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THE WITNESS OF HIM THE GOSPEL  
OF THE NEW TESTAMENT OF  
YESHUA HAMASHIACH D'NZARETH

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# SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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## **ARTICLE 01: THE DEFINITION, DEFINITIVE ORDER AND HEAVENLY CONVERSATION OF DIVINE TESTAMENT:**

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

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

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

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

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

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

Man was fashioned of God Almighty unto the conversation of terrestrial dominion hold over all earthly creation, even that man stands unto the conversation of the hold of government over all the earth, as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus man was created of God Almighty unto the conversation of the collection of Worship from all terrestrial creation and present it unto God Almighty, where man would then dispense the Divine glory of God Almighty throughout all terrestrial creation. But the sin of man demanded the conversation of reconciliation by testament, where there stood the need for Atonement and Reconciliation by Messianic Testament, where a Messiah, one being so ordained and deemed worthy Personally of God Almighty, would arise unto the Suffering of Messianic Passion and Crucifixion, that by His death be Established the conversation

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

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

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

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

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

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

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

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

Testator unto the enforcement and appropriation, Thus Divine Testament the conversation of Covenant of oneness and fellowship and Communion with God, HaMashiach and Spirit.

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

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

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

of trust unto inheritance: Thus the conversation of Divine Testament unto the covenant of eternal steadship in the defined commonwealth of the Kingdom of God and HaMashiach.

Thus appertaining Divine Commonwealth it was preached saying "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of This world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lists of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

## **ARTICLE 02: THE TESTATOR OF RESPECTIVE DIVINE TESTAMENT:**

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

Definitively, the Testator stands the bearer of estate, even him the Proprietor and bearer of legal right of ownership of every the item included in the constitution of the register of all the items defined as the property of His estate, both tangible and intangible. Thus the Testator stands him that stood unto the conversation of both the purchase and reception of all assets listed and included in His property over which he holds real right of ownership, Thus the Testator the bearer of estate Titled under His Name or under the trust attributed to His Name in Perfect Accordance and correspondence with legal order necessary unto the enforcement of His property under Name Title and unto right of claim of ownership without possibility of dispute. The Testator too stands the Only Authorized writer of his will, even the Only Authorized writer of will and testament unto the distinction of the ownership of assets, Thus the declaration of last will and Testament Stands Authorized to be written only by the Testator. The Testator too stands the sole supreme authority unto the determination of the transfer of every the assets and item constituted and recorded in his estate, even the highest authority unto the grant of right to the various beneficiaries of his estate appertaining who receives what, Thus the conversation of right unto the selection of persons and institutions about 'who receives what.' The Testator too stands the person that must die unto the transfer of ownership, even the conversation of death unto the transfer of property into the hands of the selected Living, even as was preached saying "For of the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for This cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

It Thus stands that the Testator of Divine Heavenly Testament must stand the Subscriber unto the Divine Law of the Kingdom of God Almighty for the sake of the dispensation of Heavenly Testament, where the Testator before God Almighty must be a subscriber proven faithful unto the determination of Testament enforceable by His Divine Law, where the Testator must be a bearer of perfect righteousness before God Almighty, and he must too be a bearer of Heavenly Citizenship unto the dispensation of Testament enforceable by the full Authority and power of the Throne of God Almighty: **THUS TESTATOR STANDS THE SUBSCRIBER TO DIVINE LAW UNTO HEAVENLY TESTAMENT, AND TESTATOR THE BEARER OF DIVINE RIGHTEOUSNESS AND HEAVENLY CITIZENSHIP UNTO THE ENFORCEMENT OF TESTAMENT BY HEAVENLY KINGDOM AS DEFINED AND ENFORCED BY ETERNAL LAW.**

### **SECTION 02: THE DEFINITION OF HEAVENLY MESSIANIC TESTATOR UNTO THE DIVINE INSTITUTION OF AUTHORIZED MESSIANIC ACCORD OF TESTAMENT:**

Definitively, Heavenly Messiah stands the promised ruler of a Nation elected of God Almighty to stand the Eternal Nation and Divine Inheritance selected from all other nations unto the conversation of Covenant of righteousness and worship enforced by the selected Messiah, even

Messiah the Priest, Ruler, Prophet and King that Stands to ensure the conversation of covenant Divine reconciliation by ensuring that through His Priesthood the Nation Stands worthy unto the offering of acceptable worship, and thus by His ministry the dispensation of the glory and blessing of God Almighty throughout the constitution of His nationality as in accordance with his defined constitution and in accordance with His Lordship, Dominion hold and Priestdom according to Heavenly elected Divine majesty. Definitively, Authorized Divine Institution stands the conversation of an organization and institutional Body that is conceptualized of God Almighty in Ancient INDABA and then founded and erected by Heavenly Kingdom supernatural power and established the conversation of Eternal standing by the Eternal abiding in the Divine order of the Heavenly Kingdom. Definitively, Messianic Accord Register of Testament stands the conversation of the Heavenly Messiah granted the conversation of steadship among those noted to stand of God Almighty anointed unto Messianic Authority, being proven by conversation of the Suffering of Passion and Accursed Death unto the Divine redemption of His Messianic Constitution, thus the conversation of of Being the Ordained of God Almighty unto Messianic Ministry, the conversation of which Ministry stands hinged upon and founded therein the conversation death unto the institution of Messianic Testament, even the conversation of the transfer of redeeming virtue by Testament established by suffering of Passion, Accursed Death and Resurrection unto dispensation of Messianic Testament as unto Eternal Redeeming virtue revealed through Divine Glory.

Definitively, the Beneficiaries of Messianic Testament constitutes all Those that stand worthy and redeemed unto the hold of every the conversation of the goodness and blessing and treasure and Ministry and wealth and life of God Almighty administered through the Messianic Testament, Thus the beneficiaries of Messianic Testament being the register of all Persons written in the Book of Life of that respective Messianic Testator. Thus Heavenly Messianic Testator stands the conversation of one given of God Almighty to stand the Messiah of a Heavenly Nation established of God Almighty, that by the conversation of the suffering of the Passion and Accursed Death of the Messianic Testator be granted the constitution of His National register the conversation of Divine Redemption unto the conversation of Divine Reconciliation through Covenant of Worship as by Messianic Testator, the Passion and Accursed Death Bearing Divine virtue unto the conversation of righteousness and salvation from judgement, death, perdition and Eternal condemnation unto the Redemption of Eternal life, and prosperity, deliverance unto spiritual Authority, and reception from sickness unto health, and too the conversation of Peace and Joy in the Holy Ghost.

## **ARTICLE 03: HIM THE JUDAIC SACRIFICIAL TESTATOR OF THE NEW TESTAMENT:**

### **SECTION 01: THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD: THE LAMB THAT TAKETH AWAY THE SIN OF THE WORLD BY MESSIANIC TESTAMENT:**

It stands that Yeshua HaMashiach of Nazareth stands not a creature but the Eternal Word of God Almighty, even as was preached about Him saying that "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth;" and "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."

It too stands that Yeshua HaMashiach of Nazareth is the Eternal Lamb of God Almighty the Sacrifice given virtue unto the erection and establishment of Messianic atonement by the giving of self, even as was pronounced 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. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints;" and "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God;" and "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his Father, and said, My Father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?"

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together."

Thus Yeshua HaMashiach of Nazareth stands the Lamb slain unto the conversation of Messianic Atonement, where the Sacrificial Lamb nature stands not a conversation that He became during Messianic Passion and accursed death, but it stands a conversation that He eternally held before the beginning and before His Passion, as evidenced by the reality that as Sacrificial Lamb He did sweat blood in prayer before Passion and Crucifixion, even as was preached saying "And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, of thou be willing, remove 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." It too stands that the Blood of Yeshua HaMashiach of Nazareth holdS Divine Supernatural Cleansing Virtue, even as was preached saying "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Thus Yeshua HaMashiach of Nazareth the Judaic Sacrificial Testator of the New Testament by blood as Lamb of God Almighty, even as was preached saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of Thus month they shall take to them every man a lamb, according to the house of their Fathers, a lamb for an house: And of the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it;" and "For I will pass through the land of Egypt This night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt;" and "then Moses called for all the elders of Israel, and

said unto them, Draw out and take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe Thus thing for an ordinance to thee and to thy sons for ever."

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

## **SECTION 02: THE JUDAIC ORDER OF PRIESTHOOD GRANTED OF GOD ALMIGHTY UNTO THE DISPENSATION OF ESTATE OF MAJESTY, LORDSHIP AND PRIESTHOOD BY TRANSFER IN AND THROUGH MESSIANIC TESTAMENT:**

It stands granted and stipulated by eternal law the conversation of the possibility of the transfer of Majesty, Lordship and Priesthood by way of Messianic Passion, even the conversation of transferring the holds of Lordship, Majesty and Priesthood by way of Messianic Testament achieved through the full suffering of Messianic Passion and accursed Death, as stipulated by Eternal Law. Thus the conversations of the transfer of Priesthood, Lordship and Majesty as achieved by Messianic Testament. Definitely, Priesthood stands the conversation of the order of worship unto Atonement, Appeasement, Amendment, Reconciliation and Communion with God Almighty as achieved by the defined practices of the Priesthood of the respective Testament, even the conversation of the sacrificial presentation of honour defined by the law of God Almighty unto both Divine pardon and Eternal perpetual communion with God Almighty. Thus the Nazarene Judaic

Priesthood of the New Testament of Yeshua HaMashiach of Nazareth stands the conversation of sacrifice unto Divine pardon as by the Lamb that was Sacrificed of HaMashiach upon the cross, even as was pronounced saying "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 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 a high priest became is, 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 therefore stands that by the New Testament of HaMashiach shall be established to each Saint the conversation of respective Priestdom and Priesthood unto the perpetual atonement by the presentation of the offering of worship unto God Almighty from the respective Priestdom under HaMashiach that stands the Eternal Messianic High Priest of Priests.

Definitively, Majesty stands the conversation of the hold of government, rulership and Authority unto the determination of the law, culture and language and military and every the conversation of sociocommunal order over which the Ruler presides by sitting of Monarchy in Sovereignty of Majesty, as unto burden of Crown and hold of sceptre and wearing of ring unto Monarchy and Authority Sovereign and Imperial throughout the nation over which the ruler presides by conversation of Dominion hold in Throne. It stands that Yeshua HaMashiach of Nazareth is The Messianic King, having purchased Kingdom through the Suffering of Messianic Passion and Accursed death, even as was preached saying "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Harken, O daughter, and

consider, and incline thine ear; forget also thine own people, and thy Father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. the king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy Fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever." It too stands that in the day of HaMashiach, at first Resurrection shall all Saints be to each granted the conversation of respective kingdom hold in Majesty under the Throne of HaMashiach unto the dispensation of glory throughout personal respective area of hold of Majesty, where HaMashiach Himself shall sit enthroned KING of KINGS.

Definitively, Lordship stands the of superiority and supremacy unto the entitlement of position and Authority to dictate every the conversation manifest in the area where respective Lordship stands Manifest, where HaMashiach was granted Lordship over all creation, even as was preached saying "the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. the LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. the LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he loft up the head;" and "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:" where each Saint shall be Established the conversation of respective Lordship, where HaMashiach shall stand Titled HIM LORD of LORDS.

Thus appertaining the coming conversations of the Majesty, Lordship and Priesthood of the saints of the New Testament of Yeshua HaMashiach of Nazareth, it was preached saying "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth;" and "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;" 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 he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS. "

## **ARTICLE 04: THE DEFINED DIVINE CLARITY OF THE NEW TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

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

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

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

them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in HaMashiach Yeshua, who of God is made unto is wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

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

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

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

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

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

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

## **ARTICLE 05: THE SALVATION AND RIGHTEOUSNESS OF THE NEW TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE SALVATION:**

Definitively, salvation stands the conversation of deliverance from the conversation of the Suffering of pain or affliction or unpleasant experience, even the conversation of Redemption from affliction, thus being 'saved' from danger and jeopardy unto the place of immunity from the suffering of affliction, whereby the conversation of jeopardy and danger stands unto the facilitation of the necessity of deliverance, as that without deliverance the person will perish. Thus salvation the conversation of deliverance from destruction. It stands that Divine Salvation Stands the conversation of deliverance from destruction and death as by the redeeming and delivering power of the Hand of God Almighty, even the conversation of deliverance and being saved by the Hand of God Almighty from whatever the present danger and adversity, even as was preached saying "then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of Thus great multitude; for the battle is not yours, but God's. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in This battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high."

Which conversation stood continued saying "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambishments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, the valley of Berachah, unto This day." Thus Definitively, salvation stands the conversation of Divine order unto Reconciliation, even the conversation of deliverance from sin, from judgement, from death, from condemnation, from sickness, from demonic affliction, from poverty, from unrighteousness unto the conversation of righteousness, Eternal life, Heavenly

Citizenship, health, spiritual Authority, Divine supernatural Prosperity, and the knowledge of the full goodness of God Almighty.

## **SECTION 02: THE DIVINE SALVATION OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that Messianic Salvation stands transferable through the conversation of Messianic Accursed Death, where through Suffering sin in the behalf of the sinner and by the death of the Messiah was passed Salvation through Divine Testament, even as was preached saying "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Thus the Salvation of the Messianic Testament stands preached saying "And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years

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

Thus Messianic Salvation was too preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made is accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That i n the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

### **SECTION 03: SALVATION'S RECEPTION BY THE WORD OF FAITH:**

Therefore in summary: As was preached saying "And God said, Let is make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" Thus God Almighty made man in His Divine Image unto the conversation of dominion hold over all the earth, that by his conversation the kingdom of God Almighty colonize all terrestrial being (in the covenant of worship evidenced by submission, and submission evidenced by perfect obedience appertaining the divine instruction. But by the act of disobedience did man forfeit dominion hold and stood abominable before God Almighty and was Thus expelled out of the presence of God Almighty. Man had been warned that by sin he would die, which death was not first physical but the conversation of existence out of the presence of God is what stood the manifestation of death and led to conversations of decay and physical death and every evil known to man: Thus man's death stood by sin like a fish out of water man died because he was out of the presence of God.

It too stands that by his sin did man corrupt his personal nature and that of every generation of mankind encapsulated in his copulative seed, as exemplified of a small child instructed to refrain from stealing sugar, but when called to stand before his parents the child will deny having stolen sugar though his face is full of it- Thus the child will have stolen and lied without a teacher unto the manifestations iniquity and sin preached saying "For all have sinned, and come short of the glory of

God;" the conversation of sin stands abominable before God Almighty Who shall judge and condemn every sinful soul unto eternal perdition and suffering in the lake of fire as preached saying "For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord." But it stood the coming Of Yeshua HaMashiach that was to lead man from sin unto the perfect righteousness preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Moreover Yeshua HaMashiach suffered in every sinner's place, that each soul having received His Lordship and Salvation stand Redeemed from eternal condemnation and receive eternal life in the coming paradise of God Almighty, as was preached saying "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of is all." So through Yeshua HaMashiach is the manifestation of life eternal through the forgiveness of sins preached saying "Come now, and let is reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The conversation unto the reception of the Lordship and righteousness and salvation of Yeshua HaMashiach stands stablished not by monetary purchase or by special actions or dance or even prophecy, but by the simplicity of the utterance in faith is stablished eternal life preached saying "That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" and "If we confess our sins, he is faithful and just to forgive is our sins, and to cleanse is from all unrighteousness." Thus then is the prayer unto the reception of eternal life, that "Lord Yeshua, I acknowledge that I am a sinner unable to save myself, but you died for me upon the cross and rose again by the power of God on the third day. I humbly ask you to come into my heart and cleanse me by your blood from all sins and make me a child of God. Satan and all your works and demons and covenants I made with you knowingly and unknowingly I renounce This day, I belong to HaMashiach. Lords Yeshua I thank you for saving me, in your holy name I pray, Amen." Salvation therefore stands the institution of the journey unto the paradise of God Almighty: which conversation is strengthened by daily devotional prayer and by the reading of the Word of God and by going to church and fellowshiping with and worshipping and exalting God with other saints, receiving the preaching of the word of God in subjection to the Stewards Of Yeshua HaMashiach.

## **ARTICLE 06: THE SPIRITUAL AUTHORITY OF THE NEW TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

### **SECTION 01: THE DEFINITION, PURPOSE' ORDER AND POWER OF SPIRITUAL AUTHORITY:**

Definitively, Authority stands the conversation of supremacy of power unto Title and determining order of control over the dominion one possesses, even the conversation of entitled power unto the definition and choreography over all the area subject the Title of the person so empowered and capacitated. Definitively, Spiritual Authority stands the conversation of supernatural power unto the determination of the terrestrial event to be made manifest, even the conversation of spiritual or supernatural virtue and might unto the dictation and control of what is to be made manifest in the physical realm. It stands obvious that there is no conversation of Authority strong to resist the Hand of God Almighty, even as God Almighty by nature stands supreme above all other powers as by the conversation of His Omnipotence unto the excellence of His Divine Virtue, even as was demonstrated through Moses saying "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians;" and "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. then the magicians said unto Pharaoh, Thus is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said."

It stands that God Almighty is Omnipotent in nature, even that God Almighty knows neither weakness nor disability nor incapacity, but Is THE I AM the PERSON of POWER and Divine STRENGTH AND MIGHT INCARNATE: Thus the conversation of the manifestation of Divine power and Spiritual Authority stands unto the evidencing of the reality of the Godhead, even the conversation of the testimonial divine excellence of God Almighty through the reality of power and Authority established in His Name unto the evidence and excellent proof of His Holy Existence, such as how it was exemplified through Elijah saying "So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? of the LORD be God, follow him: but of Baal, then follow him. And the people answered him not a word. then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give is two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fore under: and I will dress the other bullock, and lay it on wood, and put no fore under: And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fore, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fore under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon,

saying, O Baal, hear is. But there was no voice, nor any that answered. And they leaped upon the altar which was made."

Which conversation was continued saying "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known Thus day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that This people may know that thou art the LORD God, and that thou hast turned their heart back again. then the fore of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, the LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

Appertaining the origin Kingdom of Darkness the sole institution that dares to resist the authority of God Almighty, it stands that Lucifer stood the ministering Angel of God Almighty that was made to stand the representation of worship, even as every instrument of worship was in Lucifer and He would arise unto great heights and bear the glory of God Almighty upon his wings, then he would descend bearing the weight of Divine glory and then cover the descended light of God Almighty that would then sit upon the Throne with His wings. Thus Lucifer, means 'Light Bearer;' but in His heart did Lucifer then lust and crave to be the One seated upon the Throne of God Almighty, and so he deceived a third of the Heavenly Angelic Host unto warfare, but he and his angels were cast out and expelled from the Heavenly Kingdom in forfeiture of Angelic estate and glory unto Demonic disfigured hideous estate, and thus the kingdom of Darkness bearing enmity against God Almighty, even as was preached saying "And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, That thou shalt take up Thus proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! the LORD hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. the whole earth is at rest, and is quiet: they break forth into singing. Yea, the for trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against is. Hell from beneath is moved for thee to meet thee at thy

coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. 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? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet."

Which conversation was continued saying "Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their Fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities;" and "Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lofted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

There therefore currently stands the conversation of spiritual warfare, where Satan and his devils stand strong in abominable perversion to fight the saints of God Almighty, where especially through the conversation of wickedness and sin are all Nations subjected to Satan, who then uses all his strength to fight diligently every the conversation of the evangelical gospel of Yeshua HaMashiach of Nazareth, Thus Satan lodged demonic principalities and powers over the nations of man that these powers stand unto the hindrance of evangelical ministry as unto the deceptive blinding of the truth by the administrative order of the Kingdom of Darkness, even empowered by satanic craft (the perversion of combining creation unto abominable power, even as of himself Satan holds no strong

power, so is he empowered by demonic craft and device), even 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. 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;" and "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

## **SECTION 02: THE SPIRITUAL AUTHORITY OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

Yeshua HaMashiach of Nazareth stands God Almighty Incarnate, Thus He stood the full manifestation of the power and Authority of God Almighty, which stands the proof of why there stood no demon He could not cast out, nor was there any the conversation of sickness beyond His virtue, but HaMashiach was proven the Omnipotence of Authority, even divine virtue unto the Resurrection of the dead, even as this was the same Yeshua that singlehandedly triumphed over all hell, where Satan thought that by the cross he had killed HaMashiach and considered the Spirit of HaMashiach to have to eternally suffer in the bottomless pit, believing that by the bottomless pit would HaMashiach have to eternally suffer unto sufficient order of Messianic Redemption. But after mocking HaMashiach and casting him into the bottomless pit, it stands that HaMashiach did begin to transform unto the manifestation of Divine glorious light, even unto blinding all hell with His light and then paralyzing all spirits of hell down to the floor as by the virtue of His Divine Glory, and over to the paralyzed Satan he walked and crushed his head with His foot, then did He take from Satan the keys of hell and death: and out of hell he ascended together with the souls of Abraham's bosom unto His Resurrection. It too stands that to HaMashiach was granted Divine Authority over all existence, both Celestial and terrestrial, even as He 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 about the Authority of HaMashiach it 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 sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus to Yeshua HaMashiach of Nazareth was granted Omnipotent virtue encapsulated in His Name, 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 Thus stands that within the Name of Yeshua HaMashiach of Nazareth was of God Almighty encapsulated His Omnipotent Hand, where the conversation of Divine supernatural power and virtue can, as by the stipulation of eternal law, be transferred through the conversation through the conversation of Messianic Testament as applied by and through His Name, even as HaMashiach instructed saying "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. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and conforming the word with signs following. Amen:" **THUS THE TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH UNTO THE TRANSFER OF SPIRITUAL AUTHORITY, EVEN THE DIVINE AUTHORITY UNTO THE CASTING OUT OF DEVILS BY THE NAME OF HAMASHIACH, AND THE DIVINE**

AUTHORITY UNTO THE PULLING DOWN OF DEMONIC PRINCIPALITIES AND POWERS IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH, AND THE SPIRITUAL AUTHORITY UNTO RENDERING POWERLESS ALL SATANIC ACTIVITY IN THE NAME OF HAMASHIACH , AND THE ANNULMENT OF DEMONIC OPPRESSION BY THE NAME OF HAMASHIACH.

## **ARTICLE 07: THE JOY OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE JOY:**

Definitively, Divine Joy stands the conversation of cheerfulness in soul and Spirit regardless the surrounding environmental conditions, even the conversation of merriness of internal being regardless the external situations of jeopardy, persecution and affliction: Thus Joy stands the conversation of Eternal nature superior to the terrestrial manifestation, even the conversation of nature imparted of God Almighty. Thus Joy stands the conversation of Divine nature victorious over every the conversation of hell, even the conversation of standard nature of being regress the surrounding operations of hell. Thus true Divine Joy stands unconditional in nature, even that it stands strong and superior above every the conversation of challenge or pain or affliction or suffering at grand, even as it stands born of Divine supernatural inspiration, even born of the conversation of Divine working by the Omnipotent Hand of God Almighty. Thus Divine Joy the conversation of freedom and absolute liberty from fear regardless the enemy's greatness, even Joy the conversation of the presentation of the offering of worship and thanksgiving and praise unto God Almighty during the manifestation of satanic visitation, where Satan seeks to stand strong unto the destruction and death and affliction and persecution of the Saint, yet despite all these conversations, as by the Hand of God Almighty is destroyed every the conversation purposed unto the quenching and extinguishing of Joy, yet Divine Joy stands excellent and superior above every the conversation of the enemy. The reality of Joy stands that it was established of God Almighty to be inspired and perpetuated through the conversation of perpetual communion, fellowship and dialogue with God Almighty especially in the Secret place where God Almighty is found.

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

## **SECTION 02: THE DIVINE JOY OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

As was preached of HaMashiach saying "The Spirit of The LORD 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 they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them:" it Thus stands that the coming of HaMashiach stood unto the dispensation of Eternal Joy through the conversation of Messianic Testament, even that as is Authorized of Eternal Law, Joy can be transferred through the conversation of Messianic Testament where by Messiah's Death is Manifest Joy, and so by the conversation of His Messianic Passion and by the conversation of Accursed Death was of HaMashiach transferred the right unto the Hold of Messianic Joy as Through the reception of His Salvation and Lordship Alone, even as by Word of Faith.

Thus the Joy purchased of HaMashiach stands the conversation of cheerfulness of being and merriness of soul and Spirit during the labour unto Gospel's furtherance regardless all the conversations of surrounding pain and affliction, even Joy in the face of martyrdom, even the conversation of joy unspeakable and incomprehensible in Messianic Redemption, even Joy that far surpasses all understanding by its greatest manifestation during the moment and hour of pain, even as was well exemplified through Paul and Silas saying "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, these men are the servants of the most high God, which shew unto us the way of salvation. And thus did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Yeshua HaMashiach to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, these men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates 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."

## **ARTICLE 08: THE HEALTH STANDARD OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE HEALTH:**

It stands that God Almighty stands He that Alone that conceptualized and designed and created the conversation of human physical anatomy, even through divine engineering the conversation of Physical Body and Flesh unto terrestrial communion and interaction. By This conversation, sickness is therefore the manifestation of anatomical malfunction of any the disorder of physical being that is not in accordance with the original design framed, wired and instituted by God Almighty Himself. Thus sickness stands Defined as the conversation of any the slightest manifestation of anatomical anomaly that is not in accordance with the original design of God Almighty appertaining the conceptual Framework of human anatomy both physical and mental. Healing therefore stands the conversation of the restoration of human body unto its original Divine design in freedom Perfect and absolute in resolution from every the form of mutation and disability and infection and illness. Thus God Almighty stands HIM JEHOVAH RAPHAH, THE LORD GOD WHOSE DIVINE NATURE IT IS TO HEAL, EVEN GOD ALMIGHTY THE OMNIPOTENT HEALER, even as God Almighty created the Covenant of healing with Israel 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. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters."

It stands that God Almighty by Divine Nature stands the Healer by Eternal nature manifest by Divine supernatural power, even through the conversation of healing grace, even the conversation of Divine gifting established as Divine anointing unto the conversation of the manifestation unto healing virtue, even the conversation of Divine supernatural empowerment unto the open demonstration of Divine healing virtue granted to evidence the conversation of the proof and reality of the Godhead, even the proof of God Almighty. Thus Healing grace stands portioned and granted unto the conversation of the testimonial erection of the Hand of God Almighty, even as God Almighty Alone stands the bearer of Divine Omnipotent virtue unto the casting out of every sickness and illness and every disability and crippling and disease and infirmity and anatomical deformity. It too stands that the conversation of healing virtue stands both undeserved and unmerited, even healing grace free unto manifestation and testimonial erection as by the Grace of God Almighty, Even the conversation of unmerited Divine supernatural empowerment unto the testimonial establishment of the Miracle of healing.

### **SECTION 02: THE DIVINE HEALTH INSURANCE OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that according to Eternal law, the conversation of the transfer of ownership unto the hold of healing virtue stands Authorized of Heavenly Kingdom by the conversation of Messianic

Testament, even the grant and transfer of Divine power unto the hold of the health concealed in Messianic Estate being transferred by the conversation of Divine Testament. It stands that Yeshua HaMashiach of Nazareth was the Son of God Almighty that was numbered among men, even as was preached of Him and here again emphatically quoted saying "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God;" and "Now the birth of Yeshua HaMashiach was on Thus wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. then Joseph her Husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins. Now all Thus was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name YESHUA."

It too stands that HaMashiach was God Incarnate and that He too was the Godhead Incarnate, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth;" 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 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after HaMashiach. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

It too stood preached saying "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the HaMashiach, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: Thus my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. the Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him:" Thus it stands that Yeshua HaMashiach of Nazareth was the Godhead Incarnate, even the Fulness of Divine supernatural healing virtue, which conversation He purchased by chastisement unto the full dispensation of the healing power in His estate, which He openly demonstrated without failing to heal any sickness He encountered, even as was preached and commanded 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."

Thus all the saints the LORD's Redeemed bear Divine calling unto the conversation of the open demonstration of the healing power of Yeshua HaMashiach of Nazareth transferred by His Messianic Testament by faith, even as was preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and conforming the word with signs following. Amen."

## **ARTICLE 09: THE PROSPERITY OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE PROSPERITY:**

Definitively, prosperity stands the conversation of Self sustaining wealth order unto perpetual income streaming without demanding the daily labour of the beneficiary of that same wealth: Man stood fashioned of God Almighty unto the conversation of prosperity, even as Adam was fashioned in the Image of God Almighty unto the conversation of Dominion hold over all terrestrial creation including the conversation of terrestrial treasures, where the headquarters of man's Dominion hold stood the Eden garden planted of God Almighty, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" and "these are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. the name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Definitively, poverty stands the manifest conversation of the curse unto diminishing returns and unto poor productivity despite the greatness of the labour applied, where the thorn stands the signature mark of poverty, poverty therefore being every the conversation of lack, shortage and want, even as was preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Thus was the curse of poverty replaced in Old Testament unto the described prosperity saying "But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy Fathers, as it is This day."

## **SECTION 02: THE DIVINE PROSPERITY OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that poverty was never the will of God Almighty about His People's life, even that God Almighty in His infinite power and wisdom, did not ever purpose the conversation of poverty to stand a Culture in mankind, but His Eternal purpose was wealth and prosperity unto mankind, there standing no conversation of lack, shortage and want. Thus poverty was never the will of God Almighty. It too stands that according Eternal Law, Prosperity can be transferred through the conversation of Messianic Testament, where by the Passion and Accursed death was transferred the hold of prosperity held in Messianic Estate but possessed of beneficiaries through the reception of the salvation and Lordship of the Messiah. Thus conversation of the transfer of prosperity was fulfilled in HaMashiach in that Yeshua HaMashiach of Nazareth did suffer Messianic Passion, whereby during His suffering of Messianic Passion, it stands that HaMashiach did wear a crown of thorns, taking upon Himself the curse of poverty unto the Dispensation of Divine supernatural superabundant prosperity, remembering that the thorns was pronounced of God Almighty to stand the conversation of the signification of the curse of poverty, even as was preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return;" and "then Pilate therefore took Yeshua, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. then came Yeshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" Thus it was preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Thus about the standard of the prosperity Redemption of Yeshua HaMashiach of Nazareth it was preached saying "And it shall come to pass, of thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee Thus day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, of thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. the LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. the LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. the LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, of thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy Fathers to give thee. the LORD

shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hearken unto the commandments of the LORD thy God, which I command thee Thus day, to observe and to do them:"

## **ARTICLE 10: THE ETERNAL LIFE OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE LIFE:**

Definitively, life stands the conversation of Eternal communion in the coming Kingdom of God and HaMashiach, even the conversation of Eternal habitation in the glory and fellowship of hallowed order established, enforced and empowered by the Throne of God and HaMashiach, even as was preached saying "These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent." Thus life Eternal stands the conversation of the coming Eternal habitation in the New Heaven and Earth, even the communion of the Tree of Life preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death;" and "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. And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done;" and "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

But above all conversations, life stands the reality of being registered in the Lamb's Book of Life, where all Persons bearing Names recorded and written therein shall stand the heirs of Life Eternal with God Almighty and the Lord Yeshua HaMashiach of Nazareth, even as was preached saying "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels;" and "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. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

## **SECTION 02: THE DIVINE LIFE OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that Life can be transferred through the conversation of Messianic Testament, where as by death is transferred life to the Beneficiary of the Testament from the Testator, but Only through the Testator's suffering of accursed death, which conversation stands the preaching of the Cross, upon which cross HaMashiach died unto the dispensation off Eternal life to every the receiver of His Lordship and Salvation, Thus life transferred by way of Messianic Testament. Thus it was preached saying "then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou Thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world;" and "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at Thus: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation;" and "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. there was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among is, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth;" and "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."

Thus Yeshua HaMashiach of Nazareth stands the conversation of the dispensation of life Eternal at first Resurrection, even as was preached saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of

we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years." Thus about life everlasting in the paradise Kingdom of God Almighty, it was preached saying "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates."

Which conversation was continued saying 'And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand forlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardiis; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasis; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

## **ARTICLE 11: THE PEACE OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE PEACE:**

Definitively, Divine Peace stands not the conversation of the absence of warfare, but rather the conversation of wholeness of being and stillness of soul regardless the surrounding warfare, even the conversation of Fullness and completion of being without ought lacking, and too the conversation of resting of soul and absolute stillness of Spirit and mind regardless the surrounding environment, even the conversation of soul's resting in the glory of God Almighty. Divine Peace therefore stands a conversation beyond understanding, for the simple reason that Divine peace is a Heavenly Conversation manifest especially during greatest trial and persecution and pain and affliction, even as was exemplified in HaMashiach saying "Now the chief priests, and elders, and all the council, sought false witness against Yeshua, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, Thus fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Yeshua held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the HaMashiach, the Son of God. Yeshua saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" and "And Yeshua stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Yeshua said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly;" which conversation was too exemplified in Stephen during the hour of His martyrdom saying "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Yeshua standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Yeshua, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said Thus, he fell asleep."

Divine Peace therefore stands a conversation that is not reactive, but rather proactive as by Divine calming and situation unto the standing of perfect peace, peace not being a manifestation of external environmental determination or surrounding conditional standing, but rather peace the conversation of Divine internal inspiration regardless the external surrounding of situation, jeopardy and adversity, even the conversation of stillness and rest in Divine glory established by the Hand Of God Almighty. Thus even as God Almighty IS HIM THE I AM JEHOVAH SHALOM, Divine Peace therefore stands the conversation of inspiration of soul unto the manifestation of Divine rest in soul despite every the conversation and manifestation of the standing surrounding external environment, even the conversation of Divine calling unto peacemaking: where peace stands strong unto endurance and perpetuation beyond both the conversation of the day of HaMashiach and beyond the standing of eternity's furthest aeon. It too stands that GOD ALMIGHTY IS JEHOVAH SHALOM THE GOD OF PEACE THAT CANNOT BE ROBBED OF HIS PEACE, Thus to Him Peace perpetuates and stands an Eternal conversation, where God Almighty Eternally is Peace, Whose Heavenly City is the City of Peace, even Heavenly Jerusalem: Peace being the conversation of the Divine glorious

standard of both Heavenly Calling and Eternal habitation therein, even as True Peace stands Sourced of JEHOVAHSHALOM ALONE.

## **SECTION 02: THE DIVINE PEACE OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that according to the stipulations of Eternal Law, the propriety and ownership of Divine Peace in Estate can be transferred through the conversation of Messianic Testament, even that by the suffering of Passion and Death is transferred peace as by Messianic Communion through Beneficiary hold by Messianic Testament. It too stands that Yeshua HaMashiach of Nazareth is the Only Divine Channel unto the dispensation and Administration of Divine Peace, which HaMashiach revealed Himself to Abraham as Melchizedech, even Melchizedech the Priest of God Almighty and King of Salem, where King of Salem means King of Peace, and Melchizedech means King of Righteousness, even as HaMashiach is the Prince of Peace and was Called of Jeremiah the LORD OUR RIGHTEOUSNESS, Melchizedech Being the PreIncarate Son of God Almighty, through Whom is the Administration of Peace, even as was preached saying "For This 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 Thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils;" and "For unto is a child is born, unto is a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform This. The Lord sent a word into Jacob, and it hath lighted upon Israel." It too stands that Yeshua HaMashiach of Nazareth stands Him the Prince of Peace, by Whom is dispensed Divine Peace as by Messianic Testament, even as by His Cross pronounced saying 'the chastisement of our peace was laid upon Him.'

It stands that the divine order of the reception of the Peace of the Messianic Testament of Yeshua HaMashiach of Nazareth stands administered through the conversation of receiving Him as Personal Lord and Saviour, the conversation of which Eternal peace in HaMashiach stands Divine Peace that far surpasses all understanding because of the greatness of it's manifestation during times when it is considered the most impossible reality. Thus peace during great affliction, persecution, and even peace in the face of death by martyrdom for the sake of the Face of Yeshua HaMashiach of Nazareth. However there stands no imposition to peace, because that the conversation unto the trigger of Divine Peace is the conversation of perfect and absolute humility unto the presentation of worship founded upon the reception of Lordship, where one becomes again the property of God Almighty through the presentation of self as acceptable Sacrifice in worship. Thus by the reconciliation is perpetuated the flow of peace during secret fellowship and Communion with God Almighty. Thus by the Word of Faith is claimed the manifestation of Divine Peace.

## **ARTICLE 12: THE LAW OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF ETERNAL LAW:**

Definitively, law stands the conversation of recorded rules, precepts, statutes and codes and principles defined by the legislature and legislative order of respective government and sociocommunal culture and heritage defined by the authority, which stipulations stand enforced by the regulatory arms of respective government, regardless the conversation of the type of government, whether it be the expression of Monarchy, imperialism, communism, Democracy and socialism. It however stands that law stands the constitution defined by arms of government unto the defined determination and regulation of every the conversation of socio-communal order and interaction, as regulated by enforcing bodies of government appertaining the defined region and lines unto area within the borders under its subjection and Authority. Definitively, the eternal Law of God Almighty stands the conversation of the recorded eternal Divine precepts, rules, statutes, standards and principles and ordinances defined of God Almighty, to the which Law every the conversation of Creation stands subject, which standards and precepts were conceptualized, defined, resolved, determined and enforced of God Almighty to stand the determining standards and stipulations unto both judgement and conversation of righteousness before God Almighty, even as was defined and resolved in Ancient INDABA. It stands that even as God Almighty stands JEHOVAH ELOHIM the ETERNAL CREATOR of ALL EXISTENCE, it therefore stands that all creation and all existence is subject to the Defined eternal law of God Almighty, and is therefore accountable to the Heavenly Kingdom lodged and planted of God Almighty in the Celestial realm.

Thus all creation shall be judged according to Eternal law, even as was preached saying "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fore came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Sin Thus stands the conversation of the hold of estate defined by activity unacceptable and abominable before the standards stipulated of Eternal law, even the conversation of shortfall in the standards of the Righteousness of God Almighty., and by sin the conversation of judgement, and by judgement the sentence of Eternal condemnation unto the suffering of everlasting perdition in the lake of fire.

## **SECTION 02: THE DIVINE STIPULATIONS OF ETERNAL LAW APPERTAINING THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that Him THE WORD OF GOD ALMIGHTY IS HIM THE ETERNAL LAW OF GOD ALMIGHTY INCARNATE. Yeshua HaMashiach of Nazareth therefore stands the Incarnation and fulfilment of Eternal Law in that He Is the Doctrine of Messianic Substitution, even the stipulation of Eternal Law's clause that by the conversation of the Righteous Messiah Suffering on the behalf of sinners is granted His righteousness to the sinners, as by the transfer and inheritance of righteousness by Testament Messianic, even as was preached saying "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven;" and "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?"

Which conversation was continued saying "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."

HaMashiach too stands the Eternal Law Doctrinal stipulation unto the perpetuation of Testament, even the conversation of Atonement once achieved and eternally erected by Divine Resurrection in Eternal Sanctification unto the Messianic Priesthood strong unto the perpetuation of Eternal covenant of Messianic Redemption, HaMashiach being the eternal law of Divine Intermediation

unto Eternal reconciliation as by Testament erected by Single Sacrifice resurrected unto the eternal Dispensation of Messianic Redemption by Testament sealed in Divine virtue, once offered yet omnipotent without need of repetition, even as by Messianic Judaic Priesthood preached saying "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 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."

## **ARTICLE 13: THE LOVE OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE LOVE:**

Definitively, love stands the conversation of action conducted at personal sacrificial cost unto the betterment of another being without the desire of anything in return, even the conversation of personal Sacrifice purposefully intended to stand the conversation of advantage unto another person, where the presenter of the gift stands without the desire of personal profit or advantage about the gift, but the gift stands given freely without giver's Personal gain. Thus the order unto the determination and measure of the love stands the conversation of the greatness of the personal cost and Sacrifice of the giver, these being directly proportional, it stands that the greater the sacrifice, the greater the measure and standard of love, even as love stands truly selfless in nature. It too stands that love stands the conversation of investment and value determination as to how the giver appreciates the receiver of the love, even the determination of the respective beloved person by the lover unto standard of the gift and sacrifice. Thus about love it was preached saying "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

### **SECTION 02: THE DIVINE LOVE OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

The Cross of Yeshua HaMashiach stands the eternal Agape Testament, even the greatest Hallmark of Agape love, because that by New Testament was manifest Divine Agape Love by the transfer of every blessing to all willing to stand the beneficiaries of the Messianic Testament, even as was preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made is accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose

of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Yeshua, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Yeshua HaMashiach, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in HaMashiach, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in This world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

It stands that there is no greater conversation of love than that of God Almighty Who gave His Only Begotten Son unto the suffering of Messianic Passion and Accursed death by Crucifixion unto the salvation of the world, and there stands no greater conversation of love than the person of Yeshua HaMashiach of Nazareth Who, being love Incarnate, gave Himself to redeem a dark and wicked world through the conversation of personal suffering of Passion and Crucifixion, even as was preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us;" and "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. these things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Thus is my commandment, That ye love one another, as I have loved you. Greater love hath no man than This, that a man lay down his life for his friends. Ye are my friends, if 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;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Thus Through the Cross of Yeshua HaMashiach of Nazareth was manifest Agape Love unto Salvation; Through the Cross of Yeshua HaMashiach of Nazareth Agape Love unto Righteousness; Through the

Cross of Yeshua HaMashiach of Nazareth Agape Love unto Healing; Through the Cross of Yeshua HaMashiach of Nazareth Agape Love unto Deliverance; Through the Cross of Yeshua HaMashiach of Nazareth Agape Love unto Prosperity; Through the Cross of Yeshua HaMashiach of Nazareth Agape Love unto Life; Through the Cross of Yeshua HaMashiach of Nazareth Agape Love unto Joy; Through the Cross of Yeshua HaMashiach of Nazareth Agape Love unto Peace: **THUS NO GREATER LOVE INCARNATE THAN YESHUA HAMASHIACH THE GIFT OF GOD AND OF THE MESSIAH OF THE NEW TESTAMENT.** It stands that the Divine calling stands that the Messianic Testament be perpetuated, signified and marked by the conversation of Agape love one for another, even as was preached saying "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By Thus shall all men know that ye are my disciples, of ye have love one to another."

## **ARTICLE 14: THE GRACE OF THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION, PURPOSE, ORDER AND POWER OF THE DIVINE GRACE:**

Definitively, grace stands the conversation of unmerited Divine supernatural empowerment granted of God Almighty unto the accomplishment of a respective Divine purpose, to the which the unique grace stands given and granted of God unto the application in Divine standard of exploitation possible only by the Hand of God Almighty. Grace too stands the conversation unmerited Divine favour unto blessing, even favour the conversation of choice and privilege not resultant of the hold of deserving merit, but the conversation of unqualified and underserving nature unto the hold of Divine benefit. Thus Grace stands the conversation of sanctification by oil of Anointing, even the conversation of the crown of oil the burden of Divine Anointing, as was preached saying "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side;" and "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 they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confision they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them."

It stands that God Almighty is the Only Divine Source, and that He too stands the Only Source of Divine Grace, even God Almighty the Only Source and Order of power unto the conversation of unmerited divine supernatural empowerment that births the testimonial manifestation of a Divine Grace, even God Almighty the giver of every the conversation and expression of Divine Grace, where in Ancient INDABA Did God Almighty establish and determine His Divine Will unto the conversation and order of His Divine Grace, where God Almighty stands the Director of every the conversation of Divine Grace.

### **SECTION 02: THE DIVINE GRACE OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

It stands that in accordance with Eternal law, there is the Doctrinal stipulation unto the transfer of Divine Grace as by Messianic Testament, even that the Messiah bears heavenly authority unto transferring His Divine Grace as by way of Messianic Testament. It therefore stands that Yeshua HaMashiach of Nazareth is the Divine Administrator of every the conversation of Divine Grace, even as that by His Cross was channelled every the conversation of Divine Grace, even the conversations

of Grace, that is Grace Divine and Messianic unto righteousness, and Divine Messianic Grace unto eternal salvation by the cross, and Divine Messianic Grace unto Divine Peace by the Cross, and Divine Messianic Grace unto Divine Joy throughout pilgrimage, and Divine Messianic Grace unto Prosperity, and Divine Messianic Grace unto Victory over every the conversation of satanic affliction and demonic oppression, and Divine Messianic Grace unto Divine Spiritual Authority strong unto the pulling down of demonic principalities and powers and unto the annulment of all satanic craft, devices and activity, and Divine Messianic Grace unto health, even the conversation of perfect anatomical wholeness of being without the slightest anatomical anomaly and any the form of deviation of anatomical state as designed by God Almighty during the resolute framework conceptualized in Divine Indaba. Too by the cross was dispensed Divine Messianic Grace unto the knowledge of personal respective Divine purpose and calling, even the conversation of the knowledge as to the reason why One was made of God Almighty, and too the conversation of Divine empowerment unto the maturity in the perfection of respective personal gifting and Practice of respective Divine talent unto the accomplishment of Divine calling and unto the absolute fulfillment of Divine purpose.

Thus Grace in HaMashiach stood 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 if, 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. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Yeshua HaMashiach, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yeshua HaMashiach.) therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yeshua HaMashiach our Lord."

## **ARTICLE 15: THE PROPHECY OF THE NEW TESTAMENT:**

### **SECTION 01: HAMASHIACH YESHUA OF NAZARETH THE DEFINITION, PURPOSE, ORDER AND POWER OF DIVINE PROPHECY:**

The purpose of Prophecy stands that it was always intended of God Almighty unto the conversation of the establishment of Divine Reconciliation by repentance unto Divine pardon, where the Prophets in their order were called of God Almighty to preach the coming Priesthood and Kingdom of HaMashiach, even as was pronounced saying "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not thus a brand plucked out of the fore? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; Of thou wilt walk in my ways, and of thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day;" and "For unto is a child is born, unto is a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighted upon Israel."

Thus Old Testament Prophecy stood the shadow of the Reality of the erected Cross of HaMashiach, even the sight unto salvation prophesied through Moses and the Church of the wilderness, which was fulfilled in HaMashiach 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 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not

is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

## **SECTION 02: THE DIVINE PROPHETIC HERITAGE OF THE MESSIANIC TESTAMENT OF YESHUA HAMASHIACH OF NAZARETH:**

Prophetic Reconciliation stands fulfilled in HaMashiach, in that even as every prophet of God Almighty stood the Messenger of God Almighty unto the utterance that stands the calling of Divine inheritance, so is HaMashiach prophecy incarnate because that repentance can only stand manifest and established by the reception of His Lordship unto Divine pardon by His Blood, where each and every utterance of HaMashiach was sourced not of His Self, but of the Eternal Father, thus Him HaMashiach Prophecy Incarnate. Yeshua HaMashiach too stood the conversation of the fulfillment of Prophecy, even through the conversations of old, where the Prophets prophesied of the coming Messiah, where Yeshua HaMashiach was revealed through the conversations of Prophetic Fulfillment, such as how David prophesied the Cross saying "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our Fathers trusted in thee: they trusted, and thou didst deliver them. they cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. they gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. they part my garments among them, and cast lots upon my vesture. But be not thou far from me, O LORD: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

Thus Prophecy the proclamation of the coming Messiah, Prophecy the preaching of the coming Messianic Kingdom of the Root and Offspring of David, Prophecy the preaching of the birth of HaMashiach, Prophecy the preaching of the Life of HaMashiach, during growth, Prophecy the preaching of the Ministry of Yeshua HaMashiach of Nazareth, Prophecy the preaching of the Messianic Passion and Crucifixion of HaMashiach, Prophecy the preaching of the descending into and Victory of HaMashiach over hell, Prophecy the preaching of the resurrection of Yeshua HaMashiach of Nazareth, and the prophecy of the Ascension of HaMashiach unto Messianic

Reconciliation and Prophecy the preaching of the Ascension of HaMashiach unto divine Majesty at the Right Hand of God Almighty. It too stands that Yeshua HaMashiach of Nazareth is the Spirit of Prophecy incarnate, even as was preached saying "for the testimony of Yeshua is the spirit of prophecy:" Thus HaMashiach Yeshua of Nazareth, being the Anointed HaMashiach THE PROPHETIC VOICE AND WORD OF GOD ALMIGHTY, too stands the conversation of the Incarnation of every the Prophetic Utterance, and every the Word in Season, and the Source and Dispensary Channel of every the Prophetic Anointing unto season's full exploitation, the Cross being the focal point of all existence appertaining time's reference of both measure and progression, where Prophecy Stands the Divine picture of the preaching of the Cross, and the reference of the erected cross of Yeshua HaMashiach of Nazareth. Thus about HaMashiach it was preached saying "the LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see Thus great fore any more, that I die not. And the LORD said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

## **ARTICLE 16: THE NEW TESTAMENT OFFICES OF STEWARDSHIP IN THE MESSIANIC MINISTRY OF YESHUA HAMASHIACH OF NAZARETH:**

### **SECTION 01: THE DEFINITION OF THE TESTAMENTAL MINISTRY OF YESHUA HAMASHIACH OF NAZARETH IN CONVERSATION OF DIVINE CALLING:**

Definitively, New Testament Ministry stands the conversation of Divine calling unto the full time total devotion of Self unto the conversation of service to the brethren in the Directive of the Holy Ghost, where Divine calling unto ministry stands the consecration and sanctification unto the fulltime service to ensure that sinners repent, and that those having re pented be sustained and preserved unto the Day of HaMashiach, even as was preached saying "Endeavouring to keep the unity of the Spirit in the bond of peace. there is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of 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."

The conversation of full time ministry too stood preached saying "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Of the whole body were an eye, where were the hearing? Of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him;" and "Now ye are the body of HaMashiach, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then .gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" It Thus stands that God Almighty is the Divine caller unto ministry and that He gives grace sufficient unto those so called and elected, where no man calls Himself, nor can any man stand in ministry strong without the grace of God Almighty

## **SECTION 02: THE APOSTLE AND APOSTLESHIP:**

Definitively, the Apostle stands One sent of God and HaMashiach unto the conversation of the burden, pioneering and establishment of the dispensation of a unique respective Gospel Light Dispensation unto the unique harvest given and called of God Almighty unto His respective Apostolic Ministry, where the Apostle too Stands unto the conversation of the foundation of an Apostolic Institution directed of the Spirit as by the will of God Almighty unto the full dispensation of the Gospel Light, where from the conversation of the gospel light Dispensation arises the conversation of Apostolic Doctrine strong and sufficient to ensure that every the soul redeemed by the Gospel light dispensation shall stand strong unto enduring till the Day of HaMashiach. It too stands that every the conversation of the Apostle must be founded upon the expression of Divine Supernatural power, where the Apostle must stand a Father and mentor to all the stewards of HaMashiach called to His Apostolic Institution, the Apostle must too stand a Father to all the sheep and disciples called to Stand under His Apostolic Ministry, ensuring the order of shepherding both Corporate Ecclesiastical, and one on one by pastoral order. Thus the Apostolic Ministry Stands fivefold, even inclusive of Apostleship, Prophecy, Evangelism, Pastoring and Teaching. Apostleship too stands the conversation of the Divine anointing unto the erection, establishment and divine governance of Ecclesiastical Institutions in the Divine Messianic Authority of Yeshua HaMashiach of Nazareth. The Apostle too stands the Revealer and Teacher of Divine Oracles concealed from the beginning of the world.

## **SECTION 03: THE PROPHET AND PROPHECY:**

The Prophet of God Almighty stands the preacher and publisher of the Word and Message Sourced of the mouth of God Almighty, even one that stands to speak on the behalf of God Almighty, and stands to speak and prophesy in the Name of JEHOVAH ADONAI SABAOTH. The Prophet too stands one called of God Almighty unto the conversation of the revelatory preaching of the Prophetic word in season, and too the pulling down from the Heavenly Kingdom and the release of the prophetic season, as well as the Dispensation of both the season's respective anointing and the words of wisdom granted of the Spirit about the full exploitation of the season's every conversation as by the Divine supernatural empowerment of the Omnipotent Hand of God Almighty. The Prophet of God Almighty too stands caked unto the eloquent speech of the Word of the LORD GOD OF HOSTS, even in address before Nations, Kings, Kingdoms, Rulers, Tongues, Judges and Governments throughout all nations.

## **SECTION 04: THE EVANGELIST AND EVANGELISM:**

It stands that the Evangelist stands the called Steward of HaMashiach unto the perpetual publishing of the goodness of the saving and redeeming power of Yeshua HaMashiach of Nazareth, even the conversation of evangelical publishing throughout all nations especially by the conversation of holding and conducting mass evangelical crusade meetings, where crowds and great masses are gathered and the evangelist stands boldly to eloquently preach the Gospel in the anointing of the Holy Ghost unto the demonstrations of Divine supernatural power in the Name of Yeshua HaMashiach of Nazareth. Moreover the Holy Spirit stands the Lord of the Harvest, where by the Spirit is granted the conversation of wisdom unto mass gathering and unto the mobilization of resources necessary to conduct evangelical mass crusades.

## **SECTION 05: THE PASTOR AND THE PASTORATE:**

Definitively, the Pastor stands the Shepherd, even one called and given of God Almighty unto the conversation of leading an ecclesiastical church institution, even a church assembly, being faithful to lead, sustain, shepherd and disciple the sheep even until the Day of HaMashiach, the Pastor being the leader of a church gathering unto order of worship during Ecclesiastical gatherings, also providing pastoral Doctrinal order unto the teaching of the word of God and pastoral Doctrine that stands until the day of HaMashiach. The Pastor too stands called unto the conversation of providing a system of One on one counselling, and ensuring that by church leadership every person is led, groomed and followed up at the one in one level of personality. The Pastor too stands called unto the ministry of mobilizing the Saints unto evangelical outreach throughout the surrounding communities of the church. The Pastor too bears Divine calling to empower each Saint unto the conversation of the Fulfilment of respective Divine purpose, as by the leadership of the Holy Ghost.

## **ARTICLE 17: THE BLOOD OF THE NEW TESTAMENT:**

### **SECTION 01: THE SPEECH OF BLOOD UNTO BETTER THINGS:**

Definitively, the power of Blood stands that it holds conversation of power unto speech, even the conversation of Utterance unto the moving of the Hand of God Almighty, even as was exemplified by the Blood of Abel unto the condemnation of Cain, as by Divine judgement of bloodshed, even as was preached saying "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." It Thus stands that the greatest possible power of blood stands the conversation of speech unto Divine Atonement, even the conversation of the establishment of hallowed Reconciliation through the conversation of Divine Atonement by blood shed during Sacrifice in the accordance of the order for of Priesthood as Ordained of God Almighty unto acceptable Sacrifice, Thus the power of blood unto the speech of Life by Sacrifice unto audible utterance before God Almighty. Thus the Judaic Priesthood of HaMashiach established in Heavenly Places as by His Blood, even as was preached saying "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 This 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 is, 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."

Thus by the speech of the blood of HaMashiach the better Testament preached saying "Now of the things which we have spoken Thus is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that Thus man have somewhat also to offer. For of he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For of that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the

covenant that I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For Thus is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Thus unto iniquity's remission, came Yeshua HaMashiach of Nazareth Whose Blood spoke unto the propitiation of man's every iniquity unto eternal salvation, even the Blood honoured of God Almighty unto the remission and propitiation of the sins of all men standing in the New Testament of Yeshua HaMashiach of Nazareth "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 therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

## **SECTION 02: THE BETTER THINGS SPOKEN OF BY THE BLOOD OF THE LAMB:**

As was preached saying "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And of so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Yeshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel:" Thus the blood of HaMashiach speaks not unto condemnation, but by Messianic Reconciliation through Atonement and by the Sacrifice of Messianic Judaic Priesthood, the blood of HaMashiach speaks unto better things: Even the Blood that spoke the Divine Petition unto Salvation and deliverance from both first and second

death, even the Blood that spoke the Divine Petition unto Righteousness in freedom from sinful record and satanic accusation, being the Blood that spoke the Divine Petition unto Deliverance from demonic oppression unto Divine Spiritual Authority and victorious liberty and power over every the conversation of satanic craft, demonic device, satanic oppression, Demonic affliction, satanic vexation and Demonic possession, even the Blood that spoke the Divine Petition unto Divine Prosperity in liberty from every the conversation of poverty, lack, shortage and want, the Blood that spoke the Divine Petition unto life Eternal, the Blood that spoke the Divine Petition unto Divine Peace in freedom from every the conversation of anguish of Spirit and disturbance of soul in restlessness, and the Blood that spoke the Divine Petition unto Divine Joy in freedom from all the conversations of mourning, depression and grief of soul.

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

## **ARTICLE 18: THE GLORY OF THE NEW TESTAMENT:**

### **SECTION 01: THE DIVINE CONVERSATION OF SHEKINAH GLORY:**

Definitively, Shekinah glory stands the conversation of the sacred Holy Aurora of the Divinity and Powerful nature of God Almighty, even the conversation of the full divine encapsulation of the expression of the very nature and glory of God Almighty; glory too stands the conversation of the emanating vapor virtue that accompanies every the conversation of the divine presence of God Almighty, glory too being the expression of the Holiness of God Almighty, and too the expression of the indeterminable incomprehensible expression of the Infinite Supremacy of God Almighty and of the excellence of every the conversation of His Divine Supernatural virtue marked by the excellence of His Supernatural Omnipotent Power; Glory being too the fullness of the expression of the Supreme Divine Supernatural Authority of God Almighty, even the encapsulation of the Divinity of His Omnipotence that accompanies every the conversation of His Divine Person. Glory too stands the conversation of the Expression of the Eternal Holiness of YAHWEH ADONAI, even the full expression of the Life, Light, Power, Wisdom and Everlasting Divinity OF YAHWEH THE I AM IN THE TRIUNE ACCORD OF HIS ONEESS OF BEING REVEALED THROUGH THREE PERSONS WITHOUT PARTITION AS BY HIS OMNIPRESENCE AND OMNISCIENCE.

It stands that man was fashioned of God Almighty unto the conversation of Eternal habitation in the presence and glory of God Almighty, even as every Creature must abide in the medium from which it was made unto the perpetuation of its life, even as a fish was made of water and must therefore abide in water unto the sustenance and continuation of its life, and the beast of the field must remain on land to sustain its life, where a fish on earth will die, and a beast in water will drown, Thus man was created of the nature of God Almighty and must therefore abide in His Presence unto eternal lengthening of life, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Death therefore stands the conversation of livelihood out of the Presence of God Almighty unto decay and deterioration of being till body stands unable unto the housing of human spirit, even as man was expelled out of the Eden of God Almighty as a result of His disobedience, Thus by

disobedience the curse of death resultant of habitation out of the presence of God Almighty, which resulted in man standing vulnerable and open to sickness and physical anatomical deterioration and destruction till death.

## **SECTION 02: THE DIVINE GLORY OF GOD ALMIGHTY GRANTED THE MESSIANIC ORDER OF THE HAMASHIACH TESTAMENT OF YESHUA OF NAZARETH:**

Appertaining the Messianic Glory of the HaMashiach's Testament, it stands that by God Almighty as determined the stipulation in Eternal law that Divine Sonship can be transferred through the conversation of death by the suffering of Messianic Passion and death by Cross unto the full transfer of Divine Sonship, which conversation stands that by estate was HaMashiach the Son of God that transferred Divine Sonship by death, where HaMashiach stands The Son of God Almighty preached saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon Thus rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. then charged he his disciples that they should tell no man that he was Yeshua the HaMashiach." Thus through HaMashiach was manifest Divine glory of Divine Sonship, even the hold of the very glory of God Almighty, even as was preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Which conversation to stood preached saying "And if HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if 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 mortofy the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in is. For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and "Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and of a son, then an heir of God through HaMashiach;" and "Do all things without murmurings and disputings: That ye may be

blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Thus the HaMashiach Testament the divine communion of Eternal riches And the HaMashiach Testament the divine communion of Eternal habitation in His Presence, and the HaMashiach Testament the divine communion of Bodies of Divine Glory, even Unto the fulfillment of Divine Glory in the Day of HaMashiach, as was pronounced saying "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath Thus hope in him purifieth himself, even as he is pure."

## **ARTICLE 19: THE NAME OF THE NEW TESTAMENT:**

### **SECTION 01: THE POWER OF THE NAME DIVINELY POSITIONED ABOVE ALL NAMES:**

Even as HaMashiach forfeited Divine Glory and the nature of Hold of Sacred Divinity unto earthly Carnation, and being numbered among men and born through the womb of a Virgin by the Divine supernatural workmanship of the Holy Ghost, it stands that Yeshua HaMashiach of Nazareth submitted Himself unto the Eternal will of the Father, even the conversation of the suffering of Messianic Passion and Accursed Death, even the death of the Cross, because of which conversation was the Name of HaMashiach granted of God Almighty Divine Authority above all names, even the Name of the New Testament. Thus the Testament of Yeshua HaMashiach of Nazareth, in which Name was divinely encapsulated both the Omnipotent Hand and Eternal virtue of God Almighty in that Name unto Superiority and Supremacy of Messianic Name Virtue, which Name Alone bears greater virtue and Power than all of hell United, as was pronounced saying "Let Thus mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father."

### **SECTION 02: THE DIVINE POWERS AND BENEFITS OF THE NEW TESTAMENT ENCAPSULATED IN THE NAME OF YESHUA HAMASHIACH THE TESTATOR OF THE MESSIANIC COVENANT:**

As was preached saying "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:" it Thus stands that the Name of Yeshua HaMashiach of Nazareth stands the goodness and Authority of God Almighty, even the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Salvation, the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Righteousness, the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Deliverance from Demonic oppression, the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Healing and perfect health, the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Divine Prosperity, the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Eternal Life, the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Peace, and the Name of Yeshua HaMashiach of Nazareth the Divine Power unto Joy.

## **ARTICLE 20: THE CALLING OF THE NEW TESTAMENT:**

### **SECTION 01: THE HAMASHIACH THAT DIED FOR ALL:**

The coming of HaMashiach unto earthly conversation stood purposed unto the Redemption of man by Sacrificial Atonement, where all men bear Divine calling unto the reception of His Messianic Lordship, even unto the full conversation of the Dispensation of His Salvation, even as was preached saying "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. Of I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lofted up the serpent in the wilderness, even so must the Son of man be lofted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Thus HaMashiach died unto the Redemption of all men, even as was preached saying " But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law;" and "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of This world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without

HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."

## **SECTION 02: THE DIVINE ELECTION IN THE MESSIANIC RECONCILIATION'S CALLING- THE PRIVILEGE OF STEADSHIP IN NEW TESTAMENT:**

It stands that not one man stood worthy unto the hold of the Redemption established by the Messianic Testament of Yeshua HaMashiach of Nazareth, but it was the conversation of privilege unto Divine election, even Divine election unto Messianic Salvation and Divine Election unto righteousness in HaMashiach, even as all stand called to Salvation, but few eternally chosen: Thus Salvation stands the conversation granted to all willing, yet the actual Beneficiaries Stand in the conversation of predetermination unto life Eternal, even as was preached saying "For many are called, but few are chosen;" and "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? Of God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach."

It Thus stands that the redeemed bear Divine Messianic privilege unto grace, Divine Messianic privilege unto forgiveness and Divine pardon, Divine Messianic privilege unto Messianic Atonement and Reconciliation, Divine Messianic privilege unto victory over first and Second death, and Divine Messianic privilege unto Eternal habitation and residence in Divine Eternal glory, Divine Messianic privilege unto steadfastship in the coming kingdom of the Lamb and the communion of the Marriage Supper and Eternal communion of the Divine Nature, even about privilege it stood preached saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest

the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of 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. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in HaMashiach Yeshua, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

## **ARTICLE 21: THE TABLE AND HALLOWED COMMUNION OF THE NEW TESTAMENT:**

### **SECTION 01: HAMASHIACH YESHUA THE TRUE BREAD OF HEAVEN- HAMASHIACH YESHUA THE FLESH OF LIFE AND THE BLOOD OF LIFE- DIVINE COMMUNION UNTO LIFE EVERLASTING:**

It stands that Yeshua HaMashiach of Nazareth is the true bread of Heaven, even the conversation of hallowed communion by Flesh and Blood unto life everlasting, Thus HaMashiach Yeshua the Communion by Testament unto life everlasting, even by the partaking of His Flesh and Blood, as the partaking of His Body and Blood spiritually unto life everlasting in the coming a Divine Paradisiac Eutopia of God Almighty preached saying "Then said they unto him, What shall we do, that we might work the works of God? Yeshua answered and said unto them, Thus is the work of God, that ye believe on him whom he hath sent. they said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our Fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. then Yeshua said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. then said they unto him, Lord, evermore give us This bread. And Yeshua said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Which conversation HaMashiach continued preaching saying "For I came down from heaven, not to do mine own will, but the will of him that sent me. And Thus is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And Thus is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. the Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not Thus Yeshua, the son of Joseph, whose Father and mother we know? how is it then that he saith, I came down from heaven? Yeshua therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of This bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can 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 This bread shall live for ever."

## **SECTION 02: THE DIVINE ORDER OF THE PHYSICAL EATING AND DRINKING THE FLESH AND BLOOD OF HAMASHIACH- THE DIVINE SIGNIFICANCE AND SIGNIFICATION OF THE LORD'S TABLE:**

It stands that the action of the partaking of the Bread and Wine of The Lord's Table stands the conversation of the signification of the spiritual partaking and communion of the Flesh and Blood of Yeshua HaMashiach of Nazareth unto life everlasting, even as was preached saying "And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat This Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take 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, Thus is my body which is given for you: Thus do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you;" and "When ye come together therefore into one place, This is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in This? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: This is my body, which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat Thus bread, and drink Thus cup, ye do shew the Lord's death till he come."

## **SECTION 03: RIGHT AND QUALIFICATION UNTO THE LORD'S TABLE:**

Appertaining the conversation of right unto the communion of the Lord's Table, the standard right of qualification stands the conversation of the personal reception of the Lordship of Yeshua HaMashiach of Nazareth by the Lord's Table, as well as too the conversation of revelation and understanding the definition and purpose of the Lord's Take: where it stands that the danger of unworthy communion the conversation of guilt about the flesh and blood of HaMashiach, even the definition of guilt about the flesh and blood of HaMashiach the conversation of blame in action unto the death and Crucifixion of HaMashiach, as unto hold of Eternal judgement to the guilty of the Lord's flesh, and Eternal perdition to the guilty of the Lord's flesh, even as was pronounced saying "Wherefore whosoever shall eat Thus bread, and drink Thus cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For This cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And of any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

## **ARTICLE 22: THE DIVINE CONTEXT OF THE STEWARDSHIP OF THE NEW TESTAMENT:**

### **SECTION 01: THE TRANSITION OF MINISTRY FROM OLD UNTO NEW TESTAMENT:**

Definitively, the conversation of transition unto ministry from the Old Testament to the New Testament stands the conversation of renewal from work unto grace, even the conversation of the annulment of heavy rigorous labour defined by old law unto the hold of the simplicity of grace, even transition from the ordinances of Sacrifice unto the Dispensation of Grace freely granted by evangelical Ministry, even the conversation unmerited and undeserved free favour unto Divine salvation and Eternal righteousness stronger than that of old, yet not requiring the labour said of law of old, even as was preached saying "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;" and "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Yeshua HaMashiach once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But Thus man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, Thus is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

It too stands that through HaMashiach was manifest the conversation of ministry transition from rebuke unto revelation, even the conversation of transition from imposition of righteousness by Sword and stone unto the conversation of divine inspiration by evangelical ministry unto the knowledge of HaMashiach and unto the conversation of full personal reception of the saving and redeeming power of Yeshua HaMashiach of Nazareth. Thus by HaMashiach was manifest the conversation of ministry transition from sentence of condemnation unto salvation, even as the law was not possible to be fully upheld, so the conversation of the better Testament, even the

Testament of Grace unto life everlasting. It too stands that the Old Testament stood unto conversation of the sentence of guilt about that desired of God Almighty, but New Testament ministry stands the conversation of love undeserved, even the love of God Almighty unto the Sacrifice of His Only Begotten Son, and too the conversation of love displayed by HaMashiach unto the Death of the cross, love being the key mark and ensign of the signification of Messianic Testament. Thus by the Old Testament was manifest the conversation of punishment about the slightest disobedience unto death, but the New Testament stands the conversation of the speaking of the truth in love born of the patience of God Almighty manifest among the brethren.

## **SECTION 02: YESHUA HAMASHIACH THE HEART OF NEW TESTAMENT STEWARDSHIP:**

The Heart of HaMashiach appertaining the New Testament of redemption stands the conversation of the Divine preservation of His Sheep, even diligent shepherding manifest at all costs, even as was preached saying "Then said Yeshua unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me of any man enter in, he shall be saved, and shall go in and out, and find pasture. the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 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 This fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. therefore doth my Father love me, because I lay down my life, that I might take it again;" and "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

It too stood pronounced of HaMashiach in prayer unto sheep's preservation and oneness by Divine stewardship through God Almighty saying "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. they are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world

may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Even as the heart unto the feeding of his sheep preached saying "Yeshua saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Yeshua then cometh, and taketh bread, and giveth them, and fish likewise. Thus is now the third time that Yeshua shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Yeshua saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Yeshua saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Thus spake he, signifying by what death he should glorify God. And when he had spoken Thus, he saith unto him, Follow me:" It Thus stands that the heart of HaMashiach strands the heart strong unto death for the sake of the beloved, and the heart of personal shepherding of each soul the one by the one and the heart unto diligent labour of stewardship till the day of HaMashiach , and the heart of love in all conversations of ministry, and the heart of Temperance, and the heart of Gentleness, and the heart of Goodness

## **ARTICLE 23: THE ORDER OF WORSHIP IN THE NEW TESTAMENT:**

### **SECTION 01: THE DEFINITION OF WORSHIP THE PURPOSE OF ALL BEING:**

Definitively, worship stands the conversation of honour and offering and Sacrifice and blessing in due order unto the Being Highest and therefore worthy, as the Highest stands the God of all with out subjection to anything, Thus the conversation of honour stands granted to HIM NAMED YAHWEH THE DIVINE ETERNAL I AM, EVEN GOD ALMIGHTY THE ONLY WORTHY UNTO THE RECEPTION OF WORSHIP FROM ALL CREATION JEHOVAH ADONAI THE ONLY TRUE, WISE, ETERNAL AND POWERFUL GOD WHOSE GREATNESS IS BEYOND CREATURE'S COMPREHENSIVE ABILITY. Thus worship the conversation of the presentation of honour and magnification unto God Almighty, even Him God Almighty the God beneath Whom are all things. Thus God Almighty stands the Eternal Source of all things, even as all creation was made of His Hand, by This conversation He Alone Stands God Almighty the Only Worthy unto the Reception of worship, even as all existence is subject to the Throne of God Almighty. Thus all created was made and divinely purposed of God Almighty unto the conversation of the presentation of Worship, even honour unto God Almighty and the magnification and blessing of His Name, as was preached saying "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."

Which conversation was continued saying "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created;" and "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

## **SECTION 02: THE STANDARD OF HEART BEFORE THE EYE OF GOD ALMIGHTY AND BEFORE THE SIGHT OF THE WORD OF GOD:**

It stands that God Almighty stands so rich that He cannot be bribed by offering, Thus True worship is not the conversation of offering, but the conversation of the state of heart before God Almighty and before Yeshua HaMashiach of Nazareth, even as was preached saying "Let is labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

## **SECTION 03: THE DIVINE EXPRESSION AND EXPECTATION OF WORSHIP AND PROTOCOL IN HAMASHIACH YESHUA:**

Appertaining the presentation of Worship, the diverse conversations of worship stand that the calling to the offering of the expression of worship by prayer of praise and adoration and exaltation, the expression of worship by Poetry, the expression of worship by Prophetic utterance, the expression of worship by Song, the expression of worship by Dance, the expression of worship by Instrumental melody, the expression of worship by Celebratory praise, the expression of worship by Higher praise, the expression of worship by Deeper worship, and the expression of worship by Prophetic Impartational Worship

## **SECTION 04: NEW TESTAMENT WORSHIP IN SPIRIT AND IN TRUTH:**

Even as was preached saying "Now Jacob's well was there. Yeshua therefore, being wearied with his journey, sat Thus on the well: and it was about the sixth hour. there cometh a woman of Samaria to draw water: Yeshua saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Yeshua answered and said unto her, Of thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our Father Jacob, which gave is the well, and drank thereof himself, and his children, and his cattle? Yeshua answered and said unto her, Whosoever drinketh of Thus water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. the woman saith unto him, Sir, give me Thus water, that I thirst not, neither come hither to draw. Yeshua saith unto her, Go, call thy Husband, and come hither. the woman answered and said, I have no Husband. Yeshua said unto her, Thou hast well said, I have no Husband: For thou hast had five Husbands; and he whom thou now hast is not thy Husband: in that saidst thou truly. the woman saith unto him, Sir, I perceive that thou art a prophet. Our Fathers worshipped in Thus mountain; and ye say, that in Jerusalem is the place where men ought to worship. Yeshua saith unto her, Woman, believe me, the hour cometh, when ye shall neither in Thus mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what

we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth:" where water stands the signification of worship, it stands that by HaMashiach was of God Almighty pronounced the calling unto the Generation of Yeshua HaMashiach of Nazareth (inclusive of all persons of the church from early to latter as in that Yeshua is Alive), unto the presentation of the offering of worship in Spirit and in Truth.

Thus the divine calling of HaMashiach unto the Generation of worshipping in Spirit and in Truth, where HaMashiach is the Truth, and the Holy Ghost the Spirit. Thus Worship in Truth the conversation of worship offered by one standing in the Testimonial hold of the Redeeming Virtue of Yeshua HaMashiach of Nazareth, Worship in Spirit the conversation of one worshipping in the Baptism of the Holy Ghost. Therefore Worship in Spirit and Truth the conversation of HaMashiach and Spirit that indwell in the Saint worshipping God, Thus the proven mystery of God worshipping God, the standard that no other creature can offer save man redeemed by HaMashiach and baptized in the Holy Ghost. Thus New Creature worshipping God Almighty stands the conversation of God worshipping God, even the Spirit and HaMashiach the Truth worshipping God Almighty through the Saint.

## **ARTICLE 24: THE DEFINED NEW TESTAMENT AND ITS DIVINE ETERNAL PURPOSES:**

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

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

Thus by man's corruption was too corrupted all terrestrial creation, but Redemption of all Terrestrial creation and man stood the conversation of the short work of God Almighty, Thus the shortwork the redemption of all creation in the preaching of the cross, and the Short Work the doctrine of the prime determination of Ancient Indaba, even the oracular mystery of the Encapsulation of all Creation in the Cross of Yeshua HaMashiach of Nazareth unto Eternal Divine Propriety through the Eternal Son of God, even as was preached saying "the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have

the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body;" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed is with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen is in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated is unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made is accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward is in all wisdom and prudence; Having made known unto is the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

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

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

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

It was too preached of the Messianic Reconciliation saying "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of This world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lists of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Thus the reconciliation achieved by the New Testament of Yeshua HaMashiach of Nazareth, where there stands the necessity of the mediator to hold the nature's of both parties He stands to abridge and intermediate, Thus the Messiah Yeshua HaMashiach of Nazareth that stood both Adam and God Holy, Pure, Perfect and Divine unto the New Testament of His Messianic Reconciliation.