It therefore stands that in ancient divine counsel before time's institution, God Almighty determined and resolved that by the cross of the Nazarene Carpenter would be made manifest the revelation of the Eternal Nature of Him the Divine Eternal Lamb, even the Lamb Slain Before the world was and before creation.

SECTION 02: THE DIVINE DETERMINATION UNTO CALVARY'S ERECTION:

Even as God Almighty stands Him Who determined every the conversatio nn unto the manifestation in creation, even where God Almighty did sit in His Divine Ancient Council and declare and determine every the conversation appertaining what was to be manifest in time and creation (which meeting was attended by the Ancients older than time, even the various divine persons and forms of God Almighty). It therefore stands that God Almighty did in Ancient Counsel purpose and resolve the erection and manifestation of the cross of Yeshua HaMashiach D'Nzareth, that by the divine Eternal Law of Sacrificial Substitution (where it stands that one may suffer in the place of the other, Thus redeeming the one supposed to suffer in that his suffering was endured by the other); Thus it was the divine determination of the wisdom and Counsel of God Almighty that HaMashiach suffer in the place of the sinner, that by the shedding of the blood of HaMashiach the sinner be divinely pardoned and remitted appertaining every the conversation of his iniquity, that he stand before God Almighty in HaMashiach perfect and holy in all conversations, even as was preached saying "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 lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." It therefore stands that the erection of the cross of Yeshua HaMashiach was not a plan that God had to establish as a response and reaction appertaining that which was manifest, but in truth it is a conversation born of the omniscience and eternal wisdom of God Almighty, Thus time was created unto the manifestation of the cross and its every conversation of divine virtue- the purpose of all creation was Thus divinely geared of God Almighty unto Calvary's erection, that all things be encapsulated in the redemptive virtue of the cross unto the covenant of worship.

SECTION 03: YESHUA HAMASHIACH THE ETERNAL LIVING SACRIFICE:

It needs be pronounced that Yeshua D'Nzareth stands the divine Living Passover Lamb that was slain unto the conversation of life eternal, 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 they shall eat the flesh in that night, roast

with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover. 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 This day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever:" This conversation of course stands the preaching of Yeshua HaMashiach the Lamb without blemish, even the Son of Man Who knew no conversation of iniquity or blemish but stood perfect holy and righteous In all the conversations of His life and pilgrimage upon the earth without even one sin before the all seeing eye of God Almighty. Thus Yeshua stands the Lamb of God that by the cross offered Himself the sacrifice unto the propitiation of every the manifestation of iniquity and unto the atonement and unto the reconciliation of man and God, even unto man the receiver of His Lordship the full divine pardon in redemption from all the trespasses and transgression copied against God Almighty - THUS HAMASHIACH YESHUA IS THE SACRIFICIAL LAMB OF GOD SLAIN UNTO THE DISPENSATION OF LIFE. Moreover the blood painted upon the doors of the Messianic Mosaic Generation preaches the blood of Yeshua HaMashiach that even as it was put upon the doors of man, that when there was the coming visitation of the judgement and wrath of God Almighty unto the eternal condemnation of the Lake of Fire - when Thus blood was Seen By the Avenger, he was not given the authority unto the death of those therein, and so by the sign of the blood of Yeshua HaMashiach is manifest the divine seal of redemption from all the conversations of eternal damnation. Moreover the flesh of Yeshua HaMashiach the Lamb of God stands the communion unto the hold of everlasting life, even the eating of the roasted lamb of God the Burnt Sacrifice burnt by the waves of the fiery wrath of God Almighty during the manifestation of the three hours of darkness.

But it need be pronounced hat Yeshua HaMashiach is not only the sacrifice that was slain but He is too the Eternal Living Sacrifice that rose up from the dead, and unto the manifestation he disempowered and completely triumphed over the demonic principalities that are De ath, Hell and the Grave- Thus HaMashiach Yeshua stands the sacrifice that will never agai know death but shall live before God Almighty and unto the Glory of the Living God Who by His Divine supernatural power raised HaMashiach from the dead. Thus Yeshua HaMashiach is the ETERNAL LIVING SACRIFICE that eternally lives as the separated, consecrated and sanctified Lamb of God Almighty that even as He lives forevermore, so shall the Atonement of the Messianic Sacrifice unto the New Testament, Thus His Testament shall live and continue for as long as its Sacrifice (HaMashiach Yeshua D'Nzareth) shall live and continue before God Almighty.

SECTION 04: CALVARY THE PURPOSE AND FOCAL POINT OF DIVINE CREATION:

Even as was preached saying "For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh,

yet now henceforth know we him no more. Therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" and "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 "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:" and "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:" it Thus stands that God Almighty did both purpose and establish the cross to stand the encapsulation and carrying and reconciliation of all creation unto Him, and also He did purpose all creation that it would be divinely encapsulated and therefore reconciled unto Him. The cross of Yeshua HaMashiach D'Nzareth Thus stands the purpose and focal point of all creation because that all creation was made and divinely focused unto the redemptive virtue of the cross because that in His divine Omniscience God Almighty saw and knew man's conversation of iniquity that would corrupt not only him and all terrestrial creation throughout all the generations of his copulative seed unto the yoke of vanity in satanic affliction- but through the cross was manifest the divine purpose of reconciliation that in the hold of divine encapsulation, all things be held together in the cross, and too in the cross presented an offering unto God Almighty: Thus all being stands a picture of divine encapsulation and the focal point of all being past, present and future - even as was pronounced saying Yeshua HaMashiach the Same Yesterday, Today and Forevermore.

SECTION 05: THE ETERNAL REDEMPTIVE POWER OF THE CROSS EVEN BEFORE ITS TERRESTRIAL MANIFESTATION:

In the conversations of Divine Mysteries, it stands THAT THE WORKS OF GOD ALMIGHTY STAND PROGRESSIVE IN NATURE BUT ETERNAL IN POWER: the works of God stand progressive in nature in that appertaining the conversation of the Messianic progression, God Almighty did call and pronounce to a man named Abraham that of his seed and generation He was going to raise a Messiah that would stand the Redeemer through Whom all the nations would be blessed- fourteen generations later God Almighty raised and spoke to a man of Abraham's descendants and household of lineage by copulative seed, even the man David to Whom God Almighty spoke and promised that of His household and generations would by divine workmanship emerge of his house HaMashiach the Messiah that would restore, revive and sit and reign upon the throne of David, reigning over all the nations of the earth- these conversations stand the doctrine and preaching of HaMashiach Yeshua Who came forty two generations after Abraham and twenty eight generations after David- Thus stands the history of the Messianic progression. But though the things of God are progressive in nature, it remains that they are eternal in power- in that even appertaining the Messianic Virtue, the power is manifest without the limitations of time, Thus the cross held effect long before it's manifestation, in that the redeeming virtue does not honour time but it was demonstrated and imparted even before the terrestrial generation given the sight of the crucifixion of Yeshua HaMashiach D'Nzareth: which conversation was well testified through Abraham who held the conversation of that hallowed communion of the flesh and blood of HaMashiach, even by the bread and wine he drank together with HaMashiach Yeshua revealed in the Old and Ancient Testament as Melchizedech the King of Salem, even the King of Peace and King of Righteousness- and so Abraham prophesied saying 'the LORD will provide Himself a Lamb for the sacrifice,' and seeing Calvary, Abraham prophesied saying 'In the Mount of the LORD it shall be seen:' so HaMashiach Yeshua spoke of Abraham's knowledge and redemption by Calvary sight saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet forty years old, and hast thou seen Abraham? Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am." This conversation too stood manifest in David the king, even though HaMashiach Yeshua is called the Son of David, yet David in the prophetic anointing called HaMashiach to stand his Lord, saying "the LORD said to my Lord, sit down at my right Hand till I make thine enemies your footstool:" Thus progressively HaMashiach Yeshua stood the Son of David, but eternally He stood the Lord from whence David drew his salvation unto the knowledge of the Heavenly Kingdom, and unto life everlasting in the redemption and commonwealth of the Israel of God the nation of His saints from all nations.

ARTICLE 24: THE CROSS OF YESHUA HAMASHIACH THE ETERNAL WISDOM OF GOD ALMIGHTY:

SECTION 01: THE PREACHING OF THE CROSS- THE CROSS OF YESHUA HAMASHIACH THE ETRNAL WISDOM AND POWER OF GOD ALMIGHTY:

the conversation of the preaching of the cross of Yeshua HaMashiach stands the divine calling of the saints and the divine purpose appertaining all creation, even as was pronounced saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men:" Thus the preaching of the cross stands the divine calling of all saints, even the conversation of pronouncing and witnessing and publishing the preaching of the erected cros of Yeshua HaMashiach D'Nzareth- even the word of witness pronounced in perfect simplicity without the compromising of the revelatory wisdom and divine supernatural power in the preaching of the cross demonstrated in divine miraculous wonders manifest in the Name of Yeshua HaMashiach.

As too 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 thender 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 estheemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did estheem 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 si n of many, and made intercession for the transgressors:" even as the prophet Esaias pronounced this conversation in the Spirit, it stands that This is the simplicity of the preaching of the cross, even that HaMashiach Yeshua forfeited His Divinity to be born a babe among men, secretly growing in perfect

humility- but however His coming was unto the manifestation of the Messianic Passion, enduring affliction till His body was beyond recognition of humanity, the cross was by no means a beautiful sight- but His suffering was in the estate of all sinners that they receive and inherit the righteousness and life of His estate, being wounded, bruised and chastened and then crucified upon the cross of Calvary.

HaMashiach Yeshua's coming was to the conversation of the shepherding of lost and stray sheep, that they be restored unto the sheepfold of JEHOVAH RA the ETERNAL SHEPHERD. In the knowledge appertaining that fully about the pain He was to endure, being falsely accused, HaMashiach Yeshua bore perfect silence no matter the innumerable false accusations that were spoken about Him. He retained perfect peace and silence unto the full affliction of His Passion and Crucifixion. Moreover, it stands that HaMashiach Yeshua died upon the cross, but it remains that by His death, being resurrected by the power of God Almighty, HaMashiach Yeshua received His Messianic Lordship according to His travail in Passion and Crucifixion unto the salvation of all souls receiving His Lordship, having purchased for them by His cross the conversation of righteousness, healing, divine authority against all the Kingdom of darkness, divine prosperity, life eternal, Divine supernatural joy and divine glorious peace- Thus is the conversation of the preaching of the Cross.

SECTION 02: THE DIVINE RECONCILIATION AND INTERMEDIARY NATURE OF THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD:

As was preached saying "For there is one God, and one mediator between God and men, the man HaMashiach Yeshua; Who gave himself a ransom for all, to be testified in due time:" and "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises;" and "How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for Thus cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance;" and "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the General assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Yeshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel;" and "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one:" it Thus stands that Yeshua HaMashiach D'Nzareth stands the mediator that reconciles man and God Almighty unto the covenant of fellowship through the New Testament of His blood. That by the sprinkling of the same blood be manifest divine reconciliation.

Even as the mediator stands the bridging person between two parties, holding the natures of both parties and Thus reuniting them: Thus HaMashiach Yeshua the mediator between man and God stood both Man-Adam and God Almighty, even in that He is the Word of God and Son of God and He is God Almighty, but unto the mediation He was further revealed as the Son of Man born of the virgin's womb without the corruption of iniquity and vanity upon man's copulative seed, but born of

the virgin's womb through the divine supernatural workmanship of the Holy Ghost- Thus HaMashiach Yeshua did qualify to stand a mediator, and by His cross was to Him stablished the reconciliation of the New Testament that man be restored unto the estate of divine reconciliation with God and man, that man be restored unto the eternal communion of the Divine Nature. So HaMashiach Yeshua was raised between heaven and earth, showing Himself the divine bridge between God and man, even by the election and erection of His cross.