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THE WITNESS OF HIM THE GOSPEL OF THE PAN-  
AFRICAN MESSIANIC COMMUNION OF YESHUA  
HAMASHIACH D'NZARETH

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SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE



CALEB T MATETA

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THE WITNESS OF HIM THE GOSPEL OF THE PAN-  
AFRICAN MESSIANIC COMMUNION OF YESHUA  
HAMASHIACH:

*(The divine callings of God Almighty and the expectations of the Heavenly Kingdom  
appertaining the Pan-African Messianic Communion of the Latter House in the full  
redemptive virtue of the Cross of Yeshua HaMashiach of Nazareth):*

CALEB T MATETA

## INTRODUCTION:

The conversation of the Pan-African Redemptive Foundational Messianic Doctrinal Writing stands that it is the conversation of divine inspiration purposed to stand a record necessary to cure, transform and empower The Nation unto its place of championing the Messianic Prophetic heritage of Yeshua HaMashiach. PARFMDW stands a record purposed to defeat the yoke of the African inferiority complex that was established upon the African Nation in all places where it is found, mainly through the conversation of Africa's oppression by Europeans and Caucasians unto slavery and colonization, even till poverty was of both the oppressor and the oppressed pronounced the heritage of The African Identity in its inferiority complex - but through the Cross of Yeshua HaMashiach was established the African Nation's grace unto the pioneering, foundation and championing of every the conversation of the Peak Manifestation of the Pentecostal Progression. PARFMDW too stands the conversation of divine wisdom granted to stand unto Africa's redemption from poverty thinking unto the understanding and skilful wisdom unto the hold of the great wealth born of its exploitation of its resources, even the redemptive power of the Cross of YESHUA of Nazareth purposed unto Africa's knowledge of the divine supernatural SUPERABUNDANT provision of the wealth provided of JEHOVAH JIREH, which wealth shall more than suffice to stand the offering unto gospel's furtherance, even the erection of the Tabernacle of The Latter House - even as the current African story and progression mirrors Israel (the redemption from Egypt being Africa's European oppressors and afflictions used of Satan; and its current wilderness the transition unto the divine promise, then it's coming Canaan the championing of the Latter House of Yeshua HaMashiach of Nazareth).

Thus conversation stands Messianic because that because that it stands the revelation of divine supernatural wisdom and power unto the deep knowledge and personal communion with Yeshua HaMashiach, it also stands Messianic because it is the focus of divine communion appertaining HAMASHIACH's Divine Authority, which Lordship and power stands the revelatory foundation unto the manifestation of The Latter House the perfect man that will establish the greatest soul harvest and revival in History. Thus conversation stands doctrinal because that it is through thus conversation that the doctrine and principles stand the teachings necessary unto strong grounding the faith of Yeshua HaMashiach of Nazareth, it also stands doctrinal because that it is the pronouncement and publishing of mysteries and revelations that birth divine wisdom that trigger the manifestations of great exploits that are the standard known and matched only of God Almighty.

## **ARTICLE 01: THE PAN-AFRICAN LEGACY OF THE FATHERS:**

### **SECTION 01: THE VICTORY OF THE PAN-AFRICAN CATHOLIC CHURCH OF YESHUA HAMASHIACH:**

*THE COMING OF HAMASHIACH YESHUA OF NAZARETH TO ESTABLISHMENT OF THE CONVERSATION UNTO SALVATION'S DISPENSATION THROUGH THE ERECTION OF HIS CROSS UNTO THE GRANT OF LIFE ETERNAL THROUGH TO EVERY THE RECEIPT OF HIS LORDSHIP, THUS STOOD NOT A CONVERSATION OF FEW OR ELECT, BUT IT STOOD A CONVERSATION UNTO ALL MEN REGARDLESS THE COLOUR OF THEIR SKIN: THE CROSS OF YESHUA HAMASHIACH OF NAZARETH HOLDS NO RACIAL NOR TRIBAL DISCRIMINATION APPERTAINING ITS VIRTUE ABOUT THE MESSIANIC ATONEMENT, THUS YESHUA HAMASHIACH OF NAZARETH IS THE LORD OF THE AFRICAN.* To evidence the worth of the black man and African appertaining his right unto the knowledge of the saving power of Yeshua HaMashiach of Nazareth, it was preached saying "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to thus chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was thus, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet thus? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him YESHUA. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, Of thou believest with all thine heart, thou mayest. And he answered and said, I believe that Yeshua HaMashiach is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing:" it thus stands that the first gentile nationality granted steadship in the conversation of The Salvation and Lordship of Yeshua HaMashiach stands the African Nation according to Scriptural Records, where the Evangelist Phillip preached salvation by the cross of Yeshua HaMashiach to the Ethiopian Eunuch in perfect accordance with the direct instruction of The Holy Spirit born of Divine Supernatural means, thus God considers the African worthy unto the hold of Messianic salvation and unto the inheritance of life eternal in the kingdom and coming paradise regardless what the lies of satan effected through the Greek the Europeans. It therefore stands that every conversation of salvation and redemption divine appertaining the African Heritage stands of God Almighty administered and dispensed through the erection of the cross of Yeshua HaMashiach of Nazareth, even every conversation appertaining Africa's liberation from all the yokes inflicted upon it of Satan through its European and British American Oppressors, even every conversation unto victory over sin, sickness, poverty, demonic oppression and satanic affliction and possession, death, grief and vexation and perpetual mourning, crime, deception and ignorance, and the great conversations of intellectual affliction by Africa's oppressors unto the inferiority complex.

## **SECTION 02: THE DIVINE STANDING OF THE PAN AFRICAN CATHOLIC CHURCH OF YESHUA HAMASHIACH WARD (AS OF) 21st CENTURY'S SECOND DECADE AND FURTHER:**

The Pan-African Catholic Church stands called of God Almighty to stand an entity of young people and old people, even the father's and the sons at the front lines as the Vanguard, unto the conversation of the building of the Army from all nations purposed of God Almighty to stablish the great soul harvest precedent before the second coming of Yeshua HaMashiach unto the ingathering Harvest of His church, even an Africa Liberated Spiritually and Intellectually unto the publishing of The Messianic Testament regardless the physical conversations of its affliction, oppression and abuse. As was preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" thus I stands that there is a conversation of Divine grace that stands the calling and divine purpose of the Latter House of Yeshua HaMashiach, even the end-time church called of God Almighty unto the greatest soul harvest in human history born of the greatest revival ion History, where the conversation of all the gifts of the Spirit shall be commonly manifest- every the conversation being unto gospel's furtherance. So in this conversation of The Latter house, it stands that Africa bears the divine calling unto the championing, foundational planting and pioneering of every the conversation of The Latter house, as both The prime ministers (even the prime Stewards that shall stand the Vanguards, inspirers and standard bearers appertaining the Latter House divine order): these same shall arise out of the New generation of the African Church. HAMASHIACH's saying being that "as I was born of the house nor glorious place, so shall my bride first emerge of the nation humbled, abused and afflicted of her brethren, even as I was afflicted of my brethren and of my nation crucified. Thus was Africa divinely stablished of God Almighty the Ecclesiastical pioneers as of 2020 forward, even as the foundations of the latter House Revival currently stand manifest.

## **SECTION 03: THE STEADSHIP OF THE AFRICAN IN THE CHURCH OF ALL NATIONS AND NATIONALITIES:**

Even as the blood of YESHUA HAMASHIACH carries divine supernatural virtue more than capable and sufficient to stablish the Atonement to all men black too, that by his Blood be stablished the remission of the sins of all men too the African, it stands that the divine purpose and chief calling of the African stands dual, the first calling being unto the establishment and Manifestation of the divine purpose of championing and pioneering as a frontal vanguard and force multiplier appertaining every the conversation and calling about the Latter House Revival of Yeshua HaMashiach of Nazareth. Thus every the conversation of livelihood in and about, for and through the Latter House, even unto the manifestation of all the gifts of The Spirit, pioneering the divine order pronounced and preached saying "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another

divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HAMASHIACH. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit:" thus the African of The Latter House stands called unto the divine conversation of pioneering the gift of prophesy, even the conversation of divine utterance that stablishes the revelation of the future about the new work that God is about to do- the African stands Called to exploit the word of wisdom, even the conversation of the divine order and plan unto the arrangement of the full exploitation about and appertaining the revealed Prophetic future- the African stands called too to the conversation of pioneering the manifestation of the word of knowledge, even the divine revelation and reference to real events having transpired in the past or transpiring in the present moment, which revelations will not be known of the publisher thereof before that moment, nor will he have intellectual access to them as they transpire but only by divine supernatural revelation- the African shall also pioneer the conversation of the discernment of spirits, even the divine wisdom to distinguish and differentiate every conversation's spiritual source, whether it be of God or Belial- the African shall too pioneer the conversation of the speech of tongues and their interpretation, every the divine supernatural utterance by The Spirit through a man's mouth born not of the man's understanding but of the divine leadership of the Holy Ghost in speech that cannot be understood by any other intellect that is not of God Almighty - thus Africa shall too pioneer the conversation of the divine supernatural standards comely only of God Sized faith- the African shall too pioneer the conversations of divine supernatural virtue and hallowed power unto the demonstration of miraculous events of healing and too divine supernatural wonders that can be established only of the Hand of God in the Name of Yeshua HaMashiach of Nazareth. The African shall too be granted the anointing of God Almighty to provoke nations unto the hallowed jealousy that births zeal to manifest the conversations of worship and honour unto the manifestation of great revival in all nations.

#### **SECTION 04: AFRICAN FIGURES CRITICAL APPERTAINING CHURCH HISTORY:**

In the conversation of African figures critical to church History, the first conversation preached stands that of Jethro the father in law of Moses, which Jethro stands that Priest of God Almighty that mentored Moses appertaining the conversation of shepherding in the wilderness, where Moses fled from Egypt unto the knowledge of the wisdom of shepherding lambs till his calling to shepherd Israel out of Egypt. Too after Israel was out of Egypt, Jethro the black man stablished to Moses the divine model of leadership appertaining The LORD's judgement, ensuring and. Mentoring Moses unto the conversation of leadership in the application of The LORD's Law, even the conversation of Divine Wisdom. Second in Church History stood Caleb The Kenezite granted portion of conversation in the Church of the wilderness, even the Caleb that stood faithful to present the good report and stand out of his generation and stand the only worthy unto steadship of feet in the promised land, his whole generation dying in the wilderness but because of his faithfulness to truly honour God Almighty in revelation of The Divine's ability to strengthen an ant unto the slaying of an elephant, so Caleb alone in his generation entered the promised land together with Joshua- which Caleb the black man and Kenezite stood in faith to both demand and establish Hebron the mount of the Giants to stand his portion and inheritance, by divine virtue and strength slaying the Giants and establishing and preparing Mount Hebron significant in that it stood the Mount in which David's throne was established to reign over the kingdom of Judah. Next stood the Queen of Sheba who moved in divine inspiration appertaining the search of divine wisdom encapsulated of God Almighty in the mouth of

Solomon, and so she presented her offering. Next stood the prophet Zephaniah who stood a black of prophet faithful to pronounce the word of God Almighty to Israel the elect and chosen of God, which prophet too stood in the Spirit to prophesy the Rise of The Redemption Song of Africa saying "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Next stood Simon of Cyrene, the black man that stood honoured and highly esteemed of God Almighty unto the conversation of Messianic Aid unto the burden and carrying of the cross of Yeshua HaMashiach of Nazareth, even as Africa stood the only nation granted of God Almighty divine honour about helping in the Messianic Passion by carrying HAMASHIACH's cross when it stood no longer possible for HAMASHIACH to continue carrying His cross, which conversation stood the prophecy of Africa's partaking of great hardship at the hand of all nations through the vigorous labour of Satan against the Nation Cush, even as Cush alone stands unto the rightful honour of the Championing of The Latter House and so the provocation divine unto gospel's furtherance in all nations.

Next stood The Ethiopian Eunuch honoured of God Almighty to stand the first gentile granted the reception of the Lordship and Salvation of Yeshua HaMashiach by the witness of Phillip The Evangelist, even as it stands that Africa stands the Nation called to stand first behind Israel appertaining Gospel's dispensation. Next stood the prophet Simon in Anti och, which prophet and Teacher nicknamed Niger, stood faithful and able in prophetic ministry to labour among the Chief prophets and leaders of his generation, even with Saul of Tarsus The Apostle Paul. In the Latter house ministry there have stood many African leaders appertaining Revival and Gospel's furtherance, even many such as William Seamore who stood in divine grace to pioneer the conversation of The Azusa Street Revival, which revival shook the Pentecostal movement throughout all nations and establish the doctrinal knowledge of the Baptism of The Holy Ghost throughout all nations and generations thereafter- which conversation was established even when some churches did not allow black men to worship together with white people, such as Charles Punham who did not allow young William Seamore in his Church but only allowed him to sit and hear outside the door's entrance, yet this stood the vessel that God used unto the revival that established the dispensation to the gift of other tongues, by which revival the gift of tongues became a common conversation in *ALL THE CHURCHES OF YESHUA AND IN THIS GENERATION THERE STAND MANY AFRICAN PREACHERS PIONEERING MINISTRY UNTO GOSPEL'S FURTHERANCE, THE LIKES OF MYLES MUNROE, EZEKIEL GUTI, ANREW WUTAWUNASHE, MENSA OTABAIL AND MANY MORE- THE VESSELS OF GOD CALLED TO RALLY AND ESTABLISH THE AFRICAN CHURCH.*

#### **SECTION 05: THE GLORY AND LABOURS OF THE FATHERS MANIFEST IN THE AFRICAN CHURCH'S FOUNDATION:**

Even as it stands the divine wisdom of God Almighty that the first generation of the fathers, even the generation of the fathers stand called of God Almighty unto the conversation of pioneering and establishing a move and working of God Almighty where the fathers harvest wealth and treasury in divine wisdom of God Almighty to capacitate and enable and empower impartation divine into the sons unto the building of the house, the fathers being the recipients of the divine pattern of the House and tabernacle- which conversation stood well perched in David who established too Solomon the treasure and full resources and precious stones and materials necessary appertaining the Tabernacle's every conversation of establishment. Moreover David did too receive of God Almighty

the pattern of the House as well as the order appertaining the conduct in House about every the conversation of sacrifice's presentation as well as worship's order about the Levitical ministry and the worship of the sons of Levi and their instruments and song. Thus in the African Heritage, as it is today, it stands that the generation of the fathers stood faithful unto the discovery and provocation of holiness, where by divine revelation and by the Word of God to the sons of Africa (black heritage) was faithfully dispensed the divine wisdom and order necessary unto the capacitation of the sons appertaining the pioneering of the Peak Manifestation of the Pentecostal Revival, where in this conversation the sons shall stand strong unto the pioneering first of the gift of prophecy's common manifestation that will be the Prophetic Heritage, even as the fathers stood strong appertaining the pioneering of the Baptism in the Holy Ghost and the common manifestation of speech in other tongues, which conversations had been withheld from the church for many manifestations. But in itself, the true legacy of The African Fathers of The Latter House is the generation of the sons, even as the Fathers heavily invested in the sons the conversation of Godliness and so established in them the capacity of faith, wisdom and grace unto the knowledge, divine zeal and order unto every the conversation about the development of maturity in the covenant of fellowship with God Almighty and the knowledge of the Voice of Yeshua HaMashiach and the capacity unto the hold and following perpetual of the Leadership of The Holy Ghost. Thus the foundation of the fathers by their ministry stands the conversation of the full order of Godliness and the power thereof, which foundation was given of God Almighty unto the generation of The Latter House African Sons to stablish the greatest revival and pioneer and champion the greatest soul harvest in human History throughout every the nation of mankind, even the conversation of The Divine Provocation.

## **ARTICLE 02: A NEW GENERATION, A NEW GLORY:**

### **SECTION 01: THE CALLING OF THE AFRICAN CHURCH THE ANTIOCH OF THE LATTER HOUSE:**

The First Church of the Pentecostal Progression among the generations of Yeshua HaMashiach stood the first church governed by The Lamb's Apostle's, even Jerusalem the early church that mothered the Pentecostal Movement through the ministry of the twelve Apostles- but it then stood the revelation of the divine calling manifest appertaining the conversation of the mystery of the coming of the Gentiles too to stand rightful heirs of the Messianic Salvation of Yeshua HaMashiach, that they too stand the beneficiaries and bearers of the divine estate in the commonwealth of Israel, even as was preached saying "Whereby, when ye read, ye may understand my knowledge in the mystery of HAMASHIACH) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in HAMASHIACH by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is thus grace given, that I should preach among the Gentiles the unsearchable riches of HAMASHIACH; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Yeshua HaMashiach:" which conversation was too confirmed in the Apostle Peter who was used of God almighty unto the salvation and baptism of the household and family of Cornelius the Roman Centurion, which manifestation of the Gentile's salvation and redemption by the blood of Yeshua HaMashiach of Nazareth stood a conversation of marvel to the leadership of The Church of Jerusalem. But in the progression of the Evangelical order of the early church, it stood that there journeyed many saints from Jerusalem out unto all the world in accordance with the Messianic commissioning, and some of these stood in arrival unto Antioch to the foundation of the Church that would mother the churches of the Gentile's both in ministry and doctrine: as was pronounced saying "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the LORD YESHUA. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch:" thus Antioch was instituted to stand the great church subject and mothered by the Church of Jerusalem, from which Church began even to arise the ministry of prophets of God Almighty, moreover the identity of the name Christianity actually stood a conversation born and established at Antioch- and Antioch became a platform that allowed other prophetic ministers other than the twelve Apostles to there labour in the Spirit's leadership, such as Agabus about whom it was pronounced saying "And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar."

As was preached saying "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister:" it thus stands that Antioch was founded by laymen from the Church of Jerusalem, even unto the manifestation of pastoral leadership subject to the Church of Jerusalem, and thereafter the prosthetic ministry there centred at Antioch, and then by the leadership and direct instruction of the Holy Ghost through the prophets and Teachers that ministered together in oneness in the pursuit of the Face of God Almighty- by the leadership of the Holy Ghost through the Antioch prophetic Presbytery was manifest the Divine instruction unto the commissioning, ordination, anointing and sending of Paul and Barnabus unto the conversation of their Apostolic ministry- Antioch was therefore a Launching pad unto the full fivefold ministry of Yeshua HaMashiach that birthed the manifestation of and birth and pioneering of churches subject to the mothering of Antioch and thus subject to the mothering of the Church at Jerusalem. All this conversation appertaining Antioch stands so pronounced because that God has divinely elected The African Church to stand the Antioch of The Latter House, where there shall be manifest through the African Church the rise, separation, isolation, processing, consecration, sanctification and ordination and sending and commissioning of Stewards in the Ministry of Yeshua HaMashiach of Nazareth, even the Apostles and Prophets and Evangelists and Pastors called unto the establishment of the Assemblies that shall birth and pioneer the revival in all nations, even the greatest soul harvest in all History. Thus Africa bears this divine calling pronounced of HAMASHIACH saying "**Her humble and afflicted of her brethren have I chosen, even as I was humbled at afflicted unto the burden of the cross upon which I was nailed and crucified.**"

## **SECTION 02: THE CALLING OF THE AFRICAN GENERATION OF THE LATTER HOUSE:**

The generation of the Latter house shall stand a communion of generation comprised of the three persons, even the oldest being the pioneering fathers and general s used of God Almighty unto the pioneering of His work and remaking alive, then those that stood the sons of the founders shall stand the class of the fathers of the Latter House, and the third class is that the sons of the sons of the pioneering fathers, these little ones shall grow to stand the Youth and Vanguard of the latter House, thus as was preached saying: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" it thus stands that the harmonic accordance of The Latter House shall stand the conversation of the prophecy of the youth even unto the common sight and knowledge of the revelatory visions of God Almighty, and too the fathers and older unto the prophetic communion of the revelatory dreams of God Almighty into the strong knowledge and maturity appertaining the shepherding and communion of the Voice of The Holy Ghost. Moreover through this generation and heritage in the Messianic African

Communion shall be manifest the common divine faith unto the evangelical skillsmanship of gospel's publishing in the impartation of Divine supernatural miraculous working that will confirm the evangelical prophecy through the manifestation of miracles and signs and wonders in the Name of Yeshua HaMashiach of Nazareth.

It stands that the African nation in the latter House generation stands divinely called and purposed unto the frontline championing of the grace and glory of The latter house. Moreover it is the divine expectation of God Almighty about the generation of the African Messianic Communion that it stand the divine model of the Ecclesiastical order of the Latter House, even every Tabernacular conversation about the order of worship and ministry in both personal and mass gatherings - every the Tabernacular systematic or finance of platform must be well exemplified of this Church and generation. But above all things, the Chief Calling of the African Messianic Communion is the conversation of maturity and developed strength appertaining the following and strength in the Voice of The Holy Ghost, even as was preached saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee:" it shall therefore be by the leadership of the Holy Ghost that the African Messianic Communion shall receive the divine wisdom of God Almighty unto the manifestation of the Tabernacular development about that which is an altar necessity in the building of The Latter house Assembly.

### **SECTION 03: THE DIVINE ANOINTINGS UPON THE SONS OF AFRICA:**

The prophecy pronounced upon the sons of Africa, even the divine Anointings of the African stand clearly defined, even 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. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves

down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time:"

It thus stands that to Africa has God Almighty released the anointing of divine light, even the Anointing to stand the exemplification and identity standard appertaining every conversation of saintship, where in a world filled with conversations of satanic deceptions such as evolution and atheism, it stands that by Africa shall be preached a gospel that shall reach and shine upon all nations unto the divine provocations about the divine calling's unto Godliness before all kings and all people: it thus stands that unto the Church in Africa shall be established the journeying of all saints to receive the wisdom and doctrine unto the divine inspiration of holiness in all nations (in the conversation of the Latter House of Yeshua HaMashiach). Thus the African Church shall by divine grace stand the commissioning House purposed unto the empowerment of ministers from all nations, where ministers shall come to be trained unto the prophetic and evangelical order born to the harvest of The latter House. Africa shall too preach righteousness before all kings, rulers, governors, people's, tongues, nationalities, languages and families. Moreover the African Church shall bear the anointing of Divine unity perfected in Agape Love, where the whole body of the African Messianic Communion shall move in perfect harmonic accord and in pure synchronization unto singleness of heart in The Spirit of Yeshua HaMashiach as by the divine Unctioning of the Holy Ghost. Moreover to Africa has God Almighty granted the divine grace unto the spoiling of the treasures of all nations through international trade, where God Almighty, even Him YAHWEH YIREH shall release the anointing unto the perpetual supernatural harvesting and spoiling of the finances and economies of all nations-even unto the hold of wealth more than sufficient to ensure the provision more than sufficient appertaining Africa's callings unto Gospel's furtherance throughout all nations. It too stands that the African Church will stand the prime authority unto the pronouncement and influence of all national rulers, even the publishing of the Way of Holiness before all kings in Divine supernatural virtue made manifest by feats of strength accomplishable only by divine supernatural virtue. But it stands chiefly that Africa's every conversation shall stand well established through divine grace unto the glory and honour of God Almighty in the name of Yeshua HaMashiach of Nazareth- Africa shall soon stand the superpower in the Gospel of Yeshua HaMashiach before all nations, even through the Divine favour of God Almighty in the redemption from abuse unto the state of eternal excellency before all nations.

#### **SECTION 04: THE AFRICAN MESSIANIC COMMUNION: AFRICA THE STANDARD LIGHT OF THE CHURCH OF YESHUA HAMASHIACH:**

It stands that the divine calling of God Almighty about the African Heritage that it stand not only unto the impact of Nations in their pilgrimage, but a Voice granted strength defined unto the echoing beyond eternity's furthest aeon, and is thus a Voice granted, given, called and purposed to ensure gospel's furtherance by all means necessary. The Voice of Africa in HAMASHIACH stands an Apostolic Voice, even as it shall soon stand that from among the sons of Africa shall emerge Apostles that shall revolutionize the World and Faith as it is now: these shall be the gifts of HAMASHIACH called, ordained and sent of God Almighty with a unique burden of the gospel light dispensation granted divine strength to transform and empower the African in divine redemption unto the conversation of the unique evangelical anointing and pastoral doctrinal wisdom in the wisdom and power of Yeshua HaMashiach and in the leadership of the Holy Ghost (by the demonstration of divine wisdom and hallowed virtue openly and irrefutably). The African Gospel dispensation shall stand unto the manifestation of every the conversation of Messianic Redemption established by the cross of Yeshua HaMashiach, which Gospel Redemption shall bear divine strength sufficient to rank every the chain and shackle from every the hold and oppression of the African Inferiority Complex and in the place of the African's self espousal shall be established and recited the Divine Wisdom and order of the Africa Messianic Communion unto the dispensation of the flesh and blood of HAMASHIACH, even the hallowed communion of the partaking of the bread and wine, the spiritual meal unto life everlasting. *IT IS IN THE ESTABLISHMENT OF THE AFRICAN MESSIANIC COMMUNION THAT GOD ALMIGHTY SHALL TRANSFORM AND EMPOWER THE AFRICAN HERITAGE TO STAND THE STANDARD LIGHT OF THE EVERY CONVERSATION APPERTAINING THE LORDSHIP, SALVATION AND ECCLESIASTICAL FAITH OF YESHUA HAMASHIACH TO ALL NATIONS.* Thus The Messianic African Communion shall stand the carrier of the burden of every the conversation of the divine exemplification of the Heavenly Cultural Heritage and Social Communion appertaining the meaning of redemption by the Blood of YESHUA HAMASHIACH in all holiness, teaching the Latter House about divine order about the Ecclesiastical pilgrimage of Yeshua HaMashiach's Church, even the power of the Word of God and Prayer and maturity in the Leadership of The Holy Ghost in manner that perfectly defines to the World the Divine Calling of the Church of Yeshua HaMashiach of Nazareth and the Church's Divine ecclesiastical distinction from the ungodly unto the revolution of holiness in all nations.

It is in the bond of divine unity that the African Church shall manifest divine Love of perfect oneness and accordance in the doctrine of Yeshua HaMashiach unto a perfect pattern of communal and social livelihood and order most acceptable before God Almighty, which heritage and culture shall stand adopted of all nations unto the hold of Godliness evidenced by the manifestation of the divine wisdom and supernatural power of the Holy Ghost through the Name of Yeshua HaMashiach. Thus Africa shall stand to the Catholic Church (Church of all nations in HAMASHIACH) the Standard Bearer of righteousness and Faith to strength unto the provocation and divine inspiration throughout all nations.

#### **SECTION 05: THE LIVING YESHUA ALIVE IN AFRICA:**

There is a YESHUA that lives and labours in Africa unto the Honour of His Messianic Virtue preached saying: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good

tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. 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. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations:"

Thus through the YESHUA Alive in Africa is manifest the conversation of gospel's coming unto every nation and door in Africa regardless whatever stands the national hostility appertaining this gospel, thus gospel's preaching in Africa unto the ministry and empowerment of the weak through the Administration of the cross of Yeshua HaMashiach of Nazareth erected in Africa: thus the binding of the broken hearted stands the conversation of healing to the African from every the conversation that he endured under the oppression and affliction and abuse he endured by the hand of the white men his oppressors- so HAMASHIACH evidenced Himself Alive in Africa to deliver the Africa from the conversations of unjust rule by colonialism and apartheid and racial segregation all purposed of Satan through the white man to rob Cush of his inheritance of portion economic and financial about the earth of God Almighty. So by the gospel of the Living YESHUA is manifest divine liberty and grace unto the testimonial conversations of freedom unto the full expression of the African Heritage in the cross of Yeshua HaMashiach- thus the liberty born of the publishing of the Acceptable Year of the Lord, even the generation and heritage of victory regardless the shackle, the victory of cultural worship expressions in divine calling and purpose born of the heavenly Throne of God Almighty. Moreover where the African was made to stand and esteemed a black hopeless creature without hope or even the knowledge or desire unto the conversation of joy and prosperity, it stands that by the cross of Yeshua HaMashiach there stands the divine calling unto the manifestation of true joy and full divine cheerfulness in the place of the African's every depression and affliction born of the centuries of his oppression, even the oppression that preached the African to stand inferior most among the human nations created of God Almighty- but in Yeshua HaMashiach is the key to Africa's redemption, even the mind renewed by the doctrine and preaching of the cross of Yeshua HaMashiach.

It too stands that by The YESHUA Alive in Africa shall be established and manifest the conversation of the revival and renewal and re-establishment of African cities that once stood glorious but were

destroyed by the oppressors, in this generation shall be manifest the anointing unto the resurrection of African Empires and African Economies unto the dominating of African nations appertaining every the conversation of worldwide economics and international financial markets appertaining all resources and minerals natural and innovative. Moreover by the YESHUA Alive in Africa shall the Africans arise and stand unto the pioneering of the Ministry of Yeshua HaMashiach in all conversations of Apostleship, Prophecy, Evangelism and Pastoring- all conversations at the service upon the altars of the Messianic Tabernacle strong unto the coming of Yeshua HaMashiach, even the divine strengthening unto the Latter House Revival and so the Voice unto the second coming of YESHUA HAMASHIACH of Nazareth.

## **ARTICLE 03: THE DECOLONIZATION OF THE AFRICAN MIND FROM THE EUROPEAN-SATANIC YOKE:**

### **SECTION 01: THE AFRICAN INFERIORITY COMPLEX BORN OF THE COLONIZATION OF THE AFRICAN MIND:**

The coming of the white man unto the colonial rule and unto the authority to stand the self imposed prime proprietor of both African Resources and African People and Land, the same conversation of the white man pronouncing to the African the deception of white supremacy over every the conversation of the black man, the power of these conversations stood strong not because of the weaponry and leveraging arsenal and devices that stood in the hand of the white man superior to those in the hands of the African; the true power of the white man stood the conversation of how he manipulated the mind of the black man to believe that all persons and heritages of the black man stood inferior to that of the white man. The greatest weapon and strength of the Europeans unto the exploitation of Africa stood the mind of the African, where there was much labour to establish in the African mind that called the African Inferiorty Complex, which to this day stands the greatest weakness of the African nation. The definition of the African Inferiorty Complex is that it is the mental paradigm and manner of mind that believes that all things of the African Cultural Heritage and every expression of The African Human National Populous stands inferior and of lower value as compared to that of the White man, beginning from the darkness of the complexion of the African Skin (even to date much money is used by African women to buy toiletries and pharmaceutical products that cause their natural complexion to appear lighter than it actually is naturally). It too stands that the European Colonial doctrine stood that black people I.e Africans are not actual human beings but are a species primitive and inferior to that of white Europeans and therefore are not worthy to hold the same social or cultural respect and must therefore exist only to the pleasure of the white man, (consider the sport of black men fighting and killing each other to please their white masters, consider the sport of the children of black workers being killed by the dogs of white farmers to please white audiences; consider the 2010 event of black workers being made to eat food mingled with the urine of white South African students at the University of Free State in Bloemfontein South Africa; consider how many black persons suffer police brutality and are killed by the American police force). It stands that the colonial doctrine preached that black persons are not at the same level of intellectual capacity as compared to that of white people and are therefore not as significant as that of white life: to date almost throughout the whole world, black people are treated rudely as compared to the treatment of that of white person's in the same vicinity. It however stands that freedom and significance is not the absence of chain or depisal, but is the perception of self significance and self perception and value regardless the chain upon hand and without honour to the sayings of despisers: many people abused, chained and despised have lived lives with greater freedom and self value than most never having known shackles. *THE PROBLEM OF THE AFRICAN IS THE SELF PERCEPTION HE HOLDS IN HIS MIND, EVEN THE COMMON SELF PERCEPTION OF THE AFRICAN INFERIORITY COMPLEX THAT HAS PLAGUED AFRICAN GENERATIONS ALMOST SINCE THE BEGINNING, THIS PARADIGM CAN ONLY BE ERADICATED BY THE MENTAL RENEWAL STABLISHED BY THE PAN-AFRICAN MESSIANIC COMMUNION, BECAUSE ITS ROOT STANDS SPIRITUAL AND SATANIC.* The African Nation stood targeted by satanic powers because that Satan sought to resist the coming Revival that shall truly be championed by the African Nation, because that the same wisdom that used death (the death of the cross) to establish life eternal, that same wisdom shall use African weaknesses to champion the coming dispensation of the Gospel of the Latter house.

As was preached saying "And the LORD spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up thus way southward, and go up into the mountain: And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes. So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought backward unto them, and unto all the congregation, and shewed them the fruit of the land. It And they told him, and said, We came unto the land whither thou sentest us, I and surely it floweth with milk and honey; and thus is the fruit of it. It Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight:" even as the conversation that stood to the failure of the redeemed generation of Israel to take possession of the promised land stands the conversation that although the land stood the perfect divine fulfilment of every the divine description appertaining it, and the state that was in exact accordance with the divine utterance, but because of the nature of their self perception Israel failed to possess the land, where they pronounced themselves to be grasshoppers in comparison to the Giants, which utterance was born not the despicable by those in the land, but it stood their own perception: the cause of the death of that generation in the wilderness stood because of a perverted perception of their identity- this biblical mystery stands the preaching of the African Nation, that their current affliction and weakness is born not of the power of the white man, but of the conversation of a satanic and

perverse self perception of an African inferiority complex. It is not a sword that liberates a nation, but an eye, even the eye that gives the sight, from which sight is born the inspiration to die for that sight of true self identity: even though there stands no African Nation under legal colonial rule, it remains that many minds and practices are still under the yoke of colonization especially by social manipulation and financial exploitation and by manipulative economic order.

## **SECTION 02: THE COLONIZATION OF THE AFRICAN POCKET AND THE ECONOMIC COLONIZATION AND THE UNCIVIL OPPRESSIVE COMMERCIAL ORDER APPERTAINING AFRICAN WEALTH'S DISTRIBUTION:**

(It stands that during colonization, all African Resources and People were subject to the will of their European Oppressors, and any person named among these oppressors stood bearing the authority unto whatever the practice of their will about the conversation of African Wealth Resources and Persons, Raiding and Abusing even to the extent of murder, rape and affliction deemed acceptable by the European Community because the Black Man was not of the white community esteemed a man, but more like unto a bridging species between humanity and apes): Appertaining the colonization of the African Pocket, it stands that the ethnicity most identified with poverty throughout all the nations of this generation stands the African Nation, even the black ethnicity-but the true roots of this conversation are not at all that poverty stands a national identity and characteristic to be expected from the African Nation, but the truth of the yoke of poverty upon the African Nation stands that although the Africans held heritage and expressions of cultural order in what stood their land, the coming of the white man stood to African impoverishment of both wealth and culture. It stands that even though the African Community did not represent the civilization and industrial progress of European nations, it does not stand that the African Heritage was without significance: there was an existing form of African Economic and cultural order that stood erect before the coming of the white man to Africa, even the conversations of villages that expressed a communal order bearing the African Ubuntu paradigm which stands that all conversations and communal orders and social structures of practice stand erected unto the benefit and advantage of the community as a whole than that of advantage of the individual through orders of capitalism. It thus stands that the arrival of the white man stood to the degradation of African Communal Orders of interaction, and demanded the African Tribes to forfeit the conversations of their cultural economic expression unto the adoption of European monetary systems, where the Africans were made to practice an order of economics that the European nations had practiced for centuries, which stood to European advantage because even the banks that stood to print the money used for trade in African Nations were not located in Africa, but each European Nation used and determined the colonial monetary practice using the Reserve banks of their Nations. Moreover the coming of the white man was to establish territorial possession over all the possibilities of economic advantage to his nation of origin, where the white man took possession of all fertile land for agricultural practice of both crop cultivation and animal domestication and cattle ranching, forcing Africans that were in places of advantage to relocate to places with lower profitability and lower standards of economic productivity. Moreover the white man also took advantage of African resources especially through the territorial establishment of practices of mining in the African Nations, where in their respective colonies the European Nations established authority over all mining practices, building and erecting mines purposed unto the agenda of extracting African Resources and minerals, all these products being exported to the colonizer's nation.

It therefore stands that even though legally it is pronounced in African Nation's that there is the perfect modern accordance of equality, it remains that the conversations of economic and financial colonization in African Nation's has not yet been reversed, in that the proprietors of African wealth and the owners of African Resources are still the colonizers some now named Foreign investors, and thus the dream of African Resources to the African Person still stands far from fulfilment. There are nations that did move aggressively unto the adoption of African policies to the African national, such as Zimbabwe which though it gave rise to great feats of corruption and though blood was shed in these conversations, it remains that the doctrine of commercial indigenization gave rise to the possibility of the rise of a generation purposed to exploit African Resources, an example being the land relocation programme, where colonizer's that once 'stole' African agricultural land were for ten years given the opportunity to sell their land back to the Zimbabwean government, but the refusal of the white farmers for many years after Zimbabwean independence gave rise to the land repossession program where white farmers were forced out of their agricultural states and the land was then reclaimed by the Zimbabwean Government for distribution to African farmers, which conversation sparked sanctions on the Zimbabwean Government leading to the nation's impoverishment- however it stood that this conversation of economic reclamation stood to the irradiation of the African Inferiority Complex and in its place was born the African National confidence and paradigm stating that "*WHATEVER YOU CAN DO, WE CAN DO BETTER!*" But it remains that most African Nations have retained the conversation of the Colonization of the African Pocket, such as South Africa, where although apartheid was abolished and it was pronounced to black people that there stands now a conversation of perfect legal equality appertaining political, legal and commercial practice, it remains that the wealth of South African Economic Order and Practice is not held in the hand of the majority population (the Black African Ethnicity of South African tribes such as the Zulu, Xhosa, Pedi, Ndebele, Suthu, Venda Tribes), but the wealth remains in the hand of a fraction of the minority population, I.e the white Boers and British South Africans who can trace their History to Britain and Netherlands.

### **SECTION 03: THE CALLING OF THE PAN-AFRICAN UNITED TRIBUNAL PROVINCES UNTO VICTORY OVER THE NEO-COLONIAL PARADIGM: THE DIVINE TRANSFORMATION OF THE AFRICAN MIND AND THE DIVINE ORDER UNTO THE NEW STANDARD OF AFRICAN MIND'S CALLING:**

It stands that the conversation of the calling of the African Mind is the calling unto the knowledge of standards of glory that can stand accomplished only by The Hand of God, even the Standards of the Divine Supernatural Glory of God Almighty. But the manifestation of this glory demands the conversation of the renewal of mind from all the conversations of the African Inferiority Complex unto a boldness and National African Confidence born of the foundations of Divine Enlightenment. It therefore stands that the African government, even the Pan-African Tribunal Provinces, bears the divine calling to heavily and foundationally invest in the conversations of the transformation of the African Mind above all things, even as the greatest key to National Prosperity stands the Standard of the Mental and Intellectual Paradigm held of the Nation, thus education stands a foundational pillar unto African National Transformation. It stands an idiom held of Europeans saying that "if you want to hide something from an African, put it in a book:" it therefore stands that the African Mind is not inferior, but it's approaches unto economic paradigms are, thus the African Nation stands easily manipulated and exploited by European Nations unto their abusive hold and financial manipulation that benefits themselves above the Africans because that to date the African mind has retained a weakness appertaining the practices that suffice to the exploitation of financial institutions and economic platforms of trade and profit unto Economic Growth and Development. The foundational

National Conversation that will stand unto African Mind's transformation stands the conversations of investment in and the establishment of institutions of Education and platforms and clinics of knowledge directed not to general knowledge but specifically purposed and geared toward the development of financial and economic skill that allows specialization of economic and financial practices of trade that can help the African to develop a means unto financial income above the poverty line, even as the proverb says that "Give a man a fish and he will have enough for one meal, but teach a man how to catch a fish and he will have a trade to support himself for the rest of his life." Thus a fundamental key unto African mind's transformation stands the conversation of the development of institutions of empowerment unto trade and financial skill development and economic inforamory workshops that will certainly lead to National Economic growth and Development, even an increase of the Pan-African Tribunal Province's GDP an NDP. It too stands that the African Government must enact and establish policies geared towards the protection and growth of African indigenous Institutions and platforms of indigenous financial practice that can cater for African Nationals to participate in trade - these policies must be purposefully biased and prejudiced unto African Industrial Development, even the Africa for Africans: thus the African Government must create and enact the registry of strict laws purpose d unto the development of indigenous conversations of trade at the strictest level possible, even an African Resource geared toward the profit of African Nationals.

It too stands that a conversation necessary unto the Renewal and Transformation of African Mind stands the abolishment of all the conversations of African Borders and the Doctrine of Pan-African Governance under the doctrine of UBUNTU, where the New and Rising African generations can stand strengthened to all conversations of Pan-Africanism and the African Identity born of the abolishment of all borders and all conversations of African-National division. But even as it stands said that "No man can go far without the knowledge of where he has come from," it stands a fundamental necessity to establish African Mind's renewal through the conversations of the teaching of The True African History from its foundations until its present state. It too stands that another key to African Mind's enlightenment stands the conversation of cultural pride born of the practice and legislative establishment unto the institutionalization of African Cultures and Traditions, where there is the strategic intentional effort of the Pan-African Tribunal Provinces to establish a legal communal and social order that integrates civil order with African Cultural wisdom and the various and diverse conversations of the heritage of African Traditions, and as much as possible refrain from adopting western practices of government and social order that stand in defiance of African National Values.

It too stands necessary that the Pan-African Tribunal Provinces Government stand to empower the Pan-African Messianic Communion because that as was preached saying "And be not conformed to thus world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:" thus through the mini stry of The Pan African Messianic Communion will be stablished the divine glory of the holiness of God Almighty throughout the African Nation because the foundation and chief key unto African Mind's Renewal stands born of the preaching of the Word of God and of The Testimony of Yeshua HaMashiach, these conversations being stablished in the divine supernatural power of God Almighty unto the transformation and manifestation of a mind bearing fitness to the standards of the divine works of God Almighty preached saying "But the people that know their God shall be strong and do exploits." Thus through the Pan-African Messianic Communion shall be birthed an Apostolic Ministry that shall stablish in the African Mind the conversation of the Divine Gospel light and the doctrine in divine supernatural

power unto a wisdom and faith that shall consume the African Nation and every nation of the Earth through flames of Divine Supernatural Revival that shall build the church and shake the world unto the second coming of Yeshua HaMashiach. It too stands that through the Ministry of the Pan-African Messianic Communion shall be established the prophetic Voice that shall transform the African Mind unto the strength and capacity to stand the triggers appertaining the manifestation of every ecclesiastical conversation necessary to birth the coming great revival, even the Voice unto the revelation of every coming prophetic season and its significance in divine order and the abounding Grace and word of wisdom necessary unto its divine exploitation, even too a voice unto the strength of speaking righteousness to all nations in the Word of The LORD; it too shall stand a Voice unto the discernment of every the spiritual source of the terrestrial manifestation born of conversations yonder the veil in the spiritual realm. It too stands that by the Pan-African Messianic Communion shall be established the simplicity of the knowledge of the simplicity of the conversation of the reception of the Lordship and Salvation of Yeshua HaMashiach, where even the children of The African Nation shall sing the order unto salvation, and by this conversation shall the reception of HAMASHIACH be preached throughout all nations, even the conversation of the Word of Faith. It too stands that but the Pan-African Messianic Communion shall be established the conversation of the Pastoral ministry, even the Divine Counsel and Messianic Shepherding unto the wisdom of the divine expectations and counsel of God Almighty that shall in African Gatherings birth the churches of God strong unto the conversation of engaging their community in the wisdom purposed to strengthen African Mind unto the aggressive order of holiness in every form of social system and communal interaction. Moreover it stands that by the Pan-African Communion shall emerge a divine wisdom that shall teach and perfect the African Mind unto the every doctrine and conversation of wisdom and faith in African Mind necessary to ensure soul's maturity and presentation till the Day of HAMASHIACH YESHUA.

## **ARTICLE 04: THE DIVINE CALLING UNTO AFRICA'S PROSPERITY:**

### **SECTION 01: THE BOOMING OF THE AFRICAN INDUSTRIAL INFRASTRUCTURAL DEVELOPMENT AND THE AFRICAN ECONOMIC PROJECTION:**

According to the World Economic Forum, it stands that Africa stands the home of the fastest global growing economy with an averaged annually increased GDP of 5%; however Africa holds many challenges appertaining its infrastructural development to cater for its potential industrial activities as compared to developed global economies and is thus incapable of fully exploiting its natural resources through industrial revolutionization. Even as industrial development stands the conversation of the deliberate application of suitable technologies and other necessary resources including human capital to cater for the shift from low levels of industrial productivity to higher and more productive levels of systematic innovation and more efficient systematic operational levels of production that can cater towards the mass production of goods and services - where industrial development stands the conversation of applying innovative ingenuity unto the manifestation of economic growth and development through industrial institutions and policies that can further industrial establishment in the defined economy. Thus Pan-African industrial development demands the creation of standard industrial firms and houses that will cater for platforms of innovative discussions as well as the establishment of information channels that can serve and create outreach centres unto the establishment of well integrated and united Pan-African institutions that will control the global practices as chief in their respective industrial fields.

Even as infrastructure stands the conversation of social and economic overhead capital purposed to stand the encapsulation of platform creation unto the sharing of technologies and innovative and ingenuous systematic operations exemplified by economies of scale: thus infrastructural development stands the conversations of the enhancement of social and economic conditions and facilities unto the enhancement of productivity and unto the advantage of human capital's full potential as well as platforms designed and strategically purposed to ensure the enforcement and perpetual development of human capital's industrial practice. Infrastructure too stands the conversation of physical public state domestic facilities necessary for all local economic activities and practices: thus the facilitation of all fundamental essential resources such as water supply and treatment, education, roads, electricity supply, sewage and waste disposal, postal and telecommunication systems, and information technology systems, urban mass transit systems, judiciary and legislative systems and legal enforcement systems, and environmental sustainable management and control, hospitals, special urban amenities, sporting and recreational facilities, entertainment facilities (such as parks), social, communal and cultural amenities, and transport facilities including roads, airways and rail; and pipelines etc. It therefore stands that infrastructural development leads to industrial development which then leads to economic growth and development- where infrastructural development stands the determination of the place and location appertaining every the conversation of industrial practice: and it stands projected that economic development in East Africa and West Africa and Southern Africa will reach a combined GDP of USD\$29Trillion before 2050.

## **SECTION 02: THE DIVINE CALLING, STANDARD AND PURPOSE OF THE RENEWED PAN-AFRICAN ECONOMIC-CULTURAL PARADIGM UNTO DIVINE PROSPERITY THROUGH THE PAN-AFRICAN SOCIAL SYSTEMS AND COMMUNAL ORDER:**

As was preached saying "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts:" where Egypt stood the conversation of the yoke and enslavement of the Nation Israel, which spiritual truth and mystery also stood the preaching of Africa's Egypt and Egyptians, even the conversation of European colonization and enslavement, it stands the divine promise and order of God Almighty that stood to the liberated Africa stands this promise appertaining the coming Pan-African Messianic Communion of Yeshua HaMashiach shall be established the standards of wealth that can only be provided by the Hand of God Almighty, even by YAHWEH YIREH. Moreover, even as this stands a promise unto the Latter House that it shall stand in hold of superior authority appertaining the control of wealth in the world, whereby the divine supernatural workmanship of God Almighty shall be established instruments unto economic and financial prosperity to the saints of the Latter House of Yeshua HaMashiach, as pronounced saying that the latter shall stand the greater. Thus to the Latter House Revival and one of his revival's chief signatures shall stand the conversation of the great wealth transfer sufficient to the funding of Gospel's arrival to every door and household in the world. And even as it stands by divine election that Africa shall pioneer the Latter house revival through the ministry of the Pan-African Messianic Communion, to this ministry shall be established the Grace, and anointing and divine order unto the fulfilment of wealth transfer- thus the Pan-African Messianic Communion bears the divine calling to establish and pioneer every the conversation of wealth granted to the testimonial possession of the Latter House of Yeshua HaMashiach, where the Standard of wealth shall be the conversation of Divine Supernatural Abundance, even the conversation of Divine overflow sufficient to enrich every saint, as was preached saying "my cup overflows", as the divine providing and divine enrichment established unto testimonial realities by the Hand of God Almighty stands the conversation of divine supernatural excessively overflowing abundance preached saying "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." And as already pronounced, the purpose of this African Prosperity stands to the funding and Tabernacular establishment appertaining every the conversation of the preaching of the Cross of Yeshua HaMashiach, even the preaching of The Gospel of The Kingdom of God and the preaching of the Word of God and the publishing of the Testimony of the Redeeming and Saving Power of Yeshua HaMashiach in every nation upon the earth.

It therefore stands the divine calling and wisdom of God Almighty that the African Nation arise unto the development of a new economic paradigm of communal order and social interaction that encourages conversations of innovative African Economic practices, even a paradigm of entrepreneurship and African Capitalism strong to empower African Generations unto the development of wealth portfolios on global markets that will serve to ensure that the chief entrepreneurs and greatest investment portfolios stand in the hands of Africans, even the order unto the rise of multi-billionaire Africans and multi billion African Companies and Corporations influential in all the world's money markets. But there must be born of the Pan-African Tribunal

Provinces the intentional conversations and institutions of financial innovation purposed to reach every the conversation of cultural communal interaction, even the intentional creation of platforms purposed to integrate financial and entrepreneurial thinking to stand a cultural paradigm of the African Nation, where prosperity becomes common both in conversation and practice, till wealth becomes a common cultural expression and social standard, too the extent that poverty becomes a strange and foreign concept of the African Nation, where nationals from current diaspora nations will leave their Nations coming to Africa to work under the leadership of African Entrepreneurial leaders and to the standards where African Companies shall stand the strongest economies in the world, and African Saints at the forefront of these conversations, these being the exploits of their pilgrimage born of the divine directive .

## **ARTICLE 05: THE AFRICAN HERITAGE IN ALL NATIONS:**

### **SECTION 01: THE AFRICAN DIASPORA- THE AFRICAN LABOUR FORCE IN ALL NATIONS:**

The Africa Diaspora stands the conversation of the global communities of the descendants of Native Sub-Saharan Africans- the word Diaspora being Greek meaning 'scattering:' the AU defines the African Diaspora as 'The people of Native African Origin Living outside of the African Continent irrespective of their citizenry and nationality, which people stand willing to build both the continent and their participation in the AU and The Sixth Region.' The first and chief conversation that first stood unto the development of the African Diaspora communities stands the slave trade, both the Arabian slave trade and the Atlantic Slave trade. during the eighth Century, Arabs took Africans from the Eastern and Central parts of Africa and sold them as slaves in the Middle East and in the Indian and far eastern subcontinental parts of Asia. In the fifteenth Century, Europeans captured and bought Africans from West African Tribes and brought them to European countries and to the Americas, which conversation stands the largest forced migration in human History, and also the record of the greatest inhuman tragedy throughout mankind's History. The third conversation that stood to the development of the African Diaspora stands the conversation of voluntary emigration by African Nationals out of their respective African States resultant mainly of the pursuit of economic opportunities as well as resultant of flight from political and social persecution- that they stand as refugees in the Diaspora Nations.

Thus appertaining the register of African Diaspora Nations, first stand the Caribbean Nations which hold 27654161 African Nationals that constitute 67% of the Nations Haiti, The Dominican Republic, Cuba, Jamaica, Trinidad and Tobago, Barbados, Puerto Rico, The Bahamas, Netherlands Antilles, St Lucia, St Vincent and The Grenadines, The US Virgin Islands, Dominica, Antiquated and Barbuda, Bermuda, St Kitts and Nevis, Cayman Islands, British Virgin Islands, Turks and Caicos Islands. in South American Nations, it stands that there are an undetermined amount of African Nationals in the countries Brazil, Argentina, Colombia, Peru, Equador, Guyana, Suriname, Paraguay, Uruguay, French Guayana, Bolivia and Chile. In North America, there are an estimated 42907538 African Nationals that constitute 18% of the countries America, Canada and Mexico. In Central America, there are about 1453761 African Nationals that constitute 4% of the population of the countries Nicaragua, Panama, Honduras, Belite, El-Salvador, Costa Rica and Guatemala. in Europe there are about 8000000 African Nationals that constitute 1% in the Nations France, Netherlands, Britain, Germany, Portugal, Italy, Spain, Sweden, Norway, Russia, Finland, Belgium, Ireland, Switzerland, Austria, Ukraine, Hungary, Belarus and Poland. in Asia, there are around 327904 African Nationals that are much less than 1% of the population of the countries Israel, India, Malaysia, Hong Kong, China, Pakistan and Japan.

### **SECTION 02: THE PARADIGM OF THE PAN-AFRICAN SOCIAL COMMUNAL INTERACTION STRUCTURE:**

Though the Universal western (European and American) socio-communal paradigm stands the conversation of fierce competition among the nation's, it remains that although this paradigm stood to the strong influencing of innovation unto the pioneering and invention that sparked the conversations of international trade, innovative devices, weaponry, arsenal and instruments of warfare as well as technological devices and local industrial revolution and conversations of trade and market establishment that fuelled capitalism and then birthed entrepreneurship even till the

Information Age and thus was the west at a military advantage against the Africans unto the colonization and enslavement of native and indigenous Africans, it however remains that the African Socio-Communal Paradigm stands a conversation superior than that of western civilization because every the purpose of African community stood unto the establishment of innovative communal synergy, that it stand a conversation unto the benefit not of the single individual but the African community, even to the benefit of the whole village, even the 'I am because we are socio-communal paradigm'. Thus the African paradigm stands 'the doctrine of Ubuntu:' which in itself is the conversation of labour unto the empowerment of the whole homestead, village, tribe and nation, thus the doctrine of "Socio-communal synergistic village industrial practice:" that all conversations of industry and resources of earth be made available and to the benefit of all numbered in that society. Moreover the conversation of African socio-communal order of the Doctrine of Ubuntu stands unto the conversation of brother's benefit at great personal cost, which stands the preaching of the cross in that 'while we were yet sinners, HAMASHIACH YESHUA died for us.' Moreover the African Paradigm stands unto the promotion of tribal and lineage communal advantage before the consideration of personal homestead, even the conversation of kindred first before home family, that it be well with the few through the first the contribution and establishment of the strengthening of the many.

It unfortunately stands that the conversation of Africa's white colonizer so stood to continuously pronounce and afflict the African mind unto the belief that their every conversation stood inferior to the European and Western national paradigm, yet the African paradigm stands the closest cultural order pronounced in the Word of God, even in the early church as was preached appertaining the ecclesiastical order of the Early Church saying "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord YESHUA: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need:" thus there stands the calling of The African new Generation unto the restoration of the communal order which can be manifest a only by mind's renewal in cultural knowledge unto the full restoration of socio-communal practice - which conversation can be empowered through three conversations, the first being by the empowerment of African ecclesiastical expressions in Messianic order of worship, the second being through the conversations of scholarship appertaining The True African History till it becomes well facilitated even to the illiterate, and the third stands through the conversation of African literature especially that before and during colonization and slavery, that there be the restoration of African intellect unto the pure honour of the African Heritage; thus through worship, History and literature is established the restoration and erection of the African socio-communal Doctrine of Ubuntu in its impurity unto victory over all conversations of Xenophobia and Tribal Genocide and National Civil Conflict and Communal Destabilization and Social Local Unrest instigated by the white man that he hold control of African resources by resisting African unity through scattering and diving the native and indigenous nationals unto his personal profit and benefit, esteeming the Africans to be nothing but financial collateral damage unto his personal gains and plunder of African Resources.

### **SECTION 03: THE REGISTER AND THE DIVERSE CULTURES OF THE AFRICAN TRIBAL STATES:**

It stands estimated that Africa is the home to around 3000 different tribal communities, and thus conversation stands the report of those chief among the African Continental Tribes. The first stands the Afar Tribe found in the Horn of Africa and in Ethiopia, Eritrea, Somalia, Djibouti: but it stands that these divisions of The Afar Tribe are subdivided, each division having its own Sultan. Second stands the Ambara Tribe found mainly in the highland central plateaus of Ethiopia and stand Ethiopia's dominating Tribal Ethnicity. Third stands the Anlo-Ewe found in Ghana. Fourth stands the Ashante (Asante) found in Ghana and Côte D'Ivoire. Fifth stands the Beiber who themselves are indigenous inhabitants of North Africa, west of The Nile and are scattered throughout Algeria, Morocco, Egypt, Libya and Tunisia. Sixth stand the Dogan Tribe found in Southeastern Mali and West of The Niger, near the city of Bandiagara- and are a major Tourist attraction globally renown for their mask dances, their sculptures and architecture. Seventh stands the Dinka that themselves prefer to be called the Muonyjang: and they stand South Sudan's largest Ethnic tribal community in the Bahr El Ghaza and in Janglei and in Southern Khudhafa and in the Upper Nile Region. Eighth stand the Feng that live in the forest clearings of the humid rainforests of Gabon. Ninth stands the Masaai who live in Eastern Africa (especially in Kenya) and are known as great warriors and herders. Tenth stand the pygmies who live in central and Western Africa and are further divided into the tribes Bambutu, Bayaka, Batwa and Bagyeli. Eleventh stand the San who live in the Kalahari and stand South Africa's oldest native inhabitants. Twelfth stand the various tribal expressions of the Shona Tribal Communities in Zimbabwe. Thirteenth are the Watusi (or Tutsi) found mainly in Rwanda and Burundi. Fourteenth are the South African Tribes such as the Zulu, Venda, Ndebele, Xhosa, Suthu and Shangani.

### **SECTION 04: THE PAN-AFRICAN DIVINE HARMONIC ACCORDANCE IN THE GOSPEL OF YESHUA HAMASHIACH:**

It stands that the divine calling of God Almighty appertaining the African Nation stands that it's every labour and institution of interaction unto divine calling's accomplishment and unto divine purpose's fulfilment stands that it must be established in love and divine unity, which conversation stands the divine calling and order unto a oneness born of the Gospel of Yeshua HaMashiach through the Pan-African Messianic Communion. Thus the foundational conversation unto the divine ministry and harmonic accord of the financial Nation stands the preaching of the Word of God, even as the Word of God stands the divine supernatural power unto the manifestation of the creative power of God Almighty (even as God created all things simply through the standards and virtue by His Word of Faith): thus the divine unity and harmonic accord shall be created and founded upon divine supernatural virtue through the seed of the Word of God preached by those the Stewards and call to the leadership, service and labour in the instrument of Yeshua HaMashiach through the Pan-African Messianic Communion, because it is through the Word of God that the African Identity shall be revealed and preached unto its manifestation, even as the Word of God stands the key unto divine victory over the conversations of the inferiority complex that has stood rooted upon and has plagued the African Mind for more than two centuries, but the alleviation from this conversation can be established only by the divine supernatural power of the Word of God- thus the new cultural order and traditional social instruments and vehicles of interaction shall be shaped to Africa by the preaching of the pure and true raw and unadulterated Word of God. The second key unto the manifestation of the perfection of the divine unity and harmonic accord in Africa stands the

publishing of the Testimony of Yeshua HaMashiach, even as thus conversation stands the purpose of the Church and of every the conversation of The Pan-African Messianic Communion, thus it is through the function of the publishing of the Word of Salvation and through the preaching of the cross that the African Nation shall stand united unto the labour born of a oneness in the knowledge of the Redeeming and Saving Power of Yeshua HaMashiach. Moreover it is through the publishing of the Lordship of Yeshua HaMashiach that hearts among the Africans shall be humbled and United unto the conversation of a harmonic accordancy strong to establish the greatest service unto Africa's revival and Divine visitation born of the preaching of the cross.

It too stands that through the covenant of Apostleship granted the Pan-African Messianic Communion, there shall be the manifestation of a discipline and order purposed to nurture and cultivate every the sheep and lamb of HAMASHIACH unto strength about the conversations of the faith of YESHUA, even divine maturity in the wisdom of God Almighty- that all these conversations be established in the doctrine of Agape Love unto the building of both self and neighbour in the power of God Almighty, moreover it stands that through the ministry of the Apostleship of The Pan-African Messianic Communion shall be established the divine anointing unto the oneness strong to the engaging of all the enemies of the Latter House spiritual, even the abolishment of satanic principalities and powers lodged over African nation's, and the abolishment of satanic clouds over Africa unto the light of God Almighty throughout the African Nation. The fourth key unto the manifestation of the divine African Harmonic accordancy stands the conversation of the Bond of The Spirit, even as by the Holy Ghost is established the oneness of network and linking of hearts and spirits, even the conversation by which all spirits are linked and networked together with God Almighty, and with the saints one with another. Thus in the Holy Ghost stands the conversation of the Family of God, where the saints share one blood, even the blood of Yeshua HaMashiach, and in The Holy Ghost is manifest a divine oneness where the spirits of the saints are united and joint to stand the children of God, even the sons of God Almighty. The fifth key unto the manifestation of the Pan-African Messianic Communion's oneness in divine harmonic accordancy stands the conversation of the Hallowed Communion of The Lord's Table, even the Holy Communion of the Flesh of Yeshua HaMashiach signified by the bread and wine that stand the physical representation of the flesh and blood of Yeshua HaMashiach, where by this communion it stands that the saints are one flesh and blood, even one body, the Body of Yeshua HaMashiach strong because by that communion they are transformed to stand one flesh and blood, even the Family of God the Sons of God united by the Communion of Him The Firstborn and Only Begotten Son of God.

The sixth key unto the manifestation of the oneness in the divine harmonic accordancy of the Pan-African Messianic Communion stands the conversation of the divine synergistic calling unto oneness in labour, each man with his respective gifts presenting the conversation of his offering established by his gift: thus there shall be manifest the conversation where each Saint shall present his God given gift to participate and do that which only he can by his gift, and each Saint therefore shall stand a unique organ in the body bearing a unique divine calling and divine gifting to fulfil that calling by divine function, thus contributing to the body's success and accomplishments of divine calling's and purposes- thus the harmonic accordancy established by the synergistic contribution of each man and his gift. The seventh key stands the conversation of the abolishment of the borders erected unto the division of the African Nation, whereby the Pan-African Tribunal Provinces shall annul all the borders dividing Africa unto the conversation of One African Nation United (through the Lordship of Yeshua HaMashiach unto the conversations of UBUNTU- which conversation shall allow the divine Union of

hearts through the preaching of the cross of Yeshua HaMashiach, and by borders abolishment shall be established the reunion of African tribes unto the restoration of unity in the harmonic accordance that shall strengthen the witness and testimony of the Pan-African Messianic Communion).

## **ARTICLE 06: THE CONVERSATION OF THE DIVINE PAN-AFRICAN REDEMPTION OVER THE SATANIC ABUSE OF THE AFRICAN BY THE WHITE MAN:**

### **SECTION 01: THE COLONIZATION OF THE AFRICAN HERITAGE:**

Colonization stands the conversation whereby a Kingdom/Monarch/Imperial Empire expands its dominion held by possessing and occupying a land that once stood foreign to its throne, even by power taking authoritative possession of the land unto the principal determination appertaining every the conversation in the possessed land and subjecting the occupied land to the principality of its throne inclusive of both law and culture - thus the possessed land and its every inhabitant stands subject to the Colonizing throne's language, literature, legislation, political enforcement, fashion, culture, economy, commerce, financial currency, economic practices and its every form of socio - communal interactive norm. Thus the colony stands a literal extension of the Kingdom and its every inhabitant and resource stands the property of the Colonizer's throne and so the order unto the imperial subjection of the Colonizer's crown, throne, ring and Sceptre. Appertaining Africa's colonization towards the dawn of the modern age, it stands that established Kingdoms such as France, Britain and Portugal had not yet deeply penetrated the land but only 10% of Africa using the Mediterranean and Deep South. Critical to African inland Colonization was King Leopoldo of Belgium who occupied the Congo until 1908. Moreover Otto Von Bismark's 1885 Berlin Conference allowed the avoidance of bloodshed and dispute among European Colonizer's and introduced the "New Imperialism" that allowed the inland movement of European Colonizer's into Africa and between 1870 AD and 1914AD Europe added 9000000 squaremiles unto its European territorial and foreign colonial expansions and governing interest (about 23000000 squarekilometres) which is about 20% of the world's land area. Thus some European Nations felt and developed a strong self-esteem about the possession of land much larger than the area covered by their domestic kingdoms and thus subjected African Natives to their will, such as the 1000000 African Nationals that fought for the allies in WW1 and the 2000000 in WW2.

The Europeans used two main strategies unto the acquisition and imposition of Colonial Rule over African Nation's, where the first stood the conversation of Direct rule established by the French, Belgians, Portuguese and Germans who exercised a highly centralized colonial administrative system; but the second form of colonial administration and more successful colonial practice was the on versatile of 'indirect rule' exercised by the British who would identify key authority figures and forcing them unto the administration of British Empire. France ruled from Paris by identifying and appointing Chiefs without considering traditional criteria but only French loyalty - and thus was the establishment of the two main French Colonial Administrations Centres, even French West Africa and French Equatorial Africa (even as by appointing officials, passing laws and approving all and any measures passed by the Colonial Administration Centres). Local groups in German East Africa resisted German Rule and German Tax Impositions to the extent that they were almost driven out of the land in 1885 and although the land was a Cade controlled by the Germans, it remains that the colonial administration camps were but small military camps. Leopold the second of Belgium called his vast empire 'The Congo Free State,' and his harsh treatment of Africans warranted for a large international protest and the European powers forced him to relinquish his authority to the Belgian Parliament. Appertaining the conversation of Colonial economics, the European Colonizer's acquired land, enforced African Labour, introduced cash crops, changed inter-African preclinical trade patterns, introduced Indian Labour Forces, exported African resources for their domestic industrial firms and developed infrastructure for their interest and advantage.

## **SECTION 02: THE CONVERSATION OF THE ATLANTIC SLAVE TRADE:**

The Atlantic slave trade stood the conversation of the forced migration of enslaved Africans by white enslavers mainly to the Americas (using mainly the triangular route and its middle passageway) during the 16th to the 19th Centuries, the majority of which enslaved Africans stood mainly from East and Central Africa, which conversation of the translation of the slaves was first completed by the Portuguese to Brazil, and so European Nations followed. Ship owners regarded the African Slaves as cargo that was to be transported as quickly as possible and as cheaply as possible and they were to be sold to work on coffee and sugar, tobacco, cocoa plantations, as well as in various mines and rice fields and construction sites and in cutting timber for ships and in domestic housework and some in skilled labour institutions. By the mid 17th Century, slavery had already hardened as a racial caste, where African slaves and their offspring were considered to be the property of their slave masters in accordance with *partis sequitur ventrum*. Thus as property slaves were only considered to be merchandise and units of labour (being sold at markets with other goods and services); which slaves were imprisoned at factories in Africa whilst they awaited their transportation across the Atlantic- thus they were subject to the cruelty of their factors at the factory houses. It stands that about 12-12.8 million Africans were transported across the Atlantic during the 400 year period, and about 1.2-2.4 million died during the voyage and millions died at seasoning camps in the Caribbean, and millions of others died during slave raids, wars and during their transportation as prisoners to be sold at the factory markets at the African coasts to the European factors.

There were about eight chief places that were used by Europeans and White Americans to buy and enslave the Africans for their transportation to the Western Hemisphere: it stands that between 1650 and 1900AD, 10.2 million African slaves arrived in the Americas from the following regions with their stated respective percentage proportions: 4.8% from Senegambia (Senegal and Gambia), 4.1% from Upper Guinea (Guinea, Guinea Basscau and Sierra Leone), 1.8% from Windward Coast (Liberia and Côte D'Ivoire), 10.4% from the Gold Coast (Ghana and East Côte D'Ivoire), 20.2% from the Bight of Benin (Nigeria east of the Niger River, Cameroon, Equatorial Guinea and Gabon), 39.4% from West Central Africa (DRC, Angola and The Republic of Congo), and 4.7% from southeastern Africa (Madagascar and Mozambique). The majorly enslaved tribal ethnic groups stand the Bakongo of Angola and the DRC, the Mande of Upper Guinea, the natives of Togo, Ghana and Benin; The Aka of Ghana and Côte D'Ivoire; the Wolof of Senegal and Gambia; The Igbo of Southeastern Nigeria; the Ambuddu and Ovimbunda of Angola; the Yoruba of South Western Nigeria; The Chamba of Cameroon and the Makua of Mozambique.

## **SECTION 03: THE HISTORY OF APARTHEID IN AFRICA:**

Apartheid stands the conversation of institutionalized racial segregation that existed in Namibia and South Africa from 1948AD until the early 1990s, which segregation was characterized with an authoritarian political culture based on Baaskap (white supremacy) that was systematically established to ensure and cater for the political, economical and financial and social domination by the white residents of the nation, where according to this gratification, the whites held the higher status quo standards, followed by the Asians and then the coloureds of mixed race, and then the Black Africans- which economic and social effects remain to date (in both Namibia and South Africa). The conversations of apartheid were delineated to petty apartheid, (which ensured the racial

segregation of public facilities and at social events), and grande apartheid (which stood the conversation of the racial entitlement appertaining rights to housing and employment opportunities): which conversation of apartheid stood strong unto the determination of the nature of the passing of laws and apportionment of national benefits; which apartheid was formally declared by bathe South African Government in 1948 through the rise of the National Party after the elections. These laws stood in favour of the Boer Republic through racial exclusivity appertaining even the barring of coloureds and Africans from all conversations of Church and State participation through the Transvaal Constitution.

The first law in the apartheid state was the non-mixed racial marriage Act of 1949, and the second stood the Immorality Amendment Act of 1950, where it was made impossible for open possibilities unto marrying or pursuing sexual relationships across racial lines and the fourth stood the Populations Registration Act of 1950 which stood to the classification of all South Africans into one of four racial groups, namely "Black", 'White', 'Coloured' and 'Indian'. And the other two laws stood to the sub-classification based on racial and ethnical community not the determination of qualifications about places of residence. Between 1960 and 1983, 3.5 million black Africans were made to move from their native homes into segregated residential areas as a result of apartheid legislation (which conversation stood the largest mass eviction in human History)- which removals were targeted toward the restriction of Native Africans to been designated tribal homelands, also know as 'Bantustans' (four of which became independent states: and the South African Government announced that the relocated Blacks would lose their citizenship rights during the process.

It stands that Apartheid sparked many conversations of both domestic and international activism leading to some of the greatest civil rights movements of the 20th Century, which apartheid was frequently condemned in the UN and resulted in the establishment of many extensive arms and embargoes of trade in South Africa; where during the 70s and 80s, resistance to apartheid became greatly militant, prompting brutal crackdowns by the NP Government and protracted sectarian violence that left thousands dead or imprisoned- the Np Government adopting some reforms to appease resistance to Apartheid, such as allowing Indian and Coloured representation and participation in parliament, however activist groups were not appeased. Between 1987 and 1993AD, the NP entered into bilateral negotiations with the ANC (the leading anti-apartheid movement); unto the end of segregation and unto the introduction of majority rule. In 1990, prominent ANC figures were released such as Nelson Mandela and on 17/06/1991 apartheid was repelled and in 1993, until racial elections were held under universal suffrage.

#### **SECTION 04: THE DIVINE DEFINITION OF AFRICA- THE TRUE DIVINE PAN-AFRICAN HERITAGE DEFINED IN HAMASHIACH:**

The prime and chief significance of the African nation stands that it is the nation called and ordained of God Almighty band The Lord Yeshua HaMashiach unto the dispensation of the divine supernatural rivers of divine starlight, where as was pronounced saying "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliant, even the daughter of my dispersed, shall bring mine offering:" it thus stands that the African Nation shall be stablished unto the conversation of oneness in heart perfected unto divine unity where in that harmonic accordance of worship shall be

established the first Church that shall present unto God Almighty the song of worship, even as in the spirit realm worship stands the waters that emerge out of the belly, which waters stand the river of light as they are rivers of life preached and sourced of the person of Yeshua HaMashiach in the African nation saying "In the last day, that great day of the feast, YESHUA stood and cried, saying, Of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that YESHUA was not yet glorified):" *THUS THE KEY SIGNIFICANCE AND IDENTITY OF THE AFRICAN NATION STANDS THAT IT BEARS THE DIVINE CALLING UNTO THE DISPENSATION OF RIVERS OF LIGHT LIFE THROUGH THE CONVERSATION OF WORSHIP AND THROUGH THE CONVERSATION OF THE SONG OF THE LORD THROUGH THE LABOUR OF THE PAN-AFRICAN MESSIANIC COMMUNION*- thus the African Nation bears the prophetic calling and Apostolic calling unto the championing of The Latter House through the conversation of worship in Divine Unity of one heart and one language and one accordance of worship, where by the preaching of the saving power of Yeshua HaMashiach shall be birthed the voice and pure language perfect in all conversations of righteousness in worship. It too stands that Africa bears the divine calling to standing a dual conversation to the Latter House of Yeshua HaMashiach, even unto the conversation of standard as a pillar and example of righteousness, and secondly The Antioch of The Latter House: where the Pan-African Messianic Communion bears the divine calling unto the conversations of the livelihood and culture and socio-communal traditional practice that reflects every the conversation appertaining holiness and righteousness in the faith of Yeshua HaMashiach preached saying "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HAMASHIACH with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." As an the Antioch of The Latter House, it stands that the Pan-African Messianic Communion shall stand unto the conversation of mentoring the Churches in all nations and to Stewards of the History from all nations unto the Gospel Revolution and Divine Revival and Reformation established to the Latter House.

Moreover 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:" thus the Source of the waters and light life dispensed by the Pan-African Messianic Communion stands HAMASHIACH YESHUA, and the purpose of every the conversation of divine light life through Africa is purposed to reveal and refer to the Person of Yeshua HaMashiach and to the redeeming virtues of

His Cross, even in that by this water and light of worship is manifest divine life from Him Who Is Divine Light life Incarnate. Moreover He is the Source of all the waters that stablish divine virtue unto the springing forth of rivers of life, because that by drinking the waters that sprang out of His side is stablished the flow of the rivers of life. As was too 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 us 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:" it therefore stands that the waters of The Pan-African Messianic Communion stand purposed of God and Sourced and administered of HAMASHIACH and manifest of the Spirit unto the conversations of the divine impartation of the divine supernatural life giving power stablished by the drinking of waters of life, thus through worship is dispensed the waters of worship unto the engaging of all nations.

## **ARTICLE 07: THE PROPHETIC CALLINGS OF CUSH:**

### **SECTION 01: THE DIVINE CALLING UNTO LATTER HOUSE'S PIONEERING:**

As was preached saying "But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:" it therefore stands that the divine calling Cuch/Africa/Ethiopia is that she stand unto the pioneering of every the conversation of ministry divinely purposed and stablished of God Almighty to stand in to Latter House's manifestation, even Perfect Man's manifestation- which Perfect Man is the manifestation of Yeshua HaMashiach through the Church His body unto the harvesting of souls from all nations leading unto the ingathering harvest at the second coming of HAMASHIACH YESHUA. Thus through Cush shall emerge the manifestation of The Latter House Messianic Apostleship, even the divine commissioning and sending of the many men each granted of God Almighty a unique Gospel Dispensation divinely purposed to pronounce the full evangelical pronouncement unto the foundation and pioneering and ecclesiastical founding of assemblies of HAMASHIACH YESHUA preserved in the doctrine having arisen from that same Gospel- by which gospel the assemblies are presented perfect before God Almighty, even by divine preservation in Messianic Doctrine till the Day of HAMASHIACH- all conversations being stablished in the divine supernatural power of the Holy Ghost.

From the African Church shall too arise those standing in the office of The Prophet and Teacher, which prophets shall stand divinely anointed of God Almighty unto the divine pronouncement and release of the divine seasons of the Heavenly Kingdom and the divine Anointings and words of wisdom unto the full exploitation of every the divine opportunity established by the same season, even the season's opportunities divinely purposed of God Almighty unto the full exploitation and harvest therein. The Prophets shall also stand to pronounce the divine Word of The LORD unto all kings, kingdoms, rulers, governments, people's, tongues, cultures and heritages, that no man stand with excuse of reason of ignorance of salvation, but by these prophets shall be stablished The Word of YEHOVAH SABAOTH addressed to all nations that every human soul repent in the personal coming unto the reception of The Lordship and Salvation of Yeshua HaMashiach, even as every soul stands the purpose of ministry, and even as the Testimony of Yeshua HaMashiach is the Spirit of prophecy. From Africa shall too emerge many Healing Evangelists, even the many men and women that shall strongly preach and publish the conversation of the Gospel of Yeshua HaMashiach in Divine Harvest well-ordered and pronounced in the demonstration of divine supernatural virtue in the evidence of a Gospel bearing the power of God unto the irrefutable persuasion and conviction unto every the hearer of the same Kingdom Gospel the coming and conviction in the reception of the Lordship and Salvation of Yeshua HaMashiach regardless the receiver's Nationality- these Evangelists shall stand

unto the pioneering of the Evangelical Culture of the Latter House and Perfect Man- Thus the doctrine of the Evangelical heritage of the Latter House born of The African Messianic Communion. From The African Messianic Communion shall too arise the pastors and Teachers granted of GOD Almighty divine grace unto the shepherding and personal guidance of the flock of HAMASHIACH, leading each flock at a personal level and ensuring that each the sheep and lamb of HAMASHIACH receives the divine wisdom and care until life everlasting, even through the doctrine of The Word of God Almighty and through counselling established even at the personal level, (this being the cornerstone ministry of the Church of Yeshua HaMashiach). From The African Messianic Communion shall too emerge Teachers that will establish the divine reformation of the doctrine of the Faith of Yeshua HaMashiach unto the Heavenly Order of livelihood and worship in all nations. Thus by the fivefold ministry of the African Heritage shall be manifest the conversation of the divine provocation unto the jealousy of The Latter House Revival through the Altars and Forms of the Ministry of Yeshua HaMashiach.

## **SECTION 02: THE DIVINE AFRICAN MESSIANIC COMMUNION CALLING APPERTAINING STANDARD OF WORSHIP:**

As was pronounced saying "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering:" it thus stands that the greatest significance of the African Nation before God Almighty is that it is the Heritage divinely called unto the excellence of the presentation of offerings of worship, even what shall stand the rise of the African Redemption song granted of God Almighty the divine strength unto the rise and manifestation of the African Messianic Communion, where through the African shall be made manifest of God Almighty divine redemption in a dramatic manner appertaining righteousness, health, divine authority, peace, joy, life and prosperity. But even as worship stands much more than the presentation of song before God Almighty, it shall stand that the African Messianic Communion shall manifest the conversations of perfect purity before God Almighty appertaining every the conversation of social and communal and even political and legal interaction - all things being done in a manner desirable and pleasant before God Almighty. Even as the definition of worship is the activity born of acceptable state of heart before God Almighty through the redeeming virtue of the cross of Yeshua HaMashiach, and even as worship stands proven by submission, and submission evidenced by obedience (as was exemplified of HAMASHIACH The Prime Worshipper Who forfeited His personal agenda and submitted Himself unto the offering of the cross saying "not My will, but thine be done") it therefore stands that through the Pan-African Messianic Communion shall there stand and arise the generation of pilgrims that shall stand radical, zealous and strong unto the sacrificial conversations of full devotion unto the furtherance of the gospel of Yeshua HaMashiach of Nazareth regardless the personal cost, even the Warriors willing to die for the sake of gospel's furtherance, being the generation preached of in hallowed scrip saying "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."

*THUS THE COLLECTIVE OF THE AFRICAN CATHOLIC CHURCH SHALL STAND THE STANDARDS UNTO THE DIVINE PROVOCATION OF WORSHIP IN ALL NATIONS, NOT ONLY THE CONVERSATION OF SONG*

*OR MONETARY OFFERING'S PRESENTATION BUT THE CONVERSATION OF THE TOTAL DEVOTION AND PRESENTATION OF SELF AS AN OFFERING UNTO THE MANIFESTATION OF THE DIVINE AGENDA OF GOD ALMIGHTY REGARDLESS THE PERSONAL COST, EVEN UNTO DEATH- WHICH ZEALOUSNESS SHALL BIRTH THE GREAT REVIVAL.* Even as was preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;" and "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty:" thus the divine calling and expectation of God Almighty is that through the African Messianic Communion be stablished and born the conversation of perfectly full and complete devotion of self unto His Will, every conversation in personal livelihood being born of the divine instruction unto the contribution to the divine agenda, at the end of every conversation holding God Almighty glorified at the end- thus the calling unto divine consecration and sanctification in the Name of Yeshua HaMashiach.

### **SECTION 03: THE DIVINE AFRICAN CALLING APPERTAINING MESSIANIC TESTAMENT'S PREACHING:**

It stands that the proprietor of every the pulpit honoured of Heaven is Yeshua HaMashiach of Nazareth, even as the pulpit stands the Altar and Divine Platform unto the publishing of Gospel's doctrine sufficient to ensure the salvation and preservation of the very the hearer till the day of HAMASHIACH- even the conversation of the preaching of the cross pronounced saying 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of 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;" thus though preaching stands despised of the world, it stands that preaching stands the prime divine Order unto impartation, where by preaching is manifest the dispensation of life eternal. It thus stands that by the African Messianic Communion shall be stablished the order of the revelatory Prophetic preaching where every the utterance pronounced in the pulpit of HAMASHIACH of Nazareth shall stand born of the mouth of God Almighty, even the conversation of Apostolic wisdom and Prophetic utterance and evangelical publishing that will stand the standard of the Latter House (thus the divine calling of the African Messianic Communion unto the birth and grooming of preachers perfected in divine wisdom, evidencing the holiness of their word through the demonstration of divine supernatural power, all things being done in The Name of Yeshua HaMashiach of Nazareth as by the Leadership of The Holy Ghost).

Moreover The Word of God Almighty is the power of God, even as it stands that every the conversation of creation both celestial and terrestrial, was born of the divine utterance of God Almighty unto its manifestation, even the conversation of creation stablished solely by the divine utterance- it therefore stands that the divine utterance is the power of God imparted through the pulpit into the inevitable manifestation of pulpit's every utterance born of the divine revelatory instruction and born of the mouth of God Almighty, that the Word of God stand fulfilled, even as was pronounced saying "For my thoughts are not your thoughts, neither are your ways my ways,

saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it:" it thus stands that the African Messianic Communion stands of God Almighty Called unto the birth, grooming, rearing and release of true preachers of the Holy Word of God Almighty, which preacher's utterance stands born of the divine instruction in the conversation of the Holy Ghost, even the divine instruction evidenced by the manifestation of divine supernatural power. Thus preaching stand a conversation of hallowed divine zeal unto the teaching, reproof and rebuke of nations, by which word shall be manifest the revival of the Latter House through the doctrine of life eternal.

#### **SECTION 04: THE DEFINITION OF THE AFRICAN MESSIANIC DIVINE COMMUNAL RIGHTEOUSNESS:**

As was preached saying "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved:" it thus stands that the Church of Yeshua HaMashiach of Nazareth was always divinely purposed to stand a communal entity, where each Saint standing strong in the conversation of the personal reception of the Lordship and Salvation of Yeshua HaMashiach, then comes to the place of Ecclesiastical worship gatherings, even the Church Assembly unto the honour and worship of God Almighty in the Name of Yeshua HaMashiach, where there is the conversation of prayer no the reception of the Word of God preached from the foundation of the Holy Scriptures in the Wisdom and power of the Name of Yeshua HaMashiach. Moreover each assembly therefore stands purposed to establish a social community in Agape love, as exemplified of the early Church where it was common culture to have open homes and the conversations of eating and dining together, even to the extent that each person's asset was not considered the property of a single person, but a resource available to be used by all- as it was considered not personal possession but a communal resource- so it stands the by the divine leadership of the Holy Ghost shall stand the divine erection of the African Messianic Communion, where there shall be the divine strengthening of the African Social Paradigm that states simply "UBUNTU: I AM BECAUSE WE ARE!" Thus by the conversation of Agape Love in the Divine Ecclesiastical Unctioning Union of The Holy Ghost shall be birthed an African Messianic Communion perfected in the Oneness of Worship born of subjection to the Lordship of Yeshua HaMashiach, even a perfect oneness unto synergistic labour in all righteousness, all conversations being unto the betterment not of self but of brother and neighbour. *MOREOVER BY THE AFRICAN MESSIANIC COMMUNION SHALL STAND BORN THE TESTIMONIAL REALITIES OF THE GOOD SAMARITAN ORDER:* where through the African Church shall be manifest relentless charitable works purposed to preach and fully reverse the full measure of Agape Love encapsulated in the heart of HAMASHIACH to every the respective person that shall stand a subject beneficiary of this ministry- even as HAMASHIACH commanded, so it shall stand fulfilled in the African Messianic

Communion that "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;" and "Thus is my commandment, That ye love one another, as I have loved you. Greater love hath no man than thus, that a man lay down his life for his friends. Ye are my friends, of ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."

#### **SECTION 05: THE FUNDING OF AFRICAN MESSIANIC COMMUNION IN THE LATTER HOUSE GENERATION OF YESHUA HAMASHIACH:**

As was preached saying "For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill thus house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of thus latter house shall be greater than of the former, saith the LORD of hosts: and in thus place will I give peace, saith the LORD of hosts:" it therefore stands that what shall stand part of the manifestation of the Latter House Revival shall be the testimonial hallmarks of divine supernatural monetary and wealth provision unto gospel's furtherance, where by the Divine Leadership of the Holy Ghost shall there arise prophetic business men who shall take and spoil the wealth of nations through trade and economic and financial activities and deals and projects brokered and born of the Divine wisdom in the perfect obedience appertaining the divine calling and instruction unto commercial profitable acts. Thus there shall stand the conversation of the divine supernatural shaking of all the financial institutions and commercial platforms by the Hand of God Almighty, unto the divine testimonial manifestation of the open prophecy about the wealth transfer of the Latter House, where irrefutably there shall be the transfer and motion of wealth and all financial resources and monetary trade institutional rulership from the hands of the wicked into the hands of The Latter House, where in a single moment of time the poor shall Stand the rich- their wealth and riches being stablished not of their personal wisdom or financial maturity nor economic capacity, but by the simplicity of perfect obedience in the directive leadership of The Holy Ghost.

Even as The Pan-African Messianic Communion stands called of God Almighty unto the championing of the Latter House, so too shall the African Heritage and African Messianic Communion ( scattered throughout all nations) arise unto the conversation of pioneering of global trade in the coming wealth transfer, where there shall be manifest the redemptive renewal of African National Economies through the publishing of the gospel of Yeshua HaMashiach of Nazareth- where the gospel shall stand a great light throughout all the nations of The African Messianic Communion (national economic transfer being stablished through the honour of that same gospel throughout all nations), that even African States pronounced to be failed governments and failed economies and forever endorsed as the identity and full oppressive captives of poverty- there shall be the revival and renewal of the economies of these same states unto the knowledge of wealth born of Divine Advantage. As was preached saying "Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked

places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me:" thus Cyrus stood the divine signification of the Pan-African Messianic Communion whose national and Tribal heritages shall emerge to financial warfare and economic exploits born of the Divine Supernatural empowerment of The hand of God Almighty, even unto the dominion hold over the economies of superpower nations. Thus Africa shall receive the divine empowerment unto the instructing of the rulers of global superpower nations, even the African Messianic Heritage's ascent and rise of The African Economy, even unto the African Harvest of the wealth hidden of Monarchs and presidential figures and global financial houses and economic institutions inclusive too of global commercial houses and Corporate Business institutions- all this being done unto the establishment of the Israel of God Almighty (even the Heritage of the saints of The Lord's redeemed from all nations).

#### **SECTION 06: THE APOSTOLIC 'AFRICA FOR YESHUA' CAMPAIGN AND THE PAN-AFRICAN COVENANT OF THE PROPHETIC HERITAGE:**

***EVEN AS THERE STANDS NO CONVERSATION OF RACAL PREJUDICE APPERTAINING THE REDEEMING VIRTUE DISPENSED THROUGH THE ERECTED CROSS OF YESHUA HAMASHIACH*** (contrary to the false gospel published to many African nations by the oppressors and enemies of the Pan-African Messianic Communion) it thus stands a strong truth that Africa holds a divine calling unto the knowledge of that Same redeeming virtue of the cross of Yeshua HaMashiach, and as was instructed and commissioned of HAMASHIACH YESHUA to His Called unto the Pieneers of the Apostolic Anointing of The church of Yeshua HaMashiach of Nazareth saying "And YESHUA came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen:" it thus stands that among all nations is cured the African Nation, and among all creatures worthy to the reception of the steadship of resonate benefit in the preaching of the cross the African stands granted that same right of privileged passage unto the Lordship of Yeshua HaMashiach. ***IT THEREFORE STANDS THAT AMONG THE APOSTOLIC CALLING'S OF THE CHURCH OF YESHUA HAMASHIACH OF NAZARETH, THERE IS THEREFORE A CALLING TO BUILD THE ECCLESIASTICAL DIVINE UNION CALLED THE AFRICAN MESSIANIC COMMUNION***, that by Apostleship be stablished the conversation of Salvation throughout every the African Nation and the gospel's arrival unto the door and entrance of every the African homestead, regardless it be rural or urban. Thus The Africa For YESHUA Campaign is an institution purposed unto the publishing and pronouncement of the salvation and Redeeming Virtue manifest through the Lordship and Gospel of Yeshua HaMashiach of Nazareth, where by the southern portion of Africa shall emerge an African entity, even a southern hand in Africa empowered by the grace of God

Almighty unto the penetration of the Gospel of Yeshua HaMashiach throughout all the nations of the African Continent regardless all the conversations of demonic prevalent powers and principalities over the respective African Country- thus by Apostleship unto Aggressive Evangelical Crusade and Ecclesiastical Development shall be born the Salvation of Africa, even the Africa For YESHUA Campaign that shall birth the African Messianic Communion.

At the time of the development of The Latter House, even toward the Peak Manifestation shall be birthed through the African Messianic Communion the conversation of the divine institution of the Pan-African Covenant of The Prophetic Heritage, where from all the nations of Africa there shall be fulfilled the divine conversation of the Rise of the Prophetic heritage of The Latter House that shall but the Prophetic Anointing and in all holiness born of the covenant of obedience unto the manifestation of the instruction of The Voice of God Almighty (even the generation where the conversation of the Voice of God Almighty shall stand a common conversation unto all the Redeemed by the Blood of Yeshua HaMashiach of Nazareth). Thus in the African Messianic Communion shall be stablished the emergence of prophetic evangelists strong in prophetic revelation at both the personal 'one by one level' and the 'corporate and Catholic Ecclesiastical level:' which evangelists shall pronounce the full gospel of Yeshua HaMashiach of Nazareth in the full demonstration of divine supernatural power in all the gifts of the Spirit and in the manifestation of signs, miracles and wonders strong beyond imitation, where all the seers and hearers of the Gospel shall stand unto the irrefutable honour of divine virtue in the Elijah Anointing (which Elijah by the miraculous rain of fire from the throne of God Almighty revived Israel unto the honour of YEHOVAH SABAOTH). This conversation shall stand pioneered by the youth of the Pan-African Messianic Communion, as was preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."

## **ARTICLE 08: A BRIEF HISTORY OF THE AFRICAN NATION:**

### **SECTION 01: THE MIGRATION OF EARLY AFRICAN TRIBES:**

It stands that the migration of the Bantu from Southwestern Africa saw a large population movement sweep through southern, eastern and central Africa starting 2000BC and ending 1500BC, the Bantu bringing with them new technologies and skills such as high-yield crops and iron making which improved the efficiency of tool and weaponry. The Bantu thus dominated all Africa save South Africa and Namibia, thus the Bantu held dominion over all the continent even from Nigeria to Kenya, even to the extent that 500 Modern African languages are rooted in and derived from the Proto-Bantu language. The Bantu stood agriculturalists who spoke Bantu languages and their heartland was the Savannah regions and the rainforest regions around the Niger in South-Western Africa (now Cameroon, Gabon and Nigeria): using both stone and iron tools they grew crops such as millet, sorghum, dry rice, palms (oil), and melons- growing just enough to sustain themselves. The Bantu's iron tools improved ancient Africa's agricultural practices and their iron weaponry made them formidable opponents in battle; they too were hunters and animal herders (goats, sheep and cattle); they were also potters, weavers and traders (trading iron ore and copper for basic essential needs). Thus around 2000BC the Bantu began to migrate into Central Africa and the Great Lake regions of East Africa, which movement can be evidenced by linguists using lexicostatistics as well as by the closeness of the languages.

The main reason for the Bantu migration stood that they had exhausted all their local resources (agricultural land, rainforests and grazing land); they too were overpopulated and were facing famine and epidemics, as well as the conversations of increasing warfare among the local tribes and succession disputes and climate change which was affecting their agricultural practice and they also migrated as a result of desire of adventure. The Bantu stood the first ethnicity that populated East African coastal settlements and the addition of Muslim Arabs and Persian traders during 700BC led to the formation of the Swahili Coast, from Southwest Africa (the west Bantu) and from East Africa (the East Bantu) emerged two stems of Bantu people that migrated southward in a second migration wave around 1000BC; and the third migration wave of the Bantu people was during 1000-800BC, even the migrating into deep Southern Africa unto the formation of the ethnicities of the tribes in the nation's that are now Zimbabwe, Botswana, Mozambique and East South Africa. Thus by these migration waves did the Bantu people spread through east Africa the Bantu Culture unto the formation of Bantu derived languages, as well as spreading pottery creation technologies as well as iron smelting, agricultural technologies and techniques and deforestation unto the development of wood for iron tools and charcoal; as well as the introduction of certain foods such as bananas and yam; and they too caused the rise of village populations and transformed them into distinct regional kingdoms, chiefdoms and tribal empires.

### **SECTION 02: AFRICA'S CHIEF MONUMENTAL NATIONS IN HISTORY:**

In conversation appertaining African Monumental Empires, the first conversation stands the Ancient Egyptian Empire, which state stands one of the greatest influential formidable super power empires in human History; being founded in Ancient North Africa concentrated on the lower regions of The Nile: which Empire stood most formidable during its 'New Kingdom' age around 1549-1049BC, ruling over all Nubia and the near east. The conversation that stood to the development, success and posterity of this empire stood its ability to adopt the conditions of the Nile unto innovative

agricultural practices, even to the irrigation of the fertile valley unto the harvest and production of surplus crops sufficient to feed a strong population density, leading to the empire's socio-communal development and its cultural prosperity foundation. With much resources, the governance administration sponsored the mineral exploitation of the valley and its nearby desert regions; which development stood to the literary rise of independent Egyptian writing systems, as well as collective construction and agricultural projects, and also the development of trade routes and systems of commerce with surrounding regions and too The development of a military intended unto the assertion of Egyptian dominance- all which conversations were inspired, motivated and organized by a bureaucracy of elite scribes, religious leaders and Pharaoh's administrative leaders (the foundation of the illuminati- the order of the eye of Horis), to ensure the cooperation, compliance and unity of the Egyptian nationals through the process of a system of elaborate complex religious beliefs.

Among the many achievements stood the quarrying, surveying and construction techniques that supported the building of pyramids, temples and obelisks; too the development of mathematical systems and medical care systems and facilities; too the development of innovative agricultural irrigation systems and large scale crop cultivation techniques; too the first development of plank boats, and Egyptian valence and glass technology, new literature expression forms and the first peace treaty in human History (made with the Hittites). It also stands that the New Kingdom Pharaohs (1549-1069BC) created an unprecedented prosperity by strengthening their borders and establishing strong diplomatic ties with their neighbours; and through the military campaigns waged by Tuthmosis the first and Tuthmosis the third was the Egyptian empire extended to become the largest empire expression in the History of the Egyptian nation, where Egyptian rulers then adopted the title of Pharaoh. The lady Pharaoh Hatshepsut, launched many building projects and restored many temples destroyed by the Hyksos and sent trade expeditions as far as Sinai and Punt; by the death of Tuthmosis the third in 1425BC, the Egyptian Empire stood from Niya in North Western Syria to the fourth Cataract of the Nile in Nubia, cementing loyalties and creating many means of open access to the importation of critical resources such as bronze and wood. Around 1279BC, Ramses the second (Ramses the Great), built more temples, obelisks and statues, and he sired many more children than the Pharaohs before him and he led a great campaign against the Hittites in the Battle of Kadesh, and after fighting against them till a stalemate, he then established the first known formation of a peace treaty in 1258BC.

Another monumental African Empire worthy of note is the Great Zimbabwe Empire, which stood a stone city and epicentral palace for local monarchs, which stone city stands comprised of high stone walls built by the Gokomere culture. Between 30-600AD, communities of the Gokomere and Ziwa tribes mined and worked iron from the valley. It stands that the Great Zimbabwe Empire stood a Centre for trade linked to Kilwa and was part of the trade network extending as far as China, with copper coins from the Kilwa Kisiwani and Swahili coasts- as well as the trading of the Empire's gold and ivory, where more than 20 million ounces of gold were mined. It also stands that international trade was combined with agricultural practice, including cattle which stood important and was managed by the court; and Chinese pottery shards, Arabian coins and glass beads and other non-local items have been excavated at Great Zimbabwe from Rozvi and Munumutapa Empire.

### **SECTION 03: THE HISTORIC LIBERATION OF AFRICAN NATIONS:**

The decolonization of Africa occurred mainly during the late 1950s-1970s: with a sudden regime change of radical governance during the change of the African government from colonies to independent states, which conversation stood mixed with violence and political turmoil- the following thus stands the dates of the liberation of the respective named countries: Liberia 26/07/1847; Egypt 22 Feb 1927; Eritrea 10 Feb 1947; Libya 24 Dec 1951; Sudan 19 Jun 1956; Tunisia 26 March 1956; Moroco 4 Jun 1969; Ghana 6 Mar 1957; Guinea 2 Oct 1958; Cameroon 1 Jan 1960; Togo 2 Apr 1960; Mali and Senegal 10 Jan 1960; Madagascar 26 Jan 1960; DRC 30 Jan 1960; Somali 1 Jul 1960; Benin 1 Aug 1960; Niger 3 Aug 1960; Burkina Faso 5 Aug 1960; Côte D'Ivoire 7 Aug 1960; Chad 11 Aug 1960; Central African Republic 13 Aug 1960; Republic of The Congo 15 Aug 1960; Gabon 17bAug 1960; Nigeria 19 Oct 1961; Mauritiana 26 Nov 1961; Sierra Leone 27 Apr 1961;Tanganyika 10 Oct 1961; Burundi and Rwanda 1 Jul 1962; Algeria 5 Jul 1962; Uganda 9 October 1962; Kenya 12 Dec 1963; Zanzibar 10 Dec 1963; Malawi 6 Jul 1964; Zambia 24 Oct 1964; The Gambia 18 Dec 1961; Zimbabwe 18 Apr 1980; Botswana 30 Sep 1966; Lesotho 4 Oct 1966; Mauritius 12 Mar 1968; Swaziland 6 Sep 1968; Equatorial Guinea 12 Oct 1968; Guinea Bassau 10 Sep 1974; Moambique 21 Jun 1975; Cape Verde 5 Jul 1975; Comoros 6 Jul 1975; São Tomé and Príncipe 12 Jul 1975; Angola 11 Mar 1975; Seychelles 29 Jun 1976; Djibouti 27 Jun 1977; Sarahwi Arab Democratic Republic 27 Feb 1976.

### **SECTION 04: THE AFRICAN-AMERICAN CIVIL RIGHTS MOVEMENT:**

The American civil rights movement stood the conversation of decades of diligent labour in great struggle and peril by African-Americans unto the end of racial Discrimination, disenfranchisement and segregation in the USA; the origin and roots of which movement stood from the construction era during the 19th Century, even though the movement reached its largest legislative gains in the 1960s after years of direct actions and grass root protests, the social movement's non-violence major resistance campaigns eventually secured new protection in federal law for the human rights of all Americans. After the American civil war and after slavery's abolishment in the 1860s, it stands that the reconstruction amendments to the USA Constitution granted the emancipation and constitutional rights of all African-Americans, most of which had been enslaved. For a moment African-Americans voted and were granted rights unto participation in political office, but it stands that they began to be continuously deprived of civil rights , especially under Jim Crow's law and were again subjected to discrimination and sustained violence from the whites especially in the South. Over the next century much effort was made by African-Americans to secure legal rights and in 1954, the separate but equal policy which ended the enforcement of Jim Crow laws was weakened by the Supreme Court's ruling of the Brown Vs Board of Education case, and many such rulings which followed.

Between 1955 and 1968, acts of non-violent protests and civil disobedience produced crisis situations and productive dialogue between activists and government authorities, during which time State Federals, local governments, businesses and communities had to respond immediately to these situations and address the inequality faced by African-Americans throughout the country. It too stands that the lynching of Chicago Teenager Emmett Till in Mississippi, and the outrage that followed when his mother decided to have an open casket funeral led to the nationwide mobilization of the African-American Community- and forms of protest and civil disobedience stood

and sparked conversations of boycotts such as the successful Montgomery boycott of 1955-1956 in Alabama; also 'sit-ins' such as the successful Greensboro sit-ins in 1960 North Carolina and successful sit-ins in Tennessee and marches such as the 1963 Birmingham Chicken's Crusade and the Alabama 1965 Selma to Montgomery March and other non-violent protests; all these stood to engage racial discriminatory unlawful injustice in American Society. At the culmination of legal strategies pursued by African-Americans under the leadership of Earl Warren, the US Supreme Court began to find unconstitutional some of the laws that stood to the allowance of racial discrimination unto the making of landmark rulings such as the already stated Brown. Vs Board of Education ruling, and the 'Head of Atlanta Motel Inn Vs The US' ruling in 1964; as well as the 1967 'Leving Vs Virginia' ruling which banned segregation in public schools and in public accommodation, striking down all state laws banning inter-racial marriages; and these rulings also helped in the banning of Jim Crow laws prevalent in Southern States.

In the 1960s, moderators worked every with congress to achieve the passage of federal laws that overturned discriminatory practices and racial segregation. The Voting rights Act of 1965 restored and protected the voting rights of minority ethnical communities. Many popular representatives of the African-American civil rights movement are mainly centred on the charismatic leadership and philosophy of Martin Luther King Jr who won the 1964 Nobel Peace Prize for combating racial inequality with non-violent resistance.

#### **SECTION 05: THE RISE OF THE AFRICAN CHURCH:**

It stands pronounced that Christianity in Africa began in Egypt during the first and second century, where it had already reached the area around Carthage, and in the register of Africans that stood to strongly encourage the gospel's furtherance was Tertulilian, Perpetual, Felicity, Clement of Alexandria, Cyprian, Arthanasius, and Augustine of Hyppo- in the 4th Century the Alesumite Empire as Christianized and so was the Nubian Kingdom of Nobatia, Makuria and Alodia Christianized two centuries later. During the spread of Isla into North Africa, the number of churches and their congregation sites were reduced, leaving only the Eastern and Copric Orthodox Churches of Alexandria (which separated during the Chalcedonian Schism); and the Orthodox Tawahedo Church in the Horn of Africa (which separated into the Ethiopian and Eritrean Orthpodox Tawahedo Churches). The Ethiopian Church held its own unique biblical canon and Christian cultural customs resultant not of European Missionary work but of the missionary work of the Early Church administered by the Apostle's of Yeshua HaMashiach of Nazareth. In the year 43AD, Mark the Evangelist was appointed the first Bishop of the Orthodox Alexandrian Church (which was mainly a Greek speaking Church); but by the end of the 2nd Century the Piturgly and scriptures had been translated into African languages, and so Christianity into The Sudan spread very rapidly during the first Century. Christianity also spread and grew strongly into North-West Africa under the leadership of The Roman Catholic Church and under the Popasty of Pope Galasius and under Pope Milkaldes and then under Pope Victor.

During the 3rd Century, Christianity under the directive of the Alexandrian Church, did spread rapidly into five new Suffrasun Bishopricks, and around that time many did flee into the desert and wilderness regions, from the persecution of the Church instigated by Emperor Decius, which persecution was then followed by that of Diocletian; but during the 4th Century, King Ezana of the

Ethiopian and Eritrean Kingdom of Aksan, declared Christianity to be the state religion, after being converted by Frumentius, which conversation led to the foundation of the Ethiopian Orthodox Thawdo Church. During these first centuries, African leaders such as Oregon, Lactantius, Augustine, Tertullian, Marinus Virolicianus, Pachomius, Didymus the blind, Ticonius, Cyprian, Athanasius and Cyril influenced true Christian Churches outside Africa with responses to Gnosticism, Africanism, Montanism, Marcionism, Pelagianism, and Manichaeism; **as well as the pioneering of the conversation of University after the Library of Alexandria; as well as the pioneering of the Doctrine of Trinity; as well as the pioneering the methods of exegesis appertaining biblical study and scriptural inspection; as well as the pioneering of ecumenical councils, monasticism Neoplatonism e.t.c.**

## **ARTICLE 09: THE DEMOLITION OF BOTH THE AFRICAN BORDERS AND AFRICAN NATIONAL DIVISIONS UNTO ONE NATION IN HAMASHIACH:**

### **SECTION 01: THE CALLINGS AND DIVINE PURPOSES OF THE PAN-AFRICAN UNITED TRIBUNAL PROVINCES, AND THE CONVERSATION OF THE PAN-AFRICAN MESSIANIC COMMUNION THEREIN:**

Even as the purpose of government is to serve to the citizen of the state, no matter what the form of governance, whether it be monarchy or socialism or communism or imperialism or democracy, it remains that the ruler of the state is not appointed to serve to personal treasury or power and gain say, but must stand to the interest of the citizen in all conversations, whether king or president, whether prime minister or chief or whatever the title of rulership - the election to govern must be towards State's benefit, that is the communal interest of every the citizen in State. *MOREOVER ELECTION UNTO STATE RULERSHIP STANDS THE CONVERSATION OF GOVERNANCE UNTO THE DEVELOPMENT OF STATE LEGISLATION PURPOSED TO GOVERN AND MONITOR EVERY THE CONVERSATION OF DOMESTIC SOCIAL INTERESTS AND COMMUNAL INTERACTION, AS WELL AS STATE CULTURAL INFLUENCE UPON ALL STATES FOREIGN TO THE DOMESTIC.* As was preached through Solomon saying "Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it. And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it. In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before thus people: for who can judge thus thy people, that is so great? And God said to Solomon, Because thus was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel:" it therefore stands that there is a conversation purposed of God Almighty unto governance over the African Nation, even the conversation of The Pan-African Tribunal Provinces, where what stands esteemed a Nation in Africa shall be translated in this order of governance to stand a Tribunal Province, and the African Union of all the African Nations shall govern all these the Tribunal Provinces, and thus the Nation called The Pan-African Tribunal Provinces. Moreover, as was exemplified through Solomon, appertaining his conversation of worship and desire of wisdom unto a rulership relevant to the National Benefit of The Nation over which he presided and ruled as Monarch Elect in the Throne of David, and because of this God Almighty stablished the conversation of the greatness of the wealth and wisdom unto his rulership, it stands that the Pan-African United Tribunal Provinces bears the divine calling to seek out, through the conversation of honour and worship unto God Almighty, even to seek out the wisdom of God to establish the standards of divine communal order holding all the treasures of the diverse cultural heritages unto the benefit of all the African citizens in the covenant of Godliness, that by this order of governance be stablished the wealth to the United African Nation and the order of prosperity in every conversation of Pan-African Social interaction and communal orders and political systems and legislative arms.

Moreover as was preached of Solomon's governance saying "For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on thus side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon:" it thus stands that the blessing of God Almighty shall be upon thus African Order of Governance, where every the citizen standing under this rulership and order of government shall stand in the conversation of Divine prosperity, even the blessing unto personal development of property and financial establishment, where poverty shall stand a conversation alien to the African Nation.

It thus stands that in this conversation shall be manifest the divine order of the Pan-African Messianic Communion, which order of worship unto the honour of God Almighty through the Divine reconciling virtue of The Cross of the Nazarene Carpenter, shall stand strong and grow stronger in the Pan-African Tribunal Provinces till it stand the first and most powerful order of worship unto the birth of revival throughout that Nation and unto the provocation of all nations, where there shall be imparted through the Pan-African Messianic Communion the conversation and anointing of divine zeal and provocation unto jealousy appertaining the worship of God Almighty through the Lordship of Yeshua HaMashiach: it is this conversation that shall trigger the great revival throughout all Nations, even the Peak Manifestation of The Pentecostal Progression (which stands the Latter House Revival, which stands The Endtime Church, which stands The Perfect Man). Thus the prime divine purpose and calling of God appertaining the Pan-African Tribunal Provinces stands to cater for the strengthening and increase of The Pan-African Messianic Communion, which stands called unto the triggering of The Endtime Harvest that precedes the second coming of Yeshua HaMashiach of Nazareth.

## **SECTION 02: THE HISTORY OF THE ERECTION OF AFRICA'S BORDERS:**

In 1884, Otto Von Bismarck called for a conference in Berlin where all European powers were invited and represented with the exception of Switzerland; USA was too there represented but no African representative were there invited or in attendance. The resolution of the conference stood that there was to be freedom of exploration on the Niger River (thus safeguarding British African Exploration); that there would be freedom of trading in the Congo Basin (securing French and Belgian interests despite Portuguese claims); and that no claim on territory would be recognized unless and until representatives were sent to ascertain and establish that occupation there existed according to the claim (that there would be no conflict between powers): thus there was determined the resolution of conflict between powers but not between the powers and Africans. By 1914 (during the WWI), Britain held 9250000 square kilometres in Africa, and held colonial rule over 57000000 people; France held 10750000 square kilometres and over 37000000 people; Germany, Portugal and Italy each held 2500000 square kilometres. Britain thus held occupation over West Africa, Gold Coast, Kenya, Uganda, Somaliland, Cape of Good Hope, and northward through "Bechanaland" in Central Africa; France ruled over North West Africa including Côte D'Ivoire, French Congo, Dahomey and French Guinea; Egypt was ruled by jointly by France and Britain till British Forces led a rebellion in 1880; in 1906 Britain agreed to the French occupation of Morocco.

Thus in 1914, it tends that Britain acquired and established colonial rule over the nations then named Zanzibar, Kenya, Uganda, Somaliland, Nyasaland, Northern Rhodesia and Southern Rhodesia,

Bechaland and the Union of South Africa. Portugal gained nothing but retained Angola, Mozambique, and Portuguese Guinea. Belgium took over the Congo Free State from King Leopoldo but made no further gains. France occupied Tunisia, Côte D'Ivoire, French Cameroons, Dahomey, Senegal, French Congo, Morocco, Algeria, French Sudan, French Somaliland and Madagascar. Germany gained large areas of Southwest Africa including Togo, Cameroon and German East Africa but after WW1 Germany was forced to forfeit these and South West Africa went to the Union of South Africa and Tanganyika to Britain and the Cameroons and Togoland were divided between France and Britain. Italy occupied Eritrea, Tripoli and Italian Somaliland. Spain gained three areas in the North and West of Africa. Thus at the Berlin Conference, the European powers reached trading rights and established agreement appertaining boundaries (National Borders) in Africa, which separated many African Tribes and Limited the movement of Africans in Africa. Thus the establishment and erection of African Borders in Africa was not at all by African Nationals, but by those that stood the white oppressors over the Indigenous and Native Africans to the benefit of their conversations of oppression.

### **SECTION 03: THE PROPHECY OF ONE AFRICA IN YESHUA HAMASHIACH:**

Appertaining the conversation of the Power of Oneness, as was preached saying "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and thus they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth:" it thus stands that even as God Almighty Pronounced in this scripture, there is the conversation of the power of oneness among man, where because they stand one, there stands no limitation appertaining their strength to accomplish their defined desire; it stood the divine institution to devise and scatter man because the conversation of onenes stands the conversation of capacity to accomplish feats standard to the divine nature. It thus stands that the callings and ordinations of God Almighty about the nation Cush demands an Africa united unto the conversation of the manifestation of the feats of strength that can only be accomplished by one Africa United through the preaching of the Cross unto the National Redemptive Testimony of the Lordship and Salvation of Him Yeshua HaMashiach The King of The African.

As was preached saying "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be

carried away captive:" it thus stands that through the conversation of the coming Revival born of The Pan-African Messianic Communion shall be established the strong seeking and searching of the Face of God Almighty, and through this seeking of The Face of God shall be established the knowledge of divine restoration to the African Nation, that the Nation and sons of Cush reunite to stand one economy unto the conversation of national influence unto Messianic Testament's publishing throughout man's every nation.

Even as Israel and Judah in this conversation stood the signification of the African nation about The Coming Divine Pan-African Messianic Heritage's Full Effectual Restoration, it was the divine testimony and conversation of God Almighty appertaining the Divine African Messianic Union granted the generation of the Pan-African Messianic Communion that "The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

#### **SECTION 04: DIVINE GRACE UNTO BORDER'S ABOLISHMENT IN MESSIANIC AFRICA:**

Appertaining the conversation that shall be applied unto the abolishment of the borders dividing the African Nation, It stands the coming manifestation that through the conversation of divine revival where, especially through the conversation of the preaching of the cross and through the conversation of the hallowed communion of the flesh and blood of Yeshua HaMashiach shall be manifest the conversation of a divine unity, even the divine oneness of the Pan-African Communion that shall by the Song of The LORD provoke the African Church unto divine Oneness in HAMASHIACH. It is then that this Spiritual unity shall birth the manifestation of the political unity of One African Nation that shall stand The Pan-African Tribunal Provinces, where nations shall be made

to stand to birth one African Economy and one order of government throughout the African Nation. Moreover from leaders in the Pan-African Messianic Communion shall be birthed the rise of a Daniel, Joseph, Esther and Mordecai that shall birth a National single United Apostolic Front and One Political Government Union, where by steadfastship in political Centres shall they stand advantages unto the Heavenly reign over all African Nations, where there shall be birthed divine communal and social governmental interactions unto One African Nation, even the abolishment of every conversation of all borders between African Tribes, which borders were erected by satanic conversations and devices born of European nations purposed to ensure African oppression that Satan thought to cause the Frustration of the African Calling that the African Revival be frustrated. Moreover, it stands that the election of the border in the African Nation stood a satanic conversation because that Satan sought to annul the African Calling appertaining Latter House's manifestation through the revival that shall be born of the Rise of Africa's Redemption Song, but even as it stood the wisdom of God to establish the dispensation of life through the death of The Cross, so shall every the conversation of the African National affliction and painful oppression be divinely converted by the Hand of God Almighty unto the outbreak of Revival in all nations, but the weak shall reveal the strength of God, the foolish shall reveal the wisdom of God, and the despised shall reveal the glory of God Almighty.

Moreover as HAMASHIACH (Titled "Prince of The Kings of The Earth") Stands the King of Africa, so it stands that by His Grace through His Lordship and Salvation shall be established the Army of Saints that shall engage every satanic hold purposed not the conversation of division and discord among the brethren, where through divine unity shall be born One Church that shall irradiate all satanic demonic holds of principalities and powers over the African Tribes unto the Unity of mission that shall cater for global revival in a rapid and divinely accelerated manner throughout all nations, where the Latter house fire shall consume all nations in a prolific and radical speed of establishment unto right door of every the house of man.

## **ARTICLE 10: THE SIGNIFICANCE OF THE PAN-AFRICAN MESSIANIC COMMUNAL CULTURE AND THE PAN-AFRICAN DIVINE SOCIAL HERITAGE:**

### **SECTION 01: THE HERITAGE THAT CLOSEST REPRESENTS THE DIVINE HEAVENLY CULTURE OF THE LORD'S REDEEMED:**

Even as God Almighty pronounced saying "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HAMASHIACH with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty:" it thus stands that all souls standing in the Ecclesiastical Assembly purchased by the cross of Yeshua HaMashiach of Nazareth are not to live a life and order of social, communal and intellectual order born of the world in its conversations of ungodliness and disobedience about the truth- but the divine calling unto the manifestation of the heavenly Heritage in the conversations of pilgrimage are to stand separated from all the worlds yokes of vanity by social practice. In that separation is the Church of Yeshua HaMashiach called and divinely expected to live in a communal order strong and perfected appertaining all the conversations of righteousness, being to the world a witness of the redeeming power of the cross of Yeshua HaMashiach unto all holiness in divine virtue, even as there is no union between godliness and vanity, nor any form of accord between HAMASHIACH and Belial. It therefore is in the conversation of the separation of the Ecclesiastical Messianic Assembly to live a communal livelihood born of divine order unto each soul's respective personal cleansing by Lamb's blood and divine virtue sufficient to purify the soul to stand a habitation of The Holy Ghost, even a Temple of the Holy Spirit pure in all conversations- by which testimonial realities shall it stand evidenced before the world the conversation of the divine sonship of every the pilgrim, even the evidence of Holiness and Virtue that preaches God Almighty to be The Father of the Redeemed.

It thus stands that the heritage that closest represents the divine heavenly cultural order of the LORD'S Redeemed is the African culture, even what shall stand the groomed Pan-African Messianic Communion, which Cultural order shall overtake all its predecessors having once stood unto the championing of Gospel's furtherance: The Pan-African Communion being a heritage and divine social communal order *WHERE THE ELDER MAN IS A FATHER TO EVERY THE YOUNG MAN, AND THE ELDERLY WOMAN IS A MOTHER TO THE YOUNGLADY; WHERE IT STANDS TABOO FOR A MAN AND WOMAN TO SLEEP TOGETHER OUTSIDE OF THE HALLOWED MATRIMONIAL UNION STABLISHED BY THE BLESSING OF THE SERVANT OF GOD; A CULTURE WHERE THE YOUNG SHALL RESPECT AND RECEIVE WISDOM AND INSTRUCTION FROM THE OLD; A CULTURE WHERE THE MANIFESTATION OF HOMOSEXUALITY AND LESBIANISM (LGBTQ) IS CONSIDERED DEMOINC, AND WHERE PROSTITUTION IS CONSIDERED SHAMEFUL- WHERE EVERY MAN THAT STANDS NOT IN THE RECEPTION OF THE LORDSHIP AND SALVATION OF YESHUA HAMASHIACH OF NAZARETH IS CONSIDERED STRANGE;* where the song on every tongues tip is either a psalms, hymn or spiritual song; where the difficulty is not finding a place of true worship, but rather a difficulty appertaining which true gospel church to attend; where all the pilgrims therein stand strong and empowered in heavenly wisdom unto the exploitation of all opportunities in the world, whether they be financial, economic, political, legal and legislative, ensuring that all conversations are unto the glory of God Almighty through the Name of Yeshua HaMashiach; culture where every labour is unto the furtherance of the gospel of Yeshua

HaMashiach of Nazareth (even as the Heavenly Kingdom stands the true origin of all social and communal platforms ranging from governance to economics and finance): it stands that the African heritage is closest to this conversation in the honour of the Holy Scriptures of God Almighty and in the leadership of the Holy Ghost.

## **SECTION 02: THE DIVINE HERITAGE OF SACRIFICIAL LABOUR UNTO ECCLESIASTICAL COMMUNAL DEVELOPMENT ABOVE PERSONAL BENEFIT:**

The Church of Yeshua HaMashiach was always divinely purposed to stand an entity that is established unto the benefit of the communal entity above the benefit of each individual therein, even the love exemplified of its Saviour and Redeemer Yeshua HaMashiach of Nazareth Who selflessly suffered and endured the cross and the full conversation of his Messianic Passion that all human souls stand worthy to stand righteous before God Almighty, having been washed, renewed and regenerated by the redeeming virtue of His blood through the reception of His Lordship- thus it is a communal entity and collective corporate institution of cells, where each cell stands the soul having personally received HAMASHIACH YESHUA as Lord and Saviour, and the coming together and the Union of these cells stands the divine emergence and synergistic Union of the Body of Yeshua HaMashiach. Thus as was exemplified and preached by and through the Early Church in the Spirit's leadership that "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved:" it therefore stands that the divine purpose of every the Ecclesiastical assembly, both in local Centre and in the larger picture of the Whole Catholic Ecclesiastical Union of The Body of Yeshua HaMashiach, was that it stand the manifestation of a perfect unity and oneness unto the interest of brother and neighbour above personal interest, that love be the foundation of every conversation, even the sacrificial labours at personal costs unto the betterment and benefit of brother or neighbour regardless the loss established thereby, being without pay or benefit about the sacrificial act.

*IT THUS STANDS THAT THE PAN-AFRICAN MESSIANIC COMMUNAL HERITAGE STANDS CALLED TO BE A CULTURE PERFECTED IN DIVINE UBUNTU, WHERE EVERY CONVERSATION (AS IS THE ORDER OF THE AFRICAN TRADITIONAL PARADIGM) IS ESTABLISHED FOR THE BETTERMENT OF BROTHER AND NEIGHBOUR THROUGH THE WISDOM AND POWER AND LOVE OF YESHUA HAMASHIACH.* Thus the pilgrims of the Pan-African Messianic Communion stand called to diligently work in love that all the neighbours be saved, and that all the saved be groomed unto maturity in the callings of the faith of Yeshua HaMashiach of Nazareth- exemplifying to the Latter House the conversation of Harmonic communal Union in love pure, blameless and unadulterated. Thus the interest of the African pilgrim is to stand unto the benefit of brothers and neighbours, even the demonstration of Agape Love In all conversations, that through the demonstration of love many receive the knowledge of the Heart of God Almighty appertaining their being. Thus as the Early church exemplified this divine unity to the extent that personal possessions were not considered personal anymore but access was granted to all persons about the every resource, that all persons benefit from the use of the same in divine

unity, so shall the Pan-African Messianic Communion display of divine love and unity even through the conversations of presenting personal assets acquired at great cost, which assets shall stand offerings and contributions of resources unto the benefit of all standing in the House of God, bettering the lives of all the bothered as each has need, even the betterment born of love and divine joy.

### **SECTION 03: THE HERITAGE OF THE AFRICAN PATRIOTIC UNION IN ONENESS OF WORSHIP UNTO THE DIVINE HERITAGE OF THE ANTIOCH OF THE LATTER HOUSE:**

As was preached saying "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" and "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lofted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his HAMASHIACH. For of a truth against thy holy child YESHUA, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child YESHUA. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness:" even as the manifestation of the Pentecostal revival stands an institution born of divine oneness of accord in Messianic Covenant, even as proven that the manifestation on the day of Pentecost was triggered by the conversation of their oneness in accord of worship, and again on the second event the shaking of the earth (earthquake) was manifest because that it is pronounced of that Ecclesiastical gathering that they lifted up one voice in prayer unto the abundant manifestations and the supernatural testimonial demonstrations of divine supernatural virtue in the Name of Yeshua HaMashiach with all boldness- it therefore stands that the coming great Revival, even the peak manifestation of the Pentecostal progression also called the Latter House Generation and Endtime Church, it shall stand a conversation born of a divine oneness and perfect divine harmonic unity in worship.

It thus stands that from the Pan-African Messianic Communion shall emerge the conversation of the cultural heritage of an African Patriotic Union that shall lead Africa to stand the Antioch of The Latter House perfected by a perfect harmonic accord of oneness in Worship- which African Patriotic Union shall stand the sons and daughters of Africa that shall hold a gospel and transform the African Cultural expression and the African song unto the expression of prophetic worship founded upon an Apostolic expression of divine unity strong through the Pan-African accord: then by the Accordance of the Apostleship of the African Patriotic Union and by the rise of Africa's redemption in the Gospel of Yeshua HaMashiach shall these same sons and daughters of Africa stand unto the divine commissioning of Apostleship, Prophecy and Evangelism throughout not only Africa but every nation

upon the earth in the fulfilment of the divine commission 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 the Pan-African Messianic Communion (through the African Patriotic Union in worship) shall birth the Apostolic and Prophetic Warriors and Army called and empowered of the Anointing of God Almighty to the Vanguard Championing of Evangelical Crusade and Conquest against all the satanic conversations of oppression and affliction born of demonic principalities and powers throughout all nations.

Moreover even as Antioch stood an Apostolic Commissioning House about which it was preached saying "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus:" it therefore stands that the Pan-African Messianic Communion, in perfect submission to the Directive and Leadership of The Holy Ghost, shall establish the Ordinations of the Apostle's and Evangelists first in Africa that shall engage the world in the full manifestation of the wisdom and power of Yeshua HaMashiach unto divine Oracular Eloquence evidenced of virtue through signs and miracles and wonders inclusive even of the resurrection of the dead and the curing by divine healing from impossible death sentence diseases and creative miracles and deliverance from the oppression and affliction of souls even by demonic legions, fulfilling the prophecy of Yeshua HaMashiach of Nazareth that He pronounced saying "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

#### **SECTION 04: THE DIVINE EVANGELICAL HERITAGE OF THE SPIRITUAL BREAD BASKET TO ALL NATIONS:**

As was manifest, witnessed and recorded in Gospel testament saying "And when it was evening, his disciples came to him, saying, Thus is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But YESHUA said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children;" and "Then YESHUA called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And YESHUA saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat

that was left seven baskets full. And they that did eat were four thousand men, beside women and children:" it thus stands that bread that was multiplied by the Messianic Authority of Yeshua HaMashiach stands the divine signification of the bread of life, even the flesh of HAMASHIACH YESHUA partaken unto the hold of life eternal. Where it stood the testimonial manifestation that the bread that was being given to the multitudes stood multiplied when it was pulled and broken till there remained far much more than was originally sowed the seed - the calling of The Church of Yeshua HaMashiach therefore stands to dish out to all nations the bread of life, even the Gospel of The Son of God Almighty Who descended from His Heavenly Kingdom unto the salvation of all the nations of man. Thus the divine calling to the global and international dispensation of the bread of life unto all nations by The Church of Yeshua HaMashiach.

It therefore stands the first divine calling and prime divine purpose of the Pan-African Messianic Communion that it ensure the dispensation of the bread of life to all nations and that through the African church be born the conversation of the agents having fully offered themselves unto the sharing of this same bread with all nations through the covenant of Apostleship and the utterance of the Evangelical ministry. Thus as the bread is offered, it shall multiply the Evangelists because that the polled bread shall continually be elongated to stand a loaf, and the new recipient of the bread shared shall also multiply his bread and so all shall bear this practice, both the old and new in the faith till all the earth is filled with the bread multiplied by divine supernatural virtue. Thus the Pan-African Messianic Communion stands called unto the dispensation of standing to all the earth's nations the Spiritual Bread Basket to all nations, even the championing of the Gospel of Yeshua HaMashiach to all nations on the face of the earth in the coming great revival.

## **ARTICLE 11: THE RISE OF THE PAN-AFRICAN DIVINE ANTIOCH APOSTOLIC AND PROPHETIC DISPENSATION:**

### **SECTION 01: THE HERITAGE OF THE LATTER HOUSE DIVINE COMMUNION IN PROPHETIC VOICE:**

As was pronounced and published of The Spirit through the prophet Joel that "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" it thus stands that by the Hand of God Almighty shall be established the full manifestation of the Pentecostal revival's virtue through the generation of the Latter House, even the conversation of One Ecclesiastical Union strong in The Spirit unto the full knowledge of The Voice of God Almighty, even an institution perfected in the maturity of the leadership of the Holy Ghost. Even as the outpouring was instituted on the Day of Pentecost where the timid Apostles where instantaneously transformed to a divine boldness in the utterance of the Spirit unto divine supernatural conversations where they spoke and different men from different nationalities from all the nations, each man hearing the speech in the language of the place of his origin and residence - it thus stands that this conversation stood only a mere drizzle in comparison with the rivers that shall rain upon the Latter House, even as the Apostle Peter said "But Peter, standing up with the eleven, lofted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be thus known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But thus is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Thus there shall soon be manifest the Outpouring of The Holy Ghost where the gifts of the Spirit shall be manifest being pioneered by the manifestation of the gift of Prophecy where even children shall stand strong unto the conversations of divine prophetic utterances. *THE PURPOSE OF EVERY CONVERSATION BEING DIVINELY ESTABLISHED UNTO THE PURPOSE OF SOUL HARVEST.*

### **SECTION 02: THE DIVINE CALLING AND PROPHECY OF LATTER HOUSE'S ANTIOCH: THE COMMISSIONING, ANOINTING AND EMPOWERMENT OF LATTER HOUSE'S ARMIES OF STEWARDS:**

Appertaining the conversation of ministry divinely ordered unto the manifestation of full divine maturity and labour of The Pentecostal Progression and Latter house and End-time Church and Latter Generation, there stands no better utterance than that pronounced and published of The Spirit through the Apostle Paul in his epistle to Ephesus saying "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; 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 us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It thus stands that the divine purpose of the platforms and altars of the ministry of Yeshua HaMashiach is that the church be equipped and empowered unto the perfect man strong in divine Messianic doctrinal wisdom and virtue sufficient to stablish the harvest of the Latter house precedent to the second coming of YESHUA divinely purposed unto the ingathering harvest of the Church. The Ministers therefore, even the Apostles and their Apostleship, The Prophets. And their Prophecy, The Evangelists and their Evangelism, The Pastors and their Pastorate, the Teachers and their Teaching- all these stand ministers divinely called to devote their lives unto the conversation of divine doctrinal wisdom and transforming power of Yeshua HaMashiach, the measure of which ministries stand stablished and pronounced effective according the estate of the Church, whether it stands effective about the manifestation of the ministry of the Heart of HAMASHIACH and about its strength in soul wining and shepherding and discipleship. Thus ministry stands defined to manifest the replication of HAMASHIACH in each strength preached saying "HAMASHIACH in you the hope of glory." Thus even as ministry stands purposed unto the conversation of divine empowerment, as was pronounced saying "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things:" it thus stands that without the conversation of divine empowerment and commissioning unto sending, there is no ministry. Thus the purpose of an Antioch Church, especially in the Latter House generation, is to send Stewards of HAMASHIACH unto the publishing of the gospel in Messianic Wisdom and in HaMashiach Name Power- even unto the foundation and erection of planting Churches and stablish in the divine order of doctrine and diligent labour to ensure that every saved soul bears strength sufficient to fare prosperously in the Way of Holiness even till the day of HAMASHIACH and till each soul's respective hold of divine transformation unto steadship in the commonwealth of the Eternal Israel of God Almighty and bearer of place in the coming Divine Euphoric Paradisiac Eutopia of God Almighty. *THUS THE LATTER HOUSE ANTIOCH BEARS THE DIVINE CALLING IN HEAVENLY PURPOSE UNTO THE EQUIPPING AND SENDING OF STEWARDS AND MINISTERS STRONG TO BUILD THE CHURCH IN EVERY NATION THROUGHOUT THE EARTH- THAT BY THESE THE SAINTS ARISE UNTO THE COVENANT OF THE PROPHETIC HERITAGE.*

### **SECTION 03: THE LATTER HOUSE DIVINE ANTIOCH CALLING UNTO THE SHAKING OF ALL NATIONS BY THE PAN-AFRICAN MESSIANIC COMMUNAL GOSPEL DISPENSATION:**

As was preached saying "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister;" and "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples:" it thus stands that the divine calling of an Antioch Assembly stands unto the commissioning of leadership and Stewards by the divine Vocal Unctioning and Directive in The Holy Ghost purposed to primarily stand unto the conversation of the Apostolic planting and establishment of Ecclesiastical Assemblies and Gospel Concords subject to the mothering of the Antioch Church - which conversation was preached through Paul and Barnabus in that their Apostolic ministry was born of the Divine Commissioning and sending by the Holy Ghost through the Antioch Church's Prophet and Teachers in conversation of divine service. Moreover in their going and returning, they landed many churches and those churches stood subject and accountable to the Antioch Church, as well as Paul and Barnabus being subject to the Church of their Apostolic Commissioning and so in their return to the Antioch Church they presented and reported about their goings to both the Presbytery and assembly: even as the commissioning church stands the mother church (Antioch too being subject to the Church of Jerusalem).

*IT THUS STANDS THAT THE PAN-AFRICAN MESSIANIC COMMUNION SHALL STAND DIVINELY STRENGTHENED UNTO THE SENDING OF AN ARMY OF STEWARDS STRONG IN BOTH APOSTLESHIP AND PROPHECY, AND BY THESE STEWARDS SHALL THE PAN-AFRICAN MESSIANIC COMMUNION STAND UNTO THE MOTHERING AND MENTORSHIP OF FOREIGN STEWARDS AND ECCLESIASTICAL ASSEMBLIES AND TRUE GOSPEL INSTITUTIONS UNTO THE PERFECTION OF THE BODY OF HAMASHIACH IN DIVINE REVIVAL AND GREAT SWEEPING SOUL HARVEST BORN OF THE MOVING OF GOD ALMIGHTY AND OF THE DIRECTIVE OF THE HOLY GHOST UNTO SUPERNATURAL MANIFESTATIONS DEMONSTRATE IN THE NAME OF YESHUA HAMASHIACH. Moreover the Pan-African Messianic Communion shall too stand strong unto the development of both Ecclesiastical Corporate and individual pilgrim capacity unto the hold and reservation appertaining the Great Outpouring of the Holy Ghost, even vessels divinely capacitated to maintain and function in the Outpouring of The Spirit that shall birth the breaking forth of divine supernatural conversations where unto open public gospel crusades that shall sweep throughout all nations and the coming of*

HAMASHIACH at the conclusion of the greatest soul harvest in History (William Seamore and the Azusa Street Revival standing a strong example and prophecy of this conversation- God using a Blackman to birth the strongest revival that ensured the restoration of the full baptism of The Spirit till the breaking forth of the common manifestation of the gift of speaking in other tongues - but the Pan-African Revival shall birth the common manifestation of the gifts of prophecy, the other eight so following).

## **ARTICLE 12: THE AFRICAN MENTORSHIP APPERTAINING THE LATTER HOUSE'S PEAK MANIFESTATION:**

### **SECTION 01: THE PAN-AFRICAN MESSIANIC COMMUNAL FATHERHOOD MINISTRY APPERTAINING THE LATTER HOUSE:**

Fatherhood stands the expression of divine order, even as it stands an institution arranged by the divine wisdom of God Almighty where a father (being first generation and predecessor) bears the divine capacity to stablish future generations and souls of his kind through his copulative seed, and is therefore a soul channel unto the conception and birth of generations beyond numeric measure. Moreover God Almighty stands Himself pronounced the Eternal Father from Whom was stablished all the generations of creation and existence, even as the definition of fatherhood is Source, pronounced as the One From Whom It Came, thus fatherhood is not just a wisdom of divine pattern but is stands the Highest expression of the Divine Nature of God Almighty pronounced and worshipped of HAMASHIACH saying "Eternal Father" to which Father's will HAMASHIACH YESHUA in submission pronounced His intention of pleasing saying that "And therefore did the Jews persecute YESHUA, and sought to slay him, because he had done these things on the sabbath day. But YESHUA answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered YESHUA and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 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. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Thus fatherhood is not only the conversation of the source of nature but too the pronouncement of divine purpose, where all existence stands created of God Almighty unto the pleasing and manifestation of the will of The Living God - and fatherhood in itself stands the conversation of divine planting unto place of visitation, where God Almighty plants the soul and in His comings to visit the soul He comes not to where it is but to the place He planted it (which place will be standing the definitive father to the plant unto the manifestation of divine purpose perfectly in that ecosystem), as was exemplified in the day that Adam sinned, that God (even HAMASHIACH YESHUA The Voice of God Almighty) came not to the bush wherein Adam was hiding but came to the place that He normally held communion with Adam at the same time of the cool of the day.

It thus stands that through the conversation of the ministry of the Latter House, the African Church, even the Pan-African Messianic Communion, shall stand the Source and mentoring father to all the assemblies born of its global ministry by The international labour of its residents, where the ministers and Stewards commissioned of its house unto ministry in every nation of the world shall themselves stand fathers and Mentors in pilgrimage appertaining every the conversation of the Latter House Ministry, them having, by Apostleship and Prophecy, pioneered every the conversation of the platforms and altars of the Latter House Ministry, where by the Pan-African Stewards shall build Churches being founded and planted and groomed, pastored, disciplined, shepherded and perfected till the members and children of the same churches too arise unto the full manifestation of ministry they received of the Pan-African Messianic Communion Stewards- and it stands that in that reception they will then stand capacitated and empowered to harvest souls in all their respective nationalities, the African Church standing The Fathering Antioch of The Latter House, the Prime Ecclesiastical Assembly unto the birth of the Revival of The Latter House of Yeshua HaMashiach.

## **SECTION 02: THE PAN-AFRICAN MESSIANIC COMMUNAL APOSTLESHIP AND THE PAN-AFRICAN APOSTOLIC PRESBYTERY:**

In the conversation of the Stewardship and Ministry of the Church of Yeshua HaMashiach of Nazareth, the highest office of ministry stands the office of The Apostle and the conversation of Apostleship, which manner of ministry stood not in the Old Testament but was by Yeshua HaMashiach instituted in the New Testament, which Yeshua HaMashiach Himself stood an Apostle pronounced saying "The Apostle and High Priest of our profession." The Apostle stands one called, separated, consecrated, sanctified, commissioned and sent of God Almighty in divine purpose unto the conversation of the unique burden of a personal respective unique gospel light dispensation purposed to be published in all nations in the conversation of the Messianic wisdom of Yeshua HaMashiach and in the full demonstration of the divine supernatural power of the Holy Ghost stablished in the Name of Yeshua HaMashiach of Nazareth- too from the Apostle's gospel light dispensation is the manifestation of the rise of a doctrine strong and sufficient to keep and preserve every soul in the assembly till the day of HAMASHIACH and till the manifestation of personal translation unto divine glory- thus the Apostle stands called and sent of God Almighty unto the pioneering and foundation of Ecclesiastical institutions and church assemblies and keeping them till he personally presents each one respectively before and unto God Almighty and His holy Angels. The Apostle too stands called to the conversation of fatherhood and mentorship appertaining the Stewards of HAMASHIACH granted to his Apostolic Movement and Apostolic Mantle, that he groom and build them unto the divine capacity of their full equipment of labouring in their respective callings born of the impartation of the anointing and the teaching unto divine wisdom, that they stand sons to the Apostle.

It thus stands that through the Pan-African Messianic Communion shall be birthed the conversation of Divine Latter House Apostleship, where God Almighty shall raise through the Pan-African Church the conversation of the rise of Apostle's that shall stand those the called, commissioned, anointed and sent of God Almighty in the generation of the Latter House and in the Heritage of the Pan-African Communion unto the burden of a Gospel that stands the conversation of redemption, restoration and glorification: even redemption from what stood every the conversation of affliction and oppression of Satan through foreign nations, unto the hold of an identity of worth and strong

value of worship born of the cross of Yeshua HaMashiach; even restoration of identity born of the preaching of the Word of God Almighty, even the identity of standing not only the Image of God Almighty as the black man but too the conversation of steadfastness in the communion of the divine nature granted the eternal heritage of the Israel of God Almighty; even glorification unto the global standard and evidence of the divine calling appertaining every the conversation of full divine beautification in pilgrimage, including all conversations of righteousness in Messianic salvation, divine authority over every conversation of hell and every demonic manifestation and operation born of satanic principalities and powers, too the Conversation of both divine healing virtue and divine healing, too the conversation of divine supernatural superabundant prosperity born of the divine blessing of YAHWEH YIREH by the cross of the Nazarene Carpenter Who by the crown of thorns took upon Himself the curse of poverty, that in the place of the curse be manifest the divine virtue unto divine wealth both in pilgrimage and paradise; too the conversation of divine life in all contexts of being, even the Zoe life of God Almighty, too the divine peace established of YEHOUAH SHALOM and Yeshua HaMashiach Sar Es Salem, and the conversation of divine joy regardless the conversations of pain and affliction and oppression at hand, but an unconditional cheerfulness of soul born of divine communion unto rejoicing above even the conversations of condemnation unto death.

It thus stands that through the Pan-African Messianic Communion shall arise Messianic Stewards that shall through Apostleship stand unto the conversation of church planting in all nations, ensuring the conversation of doctrinal preaching appertaining the way of Holiness sufficient to establish the faith and personal revelation of each Saint necessary unto personal successful wayfaring in the Way Of Holiness, even until the knowledge of the Face of God Almighty, thus by the Pan-African Communion the mentorship and sustaining of all the Ecclesiastical Gatherings appertaining divine pattern and Order of worship in divine glory and Messianic Unity of witness in the preaching of the cross, ensuring that all the flocks and Lambs of HAMASHIACH are well sustained and fed, even as the Seal of Apostleship is the presentation of the churches of HAMASHIACH in the day of glory. Moreover by the Apostle's born of The Pan-African Messianic Communion shall be established the mentorship of ministers and Stewards from all nations unto the triggering of divine revival in all nations born of the Great Outpouring of the Holy Ghost, even the mentoring of Apostles, Prophets, Evangelists, Pastors and Teachers in the ministry of Yeshua HaMashiach of Nazareth. Thus the leadership of the Pan-African Communion shall stand the Pan-African Presbytery of Apostle's from all African Nations and from all African Tribal Heritages, which Apostolic Presbytery stands called unto the government and directive and leadership born of the instruction of the Holy Ghost unto the salvation of all nations and unto the harvesting of all the earth born of the Messianic instruction of Yeshua HaMashiach The King of Africa and Chief of The Pan-African Messianic Heritage.

### **SECTION 03: THE RISE OF THE PAN-AFRICAN SONG APPERTAINING MESSIANIC REDEMPTION:**

The prime order of conversation of Divine redemption always stood the conversation of the song of praise and worship, as exemplified, and the same waters that were parted for Israel's safe passage out of Egypt, God Almighty used the Same through Moses who sang in the day that God Almighty delivered Israel out of Egypt, even where Israel walked through dry ground through the Red Sea by divine miraculous activity, and the same waters parted for Israel's passageway God Almighty used to drown all the hosts of Egypt and rendering Egypt totally powerless in that one moment by that one divine act, and so Moses and Miriam and Israel sang the song of praise: This conversation too stood

divinely exemplified of David who wrote many psalms and songs of praise born of deliverance, one when by the hand of God he stood miraculously delivered from death by the sword of a giant, God Almighty using David's warriors to save him, then David sang a song of praise and worship appertaining what was of God stablished the conversation of redemption. Even throughout the book of the Revelation of Yeshua HaMashiach witnessed of the Apostle John, it stands that many songs of praise and worship in the honour of God Almighty were sung through many manifestations, even songs after songs in heavenly honour appertaining Him that sits on the throne. This conversation too stands prophetic, where redemption is manifest of the song of praise and worship before the manifestation of redemption, as exemplified of Jehoshaphat who set the worshippers to stand the vanguard of his army, worshipping God in the beauty of His holiness, and from that conversation was Judah redeemed from destruction by the hands of Moab, Ammon and Edom.

It thus stands that through the Pan-African Messianic Communion shall be stablished the rise of a song of prophecy unto the knowledge of the Pan-African Divine testimonial realities of redemption unto righteousness, divine authority, health, prosperity, life, grace, love, joy and peace - all conversations being sourced of Heaven's Throne because of the acceptable offering of the Pan-African Redemption song. As was pronounced saying that "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering:" and "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive:" thus by the Pan-African song, even the offering of praise of worship in practice of prophetic faith, shall be birthed the divine virtue unto the redemption birthed from the manifestation of divine remembrance. Thus the Pan-African song shall birth the search of the Heart of God Almighty appertaining the African, even unto the finding of His goodness that shall establish the transformation of every the facet of the Pan-African Messianic Communion- in that redemption by divine remembrance shall the African hold the restoration of his identity stablished by the redeeming virtue of the cross of Yeshua HaMashiach of Nazareth, and so the Song of The Pan-African Messianic Communion.

#### **SECTION 04: THE PAN-AFRICAN COMMUNAL PROPHETS AND THE PAN-AFRICAN PROPHETIC CONFERENCE:**

The conversation of Prophetic Ministry and the definition of the Office of the Prophet and Teacher, even the Prophet of God Almighty stands the conversation of divine calling, separation, consecration, sanctification, divine anointing and commissioning unto the pronouncement of the Word having proceeded out of the mouth of God Almighty to whomever it stands addressed according to the divine will of the instruction of The Holy Ghost, even the pronouncement in perfect obedience the WORD OF THE LORD unto all nations, kingdoms, governments, people, tongues, heritages, languages, kindreds and families, that they arise and stand in a conversation of honourable steadship in the divine calling pronounced of the prophecy. Prophecy too stands the conversation of pronouncing and revealing the divine mysteries of God Almighty granted to each

generation, even as by the Prophetic Words manifest the unveiling of the divine calling and operation of each generation, which conversation has stood strong since the inception of the prophetic ministry even from the days of Noah who prophesied rain and Moses who prophesied law, and stood strong through HAMASHIACH Who by His Doctrine and parables prophesied the coming of the Gentile's to the Kingdom of God Almighty: thus prophecy stands the informative pronouncement of the divine will of God Almighty appertaining that respective generation, and it's every divine calling unto the manifestation of the works of God, even as was pronounced saying "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets;" and "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:" it thus stands that there is no work of God Almighty that is done without it being first revealed and triggered unto dispensation and manifestation through the divine release of one anointed of God Almighty to stand in The Office of The Prophet- and by hearkening to the instruction of the Prophet of God is Manifest divine prosperity through whatever the pronounced work of God. Moreover the ministry of the Prophet of God stands that he, in the divine revelatory wisdom sourced of the Holy Ghost, arise unto the conversation of announcing and releasing divine heavenly seasons, even the unveiling of future seasons at hand, proclaiming the same prophetic seasons by the Holy Scriptures and announcing the divine words of wisdom and by oil imparting the season's Anointings unto the full divine exploitation of the every coming potential opportunity unto the testimony of divine prosperity in the respective season.

Thus through the Pan-African Messianic Communion shall be birthed the rise of Prophets and Prophetesses of God Almighty that shall through the prophetic Word proclaim and pronounce the rise of the mystery of the Latter House throughout all nations unto the release of the seasons of The Great Outpouring of the Holy Ghost in all the earth's Nations, which Prophets shall stand unto the bold declarations of divine address to all conversations of international governments, even the callings and preaching unto the honour of the Lordship of Yeshua HaMashiach and submission of the Heavenly Kingdom about every the conversation of communal heritage and social interaction. Moreover these the Prophets born of The Pan-African Messianic Communion shall bear and pronounce godliness in the demonstration of divine supernatural power unto the manifestation of great signs and miracles and wonders accomplishable only by the divine supernatural virtue of the Holy Ghost, even the divine excellency of power that can stand the feats of strength achievable only by the Divine Virtue Capacity of The Hand of God in the sight of all nations. Moreover, the Youth of the Pan-African Messianic Communion shall stand unto the preaching of the Prophetic Wisdom appertaining the release and testimonial realities of the divine season at hand and the Words of Wisdom and the divine Anointings and grace unto its exploitation. Thus in submission to the Pan-African Messianic Communal Apostolic Presbytery shall be manifest the rise of the Pan-African Communal Prophetic Conference that shall birth and pioneer the fulfilment of the Prophetic heritage of The Latter House Prophetic Order preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem

shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" the purpose of which order is unto soul harvest.

#### **SECTION 05: THE PAN-AFRICAN MESSIANIC COMMUNAL EVANGELISTS AND THE PAN-AFRICAN EVANGELICAL COMMISSION:**

The conversation of Evangelism and Evangelical Ministry, and the Definition of the Office of the Evangelist stands the conversation of one called, separated, consecrated, sanctified and commissioned, anointed and sent of God Almighty and Yeshua HaMashiach unto the Spirit's Directive of the skillful publishing of the salvation and Lordship of Yeshua HaMashiach evidenced in the full demonstration of the divine supernatural virtue encapsulated in the name of Yeshua HaMashiach of Nazareth. The Evangelist thus stands one called and sent of God Almighty unto the preaching of the good news, even the preaching for of the salvation of Yeshua HaMashiach from the coming wrath of God Almighty stablished in the cleansing and purification of being by the blood of Yeshua HaMashiach, the Atonement and divine Pardon appertaining iniquity's remission being stablished by the sprinkling of The Blood of Yeshua HaMashiach. The Evangelist too stands called unto the publishing and ministry of deliverance from all conversations of demonic oppression and satanic affliction and demonic possession, unto the deliverance and divine authority encapsulated in the victorious Name of Yeshua HaMashiach of Nazareth. *THE EVANGELIST TOO STANDS CALLED UNTO THE PUBLISHING OF THE PROSPERITY PURCHASED BY HAMASHIACH'S CROWN OF THORNS UNTO REDEMPTION FROM POVERTY, THE PREACHING OF DIVINE ZOE LIFE DISPENSED OF THE CROSS UNTO FULL REVIVAL OF ALL CONVERSATIONS OF SAINTSHIP IN PILGRIMAGE, TOO THE PUBLISHING OF DIVINE PEACE PURCHASED BY HAMASHIACH'S CHASTISEMENT UNTO THE MESSIANIC DISPENSATION OF PEACE AND TOO THE CONVERSATION OF DIVINE JOY IN ALL CONVERSATIONS OF PILGRIMAGE REGARDLESS WHATEVER THE MANIFESTATION OF AFFLICTION AND BODILY PAIN. MOREOVER EVANGELISM STANDS THE CONVERSATION MOST CRITICAL BECAUSE THE PURPOSE OF REVIVAL IS THE MANIFESTATION AND PERPETUAL OUTBREAK OF SALVATION, SALVATION BEING STABLISHED ONLY THROUGH EVANGELISM AND EVANGELICAL ORDER.*

It thus stands that through the Pan-African Messianic Communion shall be stablished the rise of Evangelists that shall be strong to the preaching of the cross and the publishing of the Gospel throughout all the nations of the sons of man, which conversation shall be stablished in the demonstration of divine supernatural power in the Name of Yeshua HaMashiach. Moreover every such Evangelical labour shall stand in subjection to the Apostolic Presbytery of the Pan-African Messianic Communion, ensuring that the saved souls are handed over to Apostolic institutions bearing divine strength and order to ensure the growth and pastoral maturity of the same saints in the doctrine and shepherding and discipleship of the faith of Yeshua HaMashiach. Thus in subjection to the Later House Apostle's shall the Pan-African Evangelists labour together with Pastors and Teachers unto the keeping of the saved that they prosper through the Way of Holiness and order their pilgrimage in a manner acceptable unto the hold of life eternal in the personal leadership of The Holy Ghost.

## **SECTION 06: THE PAN-AFRICAN MESSIANIC COMMUNAL PASTORS AND THE PAN-AFRICAN PASTORATE ORDER UNTO DIVINE SHEPHERDING AND DISCIPLESHIP:**

The conversation of Pastoral Ministry and the Pastorate, and the definition of the Office of The Pastor stand the conversation of diligently shepherding and Disciplining the people of God Almighty, ensuring that through the platforms of preaching to the Churches and Ecclesiastical institutions of Yeshua HaMashiach, and too through the platforms of prayer, and too through the platforms of personal counselling, the people of God are led and sufficiently empowered unto the full conversation of personal maturity perfect unto the conversation of maturity and prosperity about the voyage, venture, conquest and wayfaring in the Way of Holiness. Thus the divine purpose and divine expectation of God Almighty appertaining the pastoral ministry stands the impartation of divine wisdom and virtue unto the feeding and building of each lamb of HAMASHIACH and each the sheepfold of the flock of HAMASHIACH YESHUA at each's respective personal level. The Pastor thus stands One called, separated, consecrated, sanctified, processed, commissioned and Anointed of God Almighty unto the conversation of shepherding and building the flocks of HAMASHIACH, even the churches and Ecclesiastical institutions over which the pastor holds the pastorate and divine commission to lead in subjection to the Apostle's and Prophets, ensuring that by the Apostolic Doctrine and by the prophetic Word in season, the people of God hold divine maturity to stand perfect in livelihood appertaining the full representation of the Testimony of Yeshua HaMashiach of Nazareth, and that they bear divine wisdom and grace unto the exploitation of every the opportunity standing in the respective season. Thus by effective revelatory wisdom and power, the pastor must labour focusing on building each individual member of his pastorate, ensuring that each is erected and strengthened unto the maturity held of the Pastor, even perfected hearing about the Spirit's Voice and maturity in the order of divine instruction about the word of the witness of the salvation of Yeshua HaMashiach of Nazareth.

It thus stands that from the Pan-African Communal Heritage shall emerge Pastors strong to build each Saint zealously, even each and every person granted steadship in the Pastor's oversight, where in submission to the Apostles and to the Prophets, the Pastors shall effectively build Ecclesiastical Assemblies comprised of individuals perfected in the doctrine of life eternal and the divine wisdom unto successful endurance in pilgrimage- ensuring that each Saint is trained unto the conversation of evangelism and witnessing Yeshua HaMashiach, as well as to the strength of hearing the Spirit's Voice unto the manifestation of the gifts of The Spirit that shall stand common in the Covenant of The Prophetic heritage of Yeshua HaMashiach, even the Latter House. Moreover the pastors of the Pan-African Messianic Communion shall stand to the training and mentoring of Pastors from all nations appertaining the wisdom of all conversations of oversight, and the divinely expedient diligence unto the preservation of all the sheepfold, flock and lambs of HAMASHIACH, that the sheep be fed and shepherded and guided in the wisdom and power of Yeshua HaMashiach, that they also be protected and defended from all ravenous beasts arisen to devour the sheep and rob them of their hold appertaining life eternal. Thus by the Spirit's leadership shall be established the emergence of a Messianic Pastoral order in the Pan-African Communion, even the pan-African Pastorate Order subject and perfect in submission to the Pan-African Messianic Communion's Apostolic Presbytery and Prophetic Conference- building in the people of God Almighty the divine strength unto perfect walking together with God Almighty, even eternal fellowship both in pilgrimage and paradise, unto a relationship that shall endure beyond eternity's furthest aeon.

**SECTION 07: THE EMERGENCE AND RISE OF THE DIVINE PAN-AFRICAN MESSIANIC COMMUNAL ORDER OF STANDARD BEARERS:**

*EVEN AS THE CONVERSATION OF THE GREAT OUTPOURING OF THE HOLY GHOST SHALL BE ESTABLISHED THROUGHOUT ALL THE NATIONS OF THE EARTH, IT THEREFORE STANDS IMPERATIVE THAT IT BE A CONVERSATION ACCOMPANIED WITH APOSTOLIC AND PROPHETIC STANDARD BEARERS THAT SHALL ENSURE THAT THE CHURCH RETAINS ITS OPERATING IN THE HOLY GHOST IN THE DOCTRINAL CONVERSATION OF THE HOLY SCRIPTURES.* Thus there shall arise through the Pan-African Messianic Communion the conversation of Standard Bearers appertaining every the Ecclesiastical conversation and practice throughout and unto all the Nations of the Earth in the Latter House Generation. Even as a Standard Bearer stands a Steward conscious of what the definition of an institution and bears the capacity to monitor and ensure that the institution operates continuously according to its purpose and that it retains the nature and modus operandi necessary to retain the capacity and continuation of function to the which it was instituted. Thus by the Hand of God Almighty through the Pan-African Heritage shall be birthed and dispatched into all nations Standard Bearers divinely trained and groomed to ensure that all the conversations of the Latter House the Gospel of Yeshua HaMashiach remains at the front and that in all the conversations appertaining Latter House's calling and witness, God Almighty is glorified. Moreover even as every institution stands in progressive motion, from the Pan-African Redemptive Communion shall be manifest the rise of leaders in Ecclesiastical Stewardship authority mature in the faith unto continuously pronouncing what is to stand the divine order of motion necessary to fulfil every the Church's divine calling, because that to the Standard Bearers shall be granted divine height unto the divine sight of passage that will preserve every soul harvest by the Great Outpour in divine wisdom.

Moreover by the patronage of the pronounced standard bearers shall it stand ensured that every conversation remains accomplished in the Name of Yeshua HaMashiach, and that every conversation is established in Agape love, reflecting the cross of Yeshua HaMashiach. It too stands that the Standard Bearers stand called to ensure that the fundamental doctrines of the faith remain the foundational doctrines unto hallowed practice: men loving their wives and wives submitting to their Husbands, parents loving their children and children submitting themselves to their parents in perfect obedience. The standard bearers too stand called to ensure that every saint stands equipped until the conversation of preaching and witnessing Yeshua HaMashiach in the demonstration of the full power of the Name of Yeshua HaMashiach, ensuring that the gospel preached is that pure foundational gospel perfect unto the reception of the Lordship of Yeshua HaMashiach of Nazareth. So the Rise of the Standard Bearers of the Pan-African Messianic Communion, even the patronage strengthened unto the building and erection of the Latter House.

## **ARTICLE 13: AFRICA, THE NATION OF DIVINE LIGHT:**

### **SECTION 01: THE RISE AND NATURE OF THE PAN-AFRICAN MESSIANIC COMMUNION'S APOSTOLIC GOSPEL LIGHT DISPENSATION:**

*EVERY THE APOSTOLIC MOVEMENT BEARS THE CONVERSATION OF A UNIQUE DIVINE LIGHT PURPOSED TO BE BUILT UNTO THE MATURITY OF ECCLESIASTICAL CONTRIBUTION TO STEADSHIP AS A UNIQUE MEMBER ORGAN IN THE CATHOLIC BODY AND CHURCH OF YESHUA HAMASHIACH OF NAZARETH, EVEN UNTO THE CONVERSATION OF ECCLESIASTICAL HARMONIC ACCORDANCE IN PERFECT UNION, EACH THE RESPECTIVE APOSTOLIC INSTITUTION STABLISHING THE CONTRIBUTION OF ITS DIVINE STAR AND CANDLE LIGHT SUFFICING TO STAND THE UNIQUE DIVINE GIFT UNTO THE LIFE AND SYNERGISTIC OPERATION OF THE BODY OF HAMASHIACH IN THE UNITY OF EVERY THE TRUE APOSTOLIC UNION OF THE CHURCH, PASTORATE AND APOSTLESHIP OF YESHUA HAMASHIACH OF NAZARETH IN THE PREACHING OF THE CROSS. As was preached in hallowed scrip 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. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee:" it thus stands evidenced in divine wisdom of purpose that each the Apostolic Movement hold a unique starlight purposed to shine both in its own and in every the nation of the world, even as each The Apostolic Institution's light stands a conversation of divine gifting strong and perfect unto the manifestation of unique light giving a unique sight purposed to grant unique motion and labour in that respective light, by which light is born a progression of testimonial accomplishment achievable only by that light. Thus each Apostolic Movement bears a unique light purposed to stand the unique revelation of the Divine Messianic Nature of Yeshua HaMashiach of Nazareth, even as was preached saying "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory:" it thus stands that each Apostolic Movement bears the conversation of divine virtue and strength to show the divine virtue and nature of HAMASHIACH YESHUA in a manner that can only be stablished through that same respective Apostolic Institution.*

It thus stands that the Apostolic Gospel Light Dispensation of the Pan-African Messianic Communion shall stand the conversation of Divine Redemption, Restoration, Revival, Reformation and Glorification in Divine Beauty: the conversation of which Divine Redemption stands the preaching and ministry to the nation of a people pronounced weak and despised most among men till that deception of Satan became a reality of belief unto the birth of the African Inferiority stablished of Satan through the nations of the white man- thus the conversation of redemption by the cross of Yeshua HaMashiach from every the conversation of inferiority and weakness unto the influential strength and standard in the determination of the motions of all nations appertaining worship and economy, appertaining ministry and finance, appertaining ecclesiastical service and intercontinental governance; The conversation of which Restoration shall stand the birth of the establishment of the true Divine African Identity purchased and stablished by the cross of Yeshua HaMashiach throughout all the nations in the which the African was scattered, moreover the conversation of Messianic restoration through the cross of Yeshua HaMashiach shall too stand the manifestation of a heritage where every the matter of said heritage shall stand conscious of personal significance born of divine purpose about divine calling, even the knowledge of each man his respective gifting, calling and

divine purpose in pilgrimage unto the collective synergistic manifestation of a Messianic Heritage that stands the collective Union of each pilgrimage functioning respectively in divine gifting where the whole then move perfectly as a true body of Yeshua HaMashiach of Nazareth and so the ministry and service to the world in the Messianic Wisdom and Virtue of HAMASHIACH YESHUA The Son of God- even the Messianic Harmonic Accordance of the Pan-African Church of Yeshua HaMashiach of Nazareth; The conversation of which Revival shall stand the manifestation of the Pan-African Messianic Communion's erection of ministry and labour in The Coming Covenant of The Prophetic Heritage of Yeshua HaMashiach granted the Latter House Church and its saints in their pilgrimage, where there shall arise through The Pan-African Messianic Communion the conversation of ministry and service in the preaching of the cross and in the full demonstration of divine supernatural power; The conversation of which Divine Reformation shall stand the conversation of standard's burden unto the reconstruction and return of the Church by the Spirit's Leadership to a wisdom and power founded and sourced only of and from and through the divine revelatory applicative knowledge of The Holy Scriptures in the Divine Doctrinal Standards of the Holy Ghost, each practice being birthed of the true preaching of the Word of God Almighty in its absolute purity; The conversation of which Glorification shall stand the manifestation of the Shekinah Glory's manifestation at every the assembling together of these the pilgrims granted steadfastship in the Pan-African Messianic Communion, even the manifestation of the divine glory of God Almighty and His Divine presence unto the sweeping and salvation of all in the radius of the assembly, to the manifestations of the visions of God Almighty in open gatherings and His paralyzing glory rendering many unable to move or stand because of the great terrible glory of God Almighty, and too the manifestation of miracles born of the ecclesiastical common Visitations and manifestations of the glory of The Living God - *ALL THINGS BEING DONE IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH UNTO THE GLORY OF GOD ALMIGHTY.*

## **SECTION 02: YESHUA HAMASHIACH THE DIVINE MESSIANIC STARLIGHT OF AFRICA AND THE PAN-AFRICAN MESSIANIC COMMUNION:**

As was preached of The Spirit of God Almighty through the witness of The Apostle John saying in his gospel 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 us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth:" it thus stands that HAMASHIACH YESHUA of Nazareth (Who in the conversation of His pilgrimage before ministry was only considered and esteemed the Nazarene Carpenter) is not like men a creature, but stands One bearing Full Divine Nature unto Divine Participation of Creation, where it was pronounced and noted of Him that He stands The Divine Person of The Word of God Almighty, even The Living being of The Vocal Word Manifestation of every The Divine Utterance through Whom The Eternal Father YAHWEH EL-OHIM manifested creation through His Divine Speech of Divine Vocal Command unto manifestation, even

the Working of The Word of God HAMASHIACH YESHUA , which HAMASHIACH YESHUA stands the Source Divine of every conversation of the manifestation of life, life Being Drawn of Him in that He stands The Light Source of all Divine Virtue unto the manifestation of life throughout every the conversation of creation and too unto those the Newborn bearing Divine life through the reception of His Lordship and Salvation. The HAMASHIACH YESHUA stands the Divine Eternal Light, the Source of every manifestation of all life, which Light Virtue stands far above all darkness, even every the conversation in attempt to imitate the divine strength and Virtue of the Divine Light Power of Yeshua HaMashiach, which Light Power is the Divine Harmonic accordance of the coming paradise and eternal glory of God Almighty. So Him called Nazarene Carpenter crucified of Rome stood The Light Divine, even the Incarnation of The Very Divine Light-life of God Almighty, so is Yeshua HaMashiach of Nazareth The Son of God Almighty Who revealed His Divine Name and Nature saying " I am the root and the offspring of David, and the bright and morning star."

It thus stands that Yeshua HaMashiach of Nazareth The Light is The Light of Africa, even the Source of every the Divine Manifestation of The Light life of The Pan-African Messianic Communion's conversation of Light and life unto the Salvation and Redemption of The African and The African Heritage. As was preached saying "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden , and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but thus shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this:" it thus stands that the preached Zebulun and Naphtali and Galilee that stood under the yoke of darkness and dimness in the disability of sight stablished by the yoke of Satan through the European afflictors of the African heritage, by the Light-life of Yeshua HaMashiach of Nazareth made to shine and enlighten all Africa and the World at large shall the Pan-African Messianic Communion stand the Heritage strong unto the shining of This Divine Light-life of HAMASHIACH through the Dispensation of the cross' preaching and the publishing of the Redeeming Wisdom and Virtue of Yeshua HaMashiach of Nazareth. Thus the rod of Midian, signifying the rod and yoke of the African oppression manifest of Satan through the European and White-American heritage in all the conversations of slavery, colonization and apartheid, it stands that by the power of The Gospel of YESHUA shall all the holds of this yoke and effects stand broken and defeated, that to Africa and The African Heritage be restored the joy of worship in divine praise and prophetic communion through The Living YESHUA. Moreover this YESHUA The Divine Messianic Starlight of Africa shall be established the conversation of governance subject to The Throne of David, where The Son of David Himself shall bear Divine Authority unto the determination of every the conversation of Pan-African Governance, even through The Pan-African Messianic Communion of Yeshua HaMashiach: proving that **YESHUA HAMASHIACH OF NAZARETH IS ALIVE IN AFRICA!**

### **SECTION 03: THE COMING GLOBAL ORDER OF REACH APPERTAINING THE PAN-AFRICAN MESSIANIC COMMUNAL GOSPEL LIGHT POWER:**

Even as it stands the Divine Messianic Commission and Ecclesiastical Purpose of the Church of Yeshua HaMashiach that 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;" 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:" it thus stands that the purpose of the Church of Yeshua HaMashiach of Nazareth and the calling of the Divine Ecclesiastical Church of God Almighty stands that the Gospel of Yeshua HaMashiach reach every part of The earth and that every nation stand in the hold of Gospel's publishing till even children living in nations hostile about the preaching of the cross, even till the children too of these nations hold the wisdom even of singing the way unto the reception of the salvation of Yeshua HaMashiach of Nazareth and the divine supernatural miraculous testimonies standing to evidence the power and truth of the Gospel of peace. *THUS THE DIVINE PURPOSE OF EVERY CONVERSATION UPON THE EARTH IS THAT EACH CONVERSATION STAND UNTO THE REFERENTIAL FURTHERANCE OF THE PREACHING OF THE CROSS OF YESHUA HAMASHIACH OF NAZARETH, EVEN UNTO THE HERITAGE OF HAMASHIACH'S SALVATION AND LORDSHIP THROUGHOUT ALL THE NATIONS OF THE EARTH, AND THAT THE GOSPEL BE PUBLISHED IN THE CONVERSATIONS OF THE DIVINE SUPERNATURAL WORKING POWER OF GOD ALMIGHTY STABLISHED THROUGH THE VIRTUE BORN OF CALLING UPON THE NAME OF YESHUA HAMASHIACH OF NAZARETH- SO THE DIVINE GOSPEL TO EVERY NATION AND EVERY CREATURE IN DIVINE WISDOM AND VIRTUE.*

As was further preached of HAMASHIACH YESHUA of Nazareth before His Ascension saying "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth:" it thus stands that the Divine wisdom appertaining every the evangelical campaign and every the evangelical Crusade is that it begin first from immediate place of residence in the divine encounter unto the boldness and wisdom and power, thus first the immediate place of reference unto the nations there surrounding and then the world at large, thus Jerusalem to Judea, Judea to Samaria, and Samaria unto all the world. Thus the Pan-African Messianic Communion bears the divine evangelical calling to preach HAMASHIACH first in Africa then unto all nations, even in perfect accordance with the Leadership of The Holy Ghost, and so the rise of the prophetic army that shall emerge from the Pan-African Messianic Communion and in divine grace shall diligently preach HAMASHIACH throughout all nations, **FIRST TO THE AFRICAN AND SECOND TO ALL WORLDLY NATIONALITIES.** Moreover as was preached saying that "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also:" it thus stands that the Divine effectiveness of the Pan-African Communion in its every labour and ministry of Divine Calling and Purpose is that it be commonly noted of the Stewards and saints of the Pan-African Messianic Communion that "Those that have turned the world upside down are come here also." It therefore stands that the reach of the Pan-African Messianic Communion is the hold of every nation upon the earth, and that its Gospel Light

Power stands the full Apostolic, Prophetic and Evangelical Ministry that shall be perfectly well preached in the confirmatory practice of Divine Supernatural Miracle working power - **even *THE WISDOM OF YESHUA HAMASHIACH AND THE DIVINE SUPERNURAL MIRACLE WORKING VIRTUE IN HIS NAME!***

**ARTICLE 14: THE PAN-AFRICAN MESSIANIC COMMUNAL GRACE UNTO THE  
BURDEN OF THE STANDARDS OF THE PEAK MANIFESTATION OF THE  
PENTECOSTAL REVIVAL:**

**SECTION 01: THE PAN-AFRICAN MESSIANIC COMMUNION'S APOSTOLIC DOCTRINE OF ONENESS IN  
WORSHIP AND THE PAN-AFRICAN ANOINTING OF ONENESS IN DIVINE TESTIMONIAL WITNESS:**

As already pronounced that both the conversations of the great divine supernatural manifestations of the early Church under the United ministry of the twelve Apostles together, the first being the day of Pentecost and the second being on the return of the Apostle's from the condemnation and affliction born of the Jewish elders, where Pentecost stood the conversation of the Spirit's coming born of what was their oneness in prayer, worship and spirit in the upper room, and the second being Peter and John's witness to the Church unto the prayer where the Church stood in one voice unto prayer that led to the manifestation of the earthquake of the place of that ecclesiastical gathering and they were all refilled with the Spirit unto prophetic worship and preaching in divine boldness, the key therefore unto the manifestation of any the conversation of divine revival is the manifestation of the harmonic accordance of unity, even the oneness in the Holy Ghost that births divine supernatural activity (even as HAMASHIACH Himself spoke saying "wheresoever two or three are gathered in my name, there Am I in the midst of them"). It therefore stands that by the grace of God Almighty, what shall stand the greatest and prime weapon of the Pan-African Messianic Communion is Oneness, even as by divine Oneness shall arise of The Pan-African Messianic Communion the conversation of the both the song of redemption and the doctrine of communal unity in HAMASHIACH, which redemption song stands purposed the conversation of oneness in worship unto the continental sweeping revival stablished by the Hand of God Almighty, and by the Apostolic doctrine the international empowerment of all Stewards unto divine oneness in labour and ministry.

Appertaining The Pan-African Messianic Communion's systematic synergistic accordance of Oneness in worship and in the publishing of The Messianic Testimony of Yeshua HaMashiach of Nazareth, there stands no better divine pronouncement than that preached of The Spirit through the Apostle Paul saying that "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HAMASHIACH. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Of the whole body were an eye, where were the hearing? Of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And of they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whethe r one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are

the body of HAMASHIACH, and members in particular. 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;" and "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in HAMASHIACH, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." *IT THUS STANDS EVIDENCED THAT THE PAN-AFRICAN MESSIANIC COMMUNION STANDS CALLED UNTO THE MANIFESTATION OF A BODY COMPRISED OF MANY CELLS AND INDIVIDUAL MEMBERS, EACH BEARING THE CONTRIBUTION OF THE CONVERSATION OF A UNIQUE DIVINE MANIFESTATION OF GIFTING UNTO THE SYNERGISTIC HARMONIC CONVERSATION OF THE FUNCTION OF THE BODY AS A WHOLE, EVEN THE MANIFESTATION OF THE BODY OF THE PERFECT MAN HAMASHIACH YESHUA.*

It too needs be pronounced that the divine conversation of the full manifestation of the harmonic accordance and perfect unity of the Pan-African Messianic Communion stands founded on two pillars: the first pillar stands the conversation of divine Agape Love, even the conversation of sacrificial works stablished to the betterment of another at great personal costs, even the conversation of charity and selfless labour and working without personal interests or potential benefit, but the simplicity of the love manifested and demonstrated of Yeshua HaMashiach Who Himself forfeited divinity and suffered in place of all sinners (enduring the greatest passion and pain in human History), not for the benefit of His Soul but for the sake of the souls of everyone else but Himself- crucified without justifiable cause: thus shall be the standard of love manifest in the Pan-African Messianic Communion, where the African pilgrim shall arise to devote himself and his possessions of high prices, even sacrificial devotion unto both gospel's furtherance and unto brother's building in the faith. The second pillar stands the conversation of the manifestation of the divine linking and unity manifest in the divine bond of the Holy Spirit, even the conversation of interlink by way of divine Unctioning (the same like how that a computer network system can interlink computers together under the monitoring of an administrative computer and uniting the computers by way of a server, it therefore stands that divine Unctioning is the Spirit's spiritual bonding of the souls of the saints first with the Heart of God Almighty then second their spirits and souls that they stand capable and strong unto the manifestation of the interlinking of the cells and members of the body of HAMASHIACH, each offering unique synergistic gifting unto the life and function of the Body of HAMASHIACH as a whole). Thus by Divine Unctioning shall the Pan-African Messianic Communion be strong and united in the conversation of worship and ministry unto the effective publishing of the Gospel and Testimony of Yeshua HaMashiach of Nazareth- and so the Pan-African Messianic Communion's Divine calling unto oneness in witness about cross' preaching.

## **SECTION 02: THE PAN-AFRICAN MESSIANIC COMMUNION'S PROGRESSION UNTO STEWARDSHIP'S ORDER AND THE PAN-AFRICAN MESSIANIC COMMUNAL HONOUR UNTO LATTER HOUSE'S STEWARD:**

Even as it stands the true conversation of Yeshua HaMashiach of Nazareth in the reception of His Lordship and Salvation, the New-Born is not translated unto heavenly places in the moment of salvation's reception, nor is his mind or body changed at that instant, but only his spirit stands divinely regenerated and born of The Spirit of God Almighty: but it remains that because body and mind remain the same, there therefore is a divine journey that the newborn pilgrim must undertake till he arrives at the divine redemption of the purchased possession in the day of Yeshua HaMashiach. Thus in the knowledge of the necessity of divine shepherding and discipleship, and leadership and directive unto prosperous wayfaring in the Way of Holiness, it stands that God Almighty instituted the conversation of the Church, where the souls of The Redeemed would be assembled together in The Name of Yeshua HaMashiach and in the infilling of The Holy Ghost (each Saint having personally received Yeshua HaMashiach of Nazareth as Lord and Saviour, having too been baptized in water in the Name of Yeshua HaMashiach and having been filled with the Holy Ghost), that through the Ecclesiastical gathering the saints stand an army and Host of YEHOVAH SABAOTH United unto Communal Love and unto ministry of service one to another and too unto sinners in love, being strong to resist demonic activity in the divine authority of The Finger of God Almighty encapsulated in The Name of Yeshua HaMashiach of Nazareth. Thus to ensure divine order appertaining every the conversation of ecclesiastical purpose and interaction in divine calling, God Almighty instituted through Yeshua HaMashiach of Nazareth the conversation of ministry preached saying about HAMASHIACH YESHUA that "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." Thus the purpose of the Ministry of The Church of Yeshua HaMashiach of Nazareth is that the Church be perfected and empowered and fully inspired and mature in divine exhortation, even unto the manifestation of Yeshua HaMashiach through the Church, which HAMASHIACH can then fully manifest His Divine Authority appertaining the Earth's every conversation, and so it stood well preached saying that "HAMASHIACH in you The Hope of Glory."

It therefore stands that in the divine grace granted the Latter House appertaining the Stewardship of the ministry of Yeshua HaMashiach, in the Pan-African Messianic Communion (even in the early showers of the Great Outpour of The Holy Ghost) shall be established first the conversation of the Prophetic Heritage pioneered by the sons and The Youth of The Apostolic Movement of The Latter House Pan-African Messianic Communion as an Apostolic Institution. Moreover these same youth shall stand mentored and guided by the Pastoral and Evangelical Ministry of the fathers of the Latter House: which mentorship, discipleship and shepherding shall stand the conversation of Standard's Burden in the Pan-African Messianic Communion's Revival. Thus in the emerging of these the young Prophets of God, and through their ministry shall then emerge the conversation of The Pan-African

Messianic Communion's Global Apostleship (bearing divine commission of reach unto all nations and every the soul standing on the face of the earth, even all men subject to the light of the sun), where through the leadership and directive of the Spirit it shall stand that through the Pan-African prophetic Conference shall be commissioned and anointed and ordained those called and given of God Almighty to stand the foundational pioneers appertaining the Apostleship of the Pan-African Messianic Communion-where It stands that through these Apostle's shall be established in all nations the divine heritage of the Great Outpour. Appertaining the Pan-African Communion's honour of the Stewards of the Ministry of Yeshua HaMashiach of Nazareth, it shall stand fulfilled that there shall be great honour to the true called and great reproof and rebuke appertaining the false and hypocritical, where the Stewards and saints and pilgrims of the Pan-African Messianic Communion shall hold great gifting and maturity in the Holy Ghost unto the discernment and capacity of distinction between every the spiritual source of the ministry, the Holy Spirit Himself pronouncing to this heritage those He has sent and ordained, as well as establishing rebuke about all standing without divine calling unto ministry. Thus the Apostle shall be received as the Apostle, the Prophet as the Prophet, The Evangelist as the Evangelist and The Pastor as the Pastor and Teacher as Teacher- that the Pan-African Messianic Communion receive the full reward of each minister.

### **SECTION 03: THE PAN-AFRICAN MESSIANIC COMMUNION'S KNOWLEDGE AND HONOUR OF THE LIVING YESHUA IN AFRICA:**

It stands that through the United synergistic testimonial witness of The Pan-African Messianic Communion in the leadership of The Holy Ghost shall it be revealed that Yeshua HaMashiach of Nazareth, The Son of The Living God and The Lord of Heaven and Earth, is alive and working in Africa-and through the Pan-African Messianic Communion shall be evidenced the life and ministry in Africa through the Seven redemptive Standards of The Cross of Yeshua HaMashiach of Nazareth. The first redemptive Standard of The Testimonial realities of HAMASHIACH YESHUA stands the conversation of righteousness, even in that the Pan-African Messianic Communion shall both preach and exemplify the conversation of the Lordship of Yeshua HaMashiach and the divine order unto the reception of His Salvation unto the full cleaning of soul and spirit by the blood of Yeshua HaMashiach, even hold unto the divine atonement established by the sprinkling of The blood of Yeshua HaMashiach of Nazareth in the conversation of personal pardon from every sin and form of transgression and conversation of trespass before the eye of God Almighty unto the hold of holiness and righteousness in divine glory, where the name of the new-born in HAMASHIACH stands written and recorded in The Lamb's Book of life unto deliverance from the coming eternal condemnation, and unto right of steadship in the divine communion of the Israel of God, even in the translation of divine glory unto life everlasting and the divine nature established the heirs of the coming divine euphoric paradisiac Eutopia of God Almighty. The second standard appertaining the sermon and testimonial reality of the Living Yeshua HaMashiach of Africa stands the conversation of divine spiritual authority, whereby the Pan-African Messianic Communion shall arise unto the dislodging of all demonic principalities and powers with roots planted over the African Nations, even the demonic principalities of crime, violence, war, bloodshed, prostitution, xenophobia, genocide, poverty, corruption and all such demonic operations, and in their annulment shall they be replaced by the angelic activity of the heavenly Kingdom evidencing the divine goodness purchased and channelled through the Cross of Yeshua HaMashiach of Nazareth.

The Third Standard of The Pan-African Messianic Communion's livelihood and preaching of the testimonial realities of The Living YESHUA in Africa stands the conversation of the demonstration of divine supernatural virtue, even where the Pan-African pilgrim shall arise unto the conversation of healing and nature defying miraculous works stablished openly and in public, God Almighty granting His Divine Virtue to confirm and evidence the preaching of the gospel of the African, further proving the reality of Yeshua HaMashiach in Africa. The Fourth Standard stands the conversation of divine supernatural superabundant divine prosperity, where the Pan-African Messianic Communion shall emerge unto the hold of the greatest measure of wealth throughout all the nations of the world (which wealth standard stands divine purposed unto gospel's furtherance and unto Messianic Latter House's Tabernacular erection birthing the greatest revival and soul harvest in History), where the conversations of Africa's poverty shall become ancient History and Africa shall arise unto the hold of the wealth purchased by the cross of Yeshua HaMashiach, even by the crown of thorns that He wore upon the cross. The Fifth Standard stands the conversation of Divine Zoe life dispensed through the cross of Yeshua HaMashiach, even the restoration of divine life identity and the revival of excellence in worship and true life in all the conversations of the social platforms and Ecclesiastical orders and altars and every the social form of interaction stablished the Pan-African Messianic Communion's Heritage. The Sixth Standard stands the conversation of the Divine Peace granted the African Nation, even the Peace purchased by The cross of Yeshua HaMashiach of Nazareth and The peace channelled of God Almighty YAHWEH SHALOM through The Pan-African Messianic Communion, which stands not only a peace to the African Nations appertaining silence of warfare, but the conversation of peace to the African souls regardless whatever the jeopardy and shackles they may stand facing, even the true divine peace to the church unto affliction and death in soul's perfecting resting born of the shepherding of Yeshua HaMashiach. The Seventh Standard of the Living YESHUA in Africa stands the conversation of divine Joy, even the conversation of the True Joy purchased by the cross, where the Pan-African Messianic Communion shall stand the heritage of souls ever cheerful in song to witness regardless the afflictions and adversities they may endure, some even being killed and dying in the hold of divine joy born of the Heavenly Communion of The Living YESHUA in Africa.

#### **SECTION 04: THE PAN-AFRICAN MESSIANIC COMMUNION'S SENSITIVITY TO THE VOICE AND LEADERSHIP OF THE HOLY GHOST:**

As was preached of HAMASHIACH YESHUA of Nazareth saying "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you:" it therefore stands that the divine eternal plan of God Almighty stood that there be the manifestation of The Holy Ghost in The Church of Yeshua HaMashiach of Nazareth, even Him Who Is The Third Revealed Person of JEHOVAH and YAHWEH The Triune Living God Who reveals Himself through Three Persons each with their many Sub-Person expressions of His Divinity,

nonetheless, no matter How Many Persons He reveals Himself through at one moment of time, there stands no partition of His Being, He remains Perfectly One in Nature. Thus The Holy Spirit/ Holy Ghost is not an abstract element of wind or flame or element of water, but He stands The Divine Living Person that speaks, Being The Spirit of God Almighty and The Spirit of Yeshua HaMashiach and Himself The Angel of YEHOVAH seen throughout The Holy Scriptures, and Being The Divine Person of the Third day (the first day being the Day of The Eternal Father, and the second day being The Day of The Word of God The Son of God Almighty), thus the Spirit came to Comfort the Church and saints of HAMASHIACH in their pilgrimage that they never be without God Almighty but journey and fare in the comfort of the Presence of God Almighty through His Spirit.

As was preached saying that "For as many are led by the Spirit of God, they are the sons of God:" thus the conversation of the divine Nature is established and maintained only through Leadership and Shepherding of The Holy Ghost, that by His Directive the Saint and pilgrim fare and voyage and hold prosperous conquest through The Way of Holiness till Zion's coming, even as HAMASHIACH pronounced of The Spirit saying through Him is manifest divine guidance appertaining every the conversation of the Truth of God Almighty, it therefore stands that the Pan-African Messianic Communion, being the first fruits of the Latter House, stands called unto the baptism and Infilling of the Holy Ghost that stands full submission of both person and ecclesiastical corporate institution to every the divine instruction of the Holy Ghost, where every the pilgrim of the said Communion holds personal strength and maturity in the personal knowledge of The Voice and leadership of the Holy Ghost, even as The Spirit Himself pronounced saying that "I will instruct you and teach you in the Way you shall go, I will guide you with mine eye:" it thus stands that every the conversation of divine guidance stands purposed to be established and manifest by the Directive of the Holy Ghost Himself. Moreover The Pan-African Messianic Communion stands called to minister and labour through the divine order of worship in perfect accordance with the leadership of God Almighty, where by the Spirit is manifest full divine ministry in all the gifts of The Holy Ghost no matter how unlikely the vessels through which they come. Moreover, as exemplified of the Evangelist Phillip who stood obedient to the Spirit's every introduction, even proven in the day he preached to the Ethiopian Eunuch by the Spirit's instruction, and after ministering to the said Eunuch he was Divinely translated by the Spirit unto Azotus, it therefore stands that the Pan-African Messianic Communion stands called too to the Heritage of divine mysterious conversations of The Spirit's breaking of the laws of time, space and nature for the sake of Gospel's furtherance.

*THE CONVERSATION OF THE SPIRIT THEREFORE STANDS THE FOUNDATION OF EVERY THE CONVERSATION OF THE LATTER HOUSE REVIVAL AND OF THE PAN-AFRICAN MESSIANIC COMMUNION, EVEN AS THE REVIVAL STANDS THE IMPACT AND EFFECT BORN OF GOD ALMIGHTY OUTPOURING THIS SAME SPIRIT, EVEN THE OUTPOUR OF THE HOLY GHOST PREACHED SAYING: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."*

## **ARTICLE 15: THE DIVINE ORDER OF PAN-AFRICAN MINISTRY IN YESHUA HAMASHIACH:**

### **SECTION 01: THE PAN-AFRICAN MESSIANIC COMMUNION'S CHANNELING OF THE PRIESTHOOD AND APOSTLESHIP OF YESHUA HAMASHIACH UNTO DIVINE RECONCILIATION:**

Even as was preached saying that "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, HAMASHIACH YESHUA; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For thus man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But HAMASHIACH as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end:" it therefore stands that the Apostleship of Yeshua HaMashiach of Nazareth stood the first portion of the foundational calling and ministry of Yeshua HaMashiach of Nazareth, even the conversation of His Messianic Anointing Stablished in His Divine commissioning and sending in the unique divine HaMashiach Gospel divinely purposed unto the building and establishment of the Church and nations of the Sons of God divinely granted steadship in the communion of the Divine Nature by the doctrine, wisdom and power of Yeshua HaMashiach. Yeshua HaMashiach therefore stands Apostleship incarnate, even as He stands every the conversation of divine gospel commissioning, and every the manifestation of a good news dispensation granted of God divine strength and capacity to stablish the Messianic Reconciliation\ born of the Atoning virtue of His blood and the covenant stablished by the heritage and communion of His cross. Thus the Messianic Apostleship, which is the Source of every conversation of Divine Apostleship, stands the conversation of the preaching unto Divine Reconciliation through the redeeming virtue stablished through the Atoning and purchasing power of Yeshua HaMashiach of Nazareth. The twin pillar and branch of Messianic Apostleship is the Messianic Judaic Priesthood, even in that The Apostleship of Yeshua HaMashiach was instituted in the days of His earthly pilgrimage, but the conversation of the Judaic Priesthood of Yeshua HaMashiach was born of the conversation of his Crucifixion and Messianic Passion, where by the conversation of the utterances of His bloodshed upon the cross, by the sprinkling of that same blood upon the Heavenly Altar was stablished divine reconciliation unto the knowledge and Hold of the righteousness, health and healing virtue, prosperity divine, life, divine authority over all demonic oppression, divine joy and divine peace.

It thus stands that The Pan-African Messianic Communion shall stand an institution that shall channel the conversation of The Apostleship of Yeshua HaMashiach and The Priesthood of His Messianic Testament, where appertaining the conversation of its Apostleship The Pan-African Messianic Communion shall be comprised of an ecclesiastical communion of membership where every the member of the said communion shall stand mature appertaining the preaching of Godliness bro too the reconciling virtue of Yeshua HaMashiach and the full demonstration of said Godliness' Virtue through the testimonial manifestations of the divine miracle power encapsulated in the Name of Yeshua HaMashiach. Moreover the Priesthood that shall be established and channelled by the Pan-African Messianic Communion stands the conversation of perpetual and Eternal Atonement unto the Agency of perpetual labour that shall stand the enlargement of the Priesthood by finger's pointing unto HAMASHIACH YESHUA and unto the preaching of His erected cross (eve as HAMASHIACH Alone shall stand the High Priest and every saint and pilgrim born again through his Spirit shall stand a Priest bearing divine calling to further The Tabernacular labour of the

Messianic Atonement established through the sacrifice of HAMASHIACH YESHUA and the sprinkling of His blood: thus the Priesthood of the Communion of The flesh and blood of HAMASHIACH shadowed by Moses' Passover where the Lamb signified HAMASHIACH YESHUA the Bread of life). Thus the ministry of Yeshua HaMashiach the Apostle shall stand perpetuated by the Pan-African Messianic Communion unto the establishment of a Messianic Institution that shall be further groomed of The Spirit to stand The Latter House Tabernacular order of the Priesthood and Atonement Service of Yeshua HaMashiach of Nazareth.

## **SECTION 02: THE PAN-AFRICAN MESSIANIC COMMUNION'S PROPHETIC ARMY AND ITS ANOINTING'S BEACONING UNTO ALL NATIONS:**

Even as the conversation of The Covenant of The prophetic Heritage stood preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" it therefore stands that unto the conversation of the erection of the Pan-African heritage shall arise the emergence of a prophetic army (literally and army of prophets) bearing the divine commission unto the sweeping of the African Nation by the prophetic revelatory wisdom of God Almighty in the preaching of the gospel according to the prophetic leadership of The Voice of The Holy Ghost. Even as was pronounced saying "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." it thus stands that as an Antioch Church bearing Divine authority to the Latter House, it shall stand therefore that the prophetic army of the Pan-African Communion shall stand strong to establish the divine voice of order and protocol in the divine wisdom and virtue of the Holy Ghost established in the Name of Yeshua HaMashiach of Nazareth, even unto the erection of Apostolic Platforms and Altars in the prophetic leadership of The Spirit, from which prophetic army shall emerge Apostles Bearing divine grace unto the publishing of The Evangelical doctrine of Latter House's Communion. Thus the prophetic army shall stand both the Vanguard and pillar presbytery unto the birth of The Pan-African Messianic Communion's conversations of Apostleship in The Holy Ghost.

## **SECTION 03: THE PAN-AFRICAN MESSIANIC COMMUNION'S DIVINE PROCESSING AND TRAINING OF THE STEWARD OF THE LATTER HOUSE:**

Even as was exemplified and established of Yeshua HaMashiach of Nazareth, in that He raised, groomed and trained His Apostles until by that investment which was then made manifest by The Holy Ghost, by this training did Yeshua HaMashiach found His Church which today stands manifest in all nations- it therefore stands that the training of ministers unto the conversation of Messianic

Stewardship in the ministry of YESHUA HAMASHIACH stands a matter over which God Almighty presides over with great jealousy, and it is by his Spirit that the person is groomed unto the capacity standard necessary to manifest every the conversation of divine calling and purpose ordained over the Steward in divine grace granted through the Messianic Commission. Even as great treasures demand great conditions unto their creation and manifestation (as exemplified by diamonds and precious stones and even fossil oil which all are created under extreme conditions), as too exemplified in trade, in how that a product for sale is not found in the condition it is at point of sale, but there stands the conversation of processing and manufacturing till it holds its designed condition and is then sold to those for whom it was intended and marketed to- as too evidenced in divine wisdom by the hallowed scriptures revealing how that though Joseph received the vision of divine calling unto greatness, it remains that he endured much rigor, even the conversation of divine processing and training till he stood in the capacity divinely sufficient to manifest the divine calling of God Almighty ordained over his life, where he was cast into a pit by his brethren because of his divine calling, and then by the brethren of same blood was he sold a slave to the Ishmaelites and then sold a servant into the house of Potiphar and then a prisoner in pharaoh's prison, being condemned without justful cause but because of his righteousness, but in less than twelve hours was he transformed from prisoner to Governor over all Egypt, second only to Pharaoh - thus the conversation of divine training and processing appertaining divine calling unto the Stewardship of service in the ministry of Yeshua HaMashiach of Nazareth, even as ministry is simply a context of service in divine grace unto souls' establishment and unto Gospel's furtherance in the Name of Yeshua HaMashiach and in the wisdom and power of The Holy Ghost.

*IT STANDS THAT THE PAN-AFRICAN MESSIANIC COMMUNION SHALL STAND A HOUSE OF MINISTRY WHERE IT SHALL BE AN EDEN IN WHICH GOD SHALL PLANT MANY SOULS UNTO THE DIVINE GROWTH TO THE STANDARDS OF CAPACITY SUFFICIENT TO ACCOMPLISH DIVINE CALLING IN THE MINISTRY OF YESHUA HAMASHIACH.* Even as God Almighty does not come to where you are but to where He planted you (as exemplified in Eden in that when Adam sinned, God in His Omniscience knew Adam's position but went to the usual place of their fellowship), the Pan-African Messianic Communion shall stand a place of divine Visitation unto all the Stewards planted therein (even as no tree uproots itself unto planting in another position, but remains there till its death or rotting), thus the Stewards bearing divine calling of ministry in the context of service in the Pan-African Messianic Communion shall there remain till The Day of HAMASHIACH- even as a base of reference to all the earth, but leading all nations appertaining The Covenant of the Prophetic Heritage. Moreover it is through the covenant of Fatherhood that the Pan-African Stewards shall be groomed to their ministry, where as exemplified of Paul and Timothy, Elijah and Elisha, Moses and Joshua, so by the conversation of Fatherhood shall the Pan-African Messianic Communion be groomed, trained and processed by the leadership and guidance and, and by the divine wisdom and grace of the fathers shall the youth stand unto their respective places and standards of divine calling. *MOREOVER THE CONVERSATION OF DIVINE CALLOING SHALL STAND A PROCESS VERY PAINFUL, BUT THE GRACE OF GOD SHALL STAND SUFICIENT UNTO STEWARDS SURVIVAL AND MINISTRY TILL THE DAY OF YESHUA HAMASHIACH OF NAZARETH, REGARDLESS THE COST AND PAIN.*

#### **SECTION 04: THE PAN-AFRICAN MESSIANIC COMMUNION'S GRACE APPERTAINING GOSPEL'S ZEALOUS PUBLISHING:**

Even as was made demonstrate through Jehu the Son of Nimshi who in the conversation of divine zeal unto the conversation of the revival and reformation slew two wicked kings, killed Jezebel and killed all the worshippers in the land that stood worshippers of Baal, as too was demonstrate through David who in faith born of revelation of divine zeal appertaining the revival in jealousy of holiness and divine vindication slew Goliath the great giant using only his sling and stone, as was exemplified through Josiah who took out of Israel the conversations of the worship of strange gods in Jerusalem and Judah, by the law in divine zealousness stablishing the restoration of worship in holiness, as was exemplified of Hezekiah who in divine zeal stablished the restoration of holiness unto the greatest Passover since the generation of Moses, as was exemplified in JESHUA and Zerubabel who in divine zeal labour end in the revival unto the zealous restoration of the Temple the covenant of worship, as was exemplified through Nehemiah who in divine zealousness the forfeited the king's service unto the restoration of the glory of Zion in divine worship: as was exemplified through HAMASHIACH YESHUA who accomplished the conversation of divine zealousness preached saying "Zeal for thine House hath consumed Me;" as was exemplified through The Apostle Paul who in divine zealousness abandoned every conversation of normal livelihood without fixed place of residence but journeyed in all nations unto the greatest conversation of Apostleship which to date has not been reached again: it thus stands that the conversation of Gospel's publishing stands a conversation of Divine Zeal unto its accomplishment and manifestation.

It thus stands that appertaining the publishing of the Messianic Testament and virtue granted of HAMASHIACH to stand the portion and calling of the Latter House, through Grace and by faith shall emerge the conversation of the time of a new generation first in The Pan-African Messianic Communion of YESHUA. HAMASHIACH a people strong in the heritage and culture of Messianic witness in zeal unto the defiance of every conversation contrary about Gospel's publishing and Messianic Testament's pronouncement, even a generation without fear of death unto the holding of open evangelical and ecclesiastical platforms even in hostile nations, thus the manifestation of divine virtue and great miraculous feats of the strength of God Almighty unto the gathering of crowds in wonder, and in those gatherings gospel's preaching in divine zeal regardless the communal and government adversity against the testimony of Yeshua HaMashiach of Nazareth. It thus stands that appertaining the conversation of divine effectiveness in zeal, there is a flame that shall be ignited of the Spirit through the Pan-African Messianic Communion, even the conversation of ecstasy born of the revelation of the Person of Yeshua HaMashiach, unto Messianic Testament in divine supernatural power that shall provoke all nations unto the jealousy of service in all holiness.

## **ARTICLE 16: CUSH'S DIVINE CALLING IN HAMASHIACH UNTO PORTION OF RUNNING APPERTAINING GOSPEL'S RACE:**

### **SECTION 01: CUSH'S DIVINE MESSIANIC ASSIGNMENT OF PORTION ABOUT RACE TO RUN IN APOSTOLIC RELAY:**

Appertaining the divine conversations of nations, it stood the divine wisdom of God Almighty resolved and determined in Ancient Counsel that each of the first men would stand by the multiplication of copulative seed a nation in each his respective personal right - where each man would stand to father and from his loins stablish seed that would grow and in the generations of the said seed be established perpetual multiplication that would then stand each man's generations the nation called to worship bearing a unique cultural expression of Holiness and Divine glory. Among the nations born of Ham's copulative seed stood Cush, even him pronounced of his brethren the nations of man to be "Cush" or "Ethiopia" or "Sheba;" thus Cush stood the Nation called "The BlackMan," and in the Latter House Generation Cush stands called "Africa," translated "The Land and Heritage of The People of The Sun." But the man that first stood the Father of Africa stood called Cush.

In one of the most powerful conversations preached in The Holy Scriptures appertaining the Pan-African Messianic Communion, it was pronounced of The Spirit saying "Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings thus day, but thou shalt bear tidings another day: but thus day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lofted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, Of he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lofted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cush came; and Cush said, Tidings, my lord the king: for the LORD hath avenged thee thus day of all them that rose up against thee."

It thus stands that from this conversation of prophetic signification, Joab the sender of Cush stood the signification of YESHUA, Ahimaaz who himself stood not with the message but overtook Cush because of the different natures of their voyage HAMASHIACH, David stood the world to whom Cush was sent and Cush stood the divine representation of The Pan-African Messianic Communion: thus

from Yeshua HaMashiach, the Pan-African Messianic Communion holds the conversation of Divine burden of a Word and Gospel unto the salvation of all nations, which message is established in the divine gospel anointing and Messianic Commissioning in the full demonstration of every the conversation of the divine virtue encapsulated in the Name of Yeshua HaMashiach of Nazareth as by the Finger of God Almighty. Cush stood bearing a Divine Message and so first ran but was overtaken of Ahimaaz because of the different nature of their pathways and voyages in running- which conversation stood the preaching of the Divine calling and race of God Almighty upon Africa, but because of the nature of the African heritage and its conversations of satanic afflictions established by the nations of the white man. Thus because of affliction was the African Heritage almost robbed of her portion appertaining the Testimony of The Messianic Redemption, but it's remains that though he first arrived, Ahimaaz was set aside because that he held not the Message born of personal witness like unto Cush, preaching how that though many nations have sought to run unto the pioneering of evangelical conversations, it remains that the conversations of their witness did not endure, where European nations which once stood honoured as gospel powerhouse nations now stand capitals of satanic deception pronounced as scientific enlightenment unto bold declaration that there is no God, too the darkness that homosexuality and diverse conversations of sodomy stand expressions of human rights- but through the Pan-African Heritage and by the Pan-African Messianic Communion shall be established the full gospel and its power unto perfect witness strong to lighten all nations in the Name of Yeshua HaMashiach by the wisdom and power of the Holy Ghost.

## **SECTION 02: CUSH'S DIVINELY GRANTED MESSIANIC MESSAGE AND THE PAN-AFRICAN MESSIANIC COMMUNAL GENERATION CALLED TO THE PUBLISHING OF HAMASHIACH'S MESSAGE:**

It stands that the message granted of HAMASHIACH ward the Pan-African Messianic Communion that it stand published to the Prophetic Heritage is the simple gospel of Yeshua HaMashiach through all the platforms divinely granted The Latter. House, even the simple gospel that states that: God Almighty is the Creator of all being, having created all existence unto His Divine glory, even all creation Celestial and terrestrial. He then determined to preside over all creation by the Celestial throne of His Heavenly image, and he made in His Divine Image (even from His breathe divine, which no other creatures possesses including Angels), and establishing to man the conversation of the establishments for the perpetual expansion of the colony of the Heavenly Kingdom, even granting to man dominion hold over all the earth, that all existence be one in the covenant of worship unto Him YEHOVAH ELOHIM Who sits upon the Heavenly Throne. Thus was man called to rule in the covenant of worship and honour unto YEHOVAH his God and Maker, that worship be established and faithfully offered, even as the evidence of worship is the conversation of submission, and the evidence of submission is the conversation of obedience- thus God Almighty established the commandment that man refrain from the partaking of the fruit of the knowledge and discernment between good and evil, seeking to ensure that man always to be divinely groomed and raised unto wisdom born of fellowship in worship. But man stood disobedient and sinned before God Almighty (even as the conversation of sin is not necessary wickedness, but the definition of sin is the manifestations of any conversation that is not born of the defined will of God Almighty, even any the form of deviation from the divine will no matter how slight). Thus because of his sin was man expelled from the place of standing in the presence of God, even as God Almighty stands perfect and holy and abhors every manifestation of iniquity and manifests great wrath born of the sight of iniquity. Moreover man was expelled out of the garden, that he be not eternally corrupt like Devils should he in sinful estate partake of the tree of life, as unto impossibility of Divine Redemption.

Thus by man's sin was man corrupted, even the perversion and corruptions for human nature unto sinful nature, (as exemplified of a small child disobedient to the instruction of refraining from eating sugar and sweet things, but when seen guilty, the child then strongly denies ever having eaten sugar even though the face is full of sugar, thus the child will have both stolen and lied without being taught, so the expression of sinful nature), and so by sinful nature is manifest sinful works, and by sinful works is stablished death, even divine judgement unto eternal condemnation, as was preached saying "For all have sinned, and come short of the glory of God;" and "For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord:" thus very man stands a sinner and all men worthy of death, where in divine judgement every sinner shall be condemned unto the eternal perdition of everlasting suffering in the flames of the lake of fire, which flames stand strong even to the burning of hell's flames, thus all men stand worthy unto the conversation of eternal condemnation, but the coming of Yeshua HaMashiach of Nazareth was to stand the conversation of redemption through The establishment of divine eternal law of substitution, where the righteous can stand the sacrifice unto the pardon of iniquity, even by the righteous suffering the full wrath of God Almighty in the estate of the wicked, that the sinner then receive the righteousness of his estate unto perfect holiness before God Almighty, so it or 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 us all:" 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. It thus stands the divine order that by the reception of The Lordship of Yeshua HaMashiach is manifest divine salvation and righteous cleansing in His Name, 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:" the reception of the salvation of HAMASHIACH stands by vocal utterance, even as was pronounced saying that "That if 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 us our sins, and to cleanse us from all unrighteousness:" this therefore stands the prayer that one must say unto the reception of salvation, that "Lord YESHUA, I know that I am a sinner and that I am unable to save myself, and that you diesel fro my sins upon the cross, nd that you rose again from the dead on the third day by the miracle working power of God Almighty. I ask you to come into my heart and forgive my sins and cleanse me by your blood. Satan and all your demons, works and all covenants I made knowingly and unknowingly I renounce this day, I have nothing to do with you and you have nothing to do with me, I belong to God. Lord YESHUA I thank you for your salvation, in your holy Name, Amen'

## **ARTICLE 17: THE APOSTLESHIP OF THE AFRICAN CHURCH UNTO GLOBAL REVIVAL:**

### **SECTION 01: THE DISPENSATION OF THE FLAME OF THE AFRICAN SONG AND THE MENTORSHIP BORN OF THE PAN-AFRICAN NATIONAL MESSIANIC REDEMPTION:**

As was preached saying that "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering:" it thus stands that the prophetic utterance appertaining Ethiopia's presentation of the offering unto God Almighty stands the divine prophetic signification of the Pan-African Communion's divine calling unto conversations of worship where the greatest weapon held of Ethiopia stands the song of redemption that through The Pan-Africa Messianic Communion shall birth the Latter House Revival of Yeshua HaMashiach in all nations, and trigger the great Outpour throughout all the nations of the earth. Moreover the conversation of Ethiopia being the rivers stands the signification of the waters of worship called of God Almighty out of Ethiopia, even as water stands the prophetic signification preached of HAMASHIACH saying "In the last day, that great day of the feast, YESHUA stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that YESHUA was not yet glorified);" and "YESHUA answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." It thus stands that water being the conversation of worship, Ethiopia the land of rivers stands the Nation called of God Almighty to stand the prime institution appertaining Latter House's conversation of worship in holiness born of the rise of Latter House's Redemption song in Yeshua HaMashiach. As was further preached saying "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God:" thus by Ethiopia's hands stretched out in worship unto God Almighty shall Ethiopia mentor and inspire the Latter House Revival upon the foundation of the Song of Worship born of the redeeming power of the cross of Yeshua HaMashiach: *THUS STANDS THE PROPHECY OF THE DISPENSATION OF THE PAN-AFRICAN SONG UNTO THE MENTORSHIP BORN OF THE TESTIMONY OF THE PAN-AFRICAN MESSIANIC REDEMPTION established BY THE DIVINELY ERECTED CROSS OF YESHUA HAMASHIACH.*

Appertaining the conversation of the mentorship established by the Pan-African Messianic Communion to The Latter House of Yeshua HaMashiach, as was preached saying "It came to pass after thus also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi. And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court:" thus it stands that Jehoshaphat stood the prophetic signification of the coming Pan -

African Messianic Communion's Heritage of the latter house Divine mentorship, where the Pan-African Messianic Heritage shall stand the summoning of nations unto the conversation of humility, submission and divine obedience established and strengthened through the conversation of worship, even the conversation of The Song of The Lord unto the breaking forth of Revival in all nations by the Divine Outpouring of The Holy Ghost. As was then manifest 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 thus 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. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped:" it thus stands that as signified of Jehoshaphat and Judah in how that through the conversation of the prophetic word, they established in obedience divine the Worshipers to stand the Vanguard and frontier lines of their army, and how that by worship was born the conversation of divine vindication where God established them victory by divine supernatural means without their hand save the song of Worship, it therefore stands that The Pan-African Messianic Communion as the Vanguard and Frontier of The Latter House Revival shall birth the Song of Divine Redemption in worship unto the redemption of nations and unto victory appertaining Messianic Testaments pronouncement in all nations regardless the adversity and hostility against the Latter House Gospel Revival, even by the supernatural miraculous conversations of the power of God Almighty.

## **SECTION 02: THE DIVINE PAN-AFRICAN MESSIANIC COMMUNAL MATURITY APPERTAINING GOSPEL'S COMING AFFLICTIONS AND TRIBULATIONS:**

Even as was pronounced of HAMASHIACHYESHUA saying "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me;" and "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony:" and "Then said YESHUA unto his disciples, If any man will come after me, let him deny himself, and take

up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, of he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" And "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, of he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels;" and "If 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:" it thus stands that the conversation of the Gospel of Yeshua HaMashiach of Nazareth is the divine calling unto the communion of his affliction appertaining suffering for the furtherance of the Gospel's publishing- thus the pilgrims stand not called unto the pursuit of earthly treasures or conversations of earthly pleasure, but the conversation of obedience in every divine instruction purposed unto Gospel's furtherance, even as every earthly conversation is but the manifestation of vanity. Moreover suffering and affliction and pain for gospel's furtherance stands a conversation purposed unto the inheritance of eternal treasures preached saying "The Spirit Himself 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."

It thus stands that every the member of The Pan-African Messianic Communion shall stand called and empowered unto the conversations of affliction, persecution, and painful sufferings and tribulations, where every member shall stand strong and willing in divine zeal unto the conversations of affliction for the gospel's sake, even pain and affliction unto death. Moreover the Pan-African Messianic Communion stands called unto the burden of a gospel dispensation to be published throughout all nations, which gospel shall stand opposed and hate by many nations, even many rulers (which conversation Satan has fought since the cross till this date), thus the Pan-African Messianic Communion stands called unto the manifestation of endurance . And affliction unto the championing of Latter House's divine calling, thus the pioneering of the Apostolic and Evangelical Standards and their prosperity regardless the affliction and sufferings, even the greatest enmity and adversity against the gospel since the institution off the Church of Yeshua HaMashiach of Nazareth.

### **SECTION 03: THE AFRICAN MENTORSHIP APPERTAINING MONETARY OFFERING:**

As was well preached and pronounced in the day of Moses through the divine instruction of God Almighty saying "And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And thus is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it;" and "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the

LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses;" and "And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much:" it therefore stands that the divine order of God Almighty unto Tabernacular erection is that by the hands of those granted the covenant of worship be established the house, even as the offering unto establishment is too a form of worship. As was preached through the Church of the wilderness in the Mosaic generation, it stands that the divine ordinance of God is that the conversation of the hold of every form of treasure be unto the manifestation of the covenant's establishment, and in the generation of Yeshua HaMashiach it stands that the Tabernacle to be established is not first the tangible building, but by the conversation of Truth purposed unto Gospel's furtherance and unto the divine guidance of the pilgrims in the order and wisdom of The Way of Holiness- thus monetary offering was purposed to ensure the establishment of altars and platforms of gospel's furtherance, even the conversation of Crusading in all potential forms (inclusive of media) that would establish the preaching of the cross and the salvation of souls.

As was pronounced saying "For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts;" and "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory:" and "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel:" it thus stands that The Latter House Generation both stands called and anointed of God Almighty unto the taking of the riches of nations in what is called the great wealth

transfer, by which conversation of wealth shall stand the offering unto the establishment of platforms unto gospel's effective publishing, even the saints holding treasure to establish the offering of money sufficient to support and empower every the conversation of evangelical frontiers and every the platform and altar given of God Almighty unto the great soul harvest of The Latter House's Revival. It thus stands that through the Pan-African Messianic Communion shall be established the conversation of the possession of the wealth of nations unto the establishment and erection of the evangelical heritage granted the Latter House, even the conversation of Gospel's publishing not only in Africa but in all the nations of the earth - moreover the Pan-African Messianic Communion's offering shall too establish the empowerment of the Latter House Stewards and all saints unto divine grace and prosperity in gospel's publishing, raising saints in all nations unto the Messianic revolution of the great wealth transfer from the wicked to the righteous, and thus the erection of the Latter House glory too inclusive of Worship Centres and Tabernacular Building Establishment.

## **ARTICLE 18: THE COMING DIVINE REVIVAL OF THE AFRICAN ECONOMY:**

### **SECTION 01: THE COMING MANIFESTATION OF THE DIVINE MESSIANIC REDEMPTION AND GLORIFICATION OF THE AFRICAN POCKET:**

In itself, poverty is not at all a conversation of holiness but it is a satanic yoke purposed to limit the conversations of the fruitfulness of the Church of Yeshua HaMashiach, even purposed to ensure that the Church holds no strength sufficient to fully maximize its testimony. Even as it stands a conversation born of sin and iniquity by the curse 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 the curse has stood from that day to consume man's efforts, and the current nation chief in the afflictions of poverty stands the African Nation made a picture of poverty and suffering and despised and esteemed of western nations weak and inferior. But it stands that HAMASHIACH YESHUA took upon Himself the curse of poverty by wearing the crown of thorns, because that even as was preached saying that the curse would mean thorn and brier in economic conversations, in the conversation of His Messianic Passion HAMASHIACH YESHUA took the curse of poverty on the behalf of all the accursed, that by the reception of His Messianic redeeming virtue they be delivered from poverty and fully restored into the conversations of the superabundant prosperity born of the Divine supernatural providing power of YEHOVAH YIREH, even as 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 HAMASHIACH YESHUA TOOK TOO UPON HIMSELF EVERY THE CONVERSATION OF AFRICA'S POVERTY THAT EVERY THE AFRICAN COME UNTO THE KNOWLEDGE AND CAPACITY OF DIVINE POSITIONING IN THE SUPERNATURAL PROSPERITY OF GOD ALMIGHTY, PROSPERITY STANDS A DIVINE CALLING OF GOD TO THE AFRICAN NATION.** As was preached 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 thus day:" it therefore stands that there is a divine calling of God Almighty upon the African Nation that it arise to receive the power of God Almighty unto the conversations of financial and economic National redemption in the knowledge of the provision of God Almighty, where the Pan-African Messianic Communion shall champion divine supernatural prosperity unto the full preaching of the gospel of Yeshua HaMashiach throughout all nations, Africa being divinely redeemed from poverty unto divine Prosperity in the Covenant of every the divine calling and purpose of God, Spirit and HAMASHIACH concerning the Pan-African Messianic Communion.

As 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 swore unto thy fathers to give thee. The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hearken unto the commandments of the LORD thy God, which I command thee thus day, to observe and to do them:" this divine utterance stands the Voice of God Almighty to the Pan\_African Messianic Communion, even the covenant that shall be used of God Almighty unto the manifestation of the divine blessing upon the African Nation and specifically to the Pan-African Messianic Communion, that the redemption unto prosperity be manifest throughout the African Nation in a short moment and at a very rapid speed purposed to evidence and stand the signification of the second coming of Yeshua HaMashiach which shall stand for a short season further pronounced by the Latter House and Body of HAMASHIACH Catholic (United). It thus stands that this divine blessing shall stand propelled unto the testimonial manifestation and glorification of the African Pocket.

## **SECTION 02: THE COMING PAN-AFRICAN NATIONAL GLOBAL FINANCIAL REVOLUTION: THE RISE OF PAN-AFRICAN CAPITALISM, AND GLOBAL ENTREPRENEURIAL INVESTMENT PORTFOLIOS HELD BY AFRICANS:**

Even as the Pan-African Messianic Communion stands called, to the championing of the Latter House of Yeshua HaMashiach, it stands that the Pan-African Messianic Communion stands called, ordained and anointed of God Almighty unto the championing of the coming great wealth transfer from the wicked to the just preached saying "the wealth of the sinner is laid up for the just;" and "For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill thus house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of thus latter house shall be greater than of the former, saith the LORD of hosts: and in thus place will I give peace, saith the LORD of hosts;" and "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought;" and "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.:" thus the

foundation of African conversations unto Pan-African Capitalism and innovation commercial and entrepreneurship stands divinely prophetic.

It stands that there shall arise many individuals of the African nation, even in the time of the generation of The Latter House, that shall image to conversations of global entrepreneurship and investment portfolios, even to the capacity of ingenuity appertaining the identification of problems that present opportunities for the institution of entrepreneurial business systems that shall exploit the chances of solution development and thus give rise to the development of product and service manufacturing and marketing in reference to the problem cited as an opportunity of wealth portfolio expansion. Thus these African Capitalists and entrepreneurs shall themselves bear the skill to act as entrepreneurs that shall by innovation develop business systems in which they will invest their wealth in, and in these systems they will create orders of management, marketing, law and accounting systems that will erect the business systems, as well as the appointment and employment of staff that shall serve to the day-to-day running of business operations according to the patterns designed and erected by the entrepreneurs- thus they shall not need to be present everyday to ensure profit maximization and wealth portfolio establishment and share capital expansion: but by the employment of staff qualified to the responsibility of the business' mission, these Entrepreneurs shall therefore stand as investors reaping from the business's without having to be there continually present. Moreover these African Entrepreneurs shall bear great skill appertaining the creation and identification of investment portfolios that will render wealth portfolio establishment, even the skill to identify potential investments through the skill of analysing financial information as well as economic market performance and management accounting systems that will grant the identification of global projects that will strengthen their investment portfolios. Even as wealth is not the amount earned by a person for a day's labour, but it stands the conversation as to how long a person can live comfortably without any form of economic activity but living off of past investments, thus shall these African entrepreneurs stand strong to the building of portfolios that will grant them freedom from brow's sweat by labour, unto the conversation of financial and economic and commercial leverage founded on the conversation of intellectual capacity geared toward the exploitation of financial opportunities.

### **SECTION 03: THE AFRICAN'S EXPLOITATION OF AFRICAN RESOURCES AND PAN-AFRICAN INDEGENOUS ECONOMIC ENTREPRENEURIAL FINANCIAL INNOVATION'S ORDER:**

The divine purpose of the African Resource is that it stand not the enrichment of the African national: it thus stands a strong possibility that African States can hold large GDP and it stands a false representation of African enrichment because that though the Economy be considered developed, the painful reality is that the African Nationals stand poor and though they are the majority population, barely are they active in the holds of the standards of wealth and money unto financial, economic and commercial control of the State's monetary activities. Thus many African states stand in the situation where the bearers and beneficiaries of their economic conversations and commercial practices stand foreigners, even those from other nations who then invest in and control the African economy and the African Nationals in State-Majority hold the obligation of serving these the minority and foreign investors and the living and manner of life and nature of labour stands a conversation of mercy at the feet of these the controllers of the African Economy thus the conversation of economic colonization and in-home-slavery. It stands that in many African States considered developed, such as South Africa, though it stands legally and politically pronounced that

all men stand equal, it remains that the conditions before the eradication of apartheid remain because that true equality is not a conversation of legislative right and legal personality state and legislative persona authority, but the transformation unto true equality stands the conversation appertaining the hold of wealth, even in that the bearer of great stake in the holds of monetary conversations holds the authority unto the determination of State order and continues to benefit from a system designed in truth unto his perpetual prosperity. To date it remains greatly so that white neighbourhoods and the propriety of whites' industries remain in the hold and hands of the white people, and the township settlements remain inhabited by the poverty ridden African Nationals in their poverty, thus the beneficiary of the African economy is not the African but his colonizer and master despite the statements of African State Law.

It therefore stands that the new rising generation holds the calling unto the conversations of the establishment of financial and commercial institutions that will swing economic control of African resources back into the hands of African nationals, moreover African State law must be registered directly to the advantage of African Nationals because that the conversation of equality appertaining the State Law of economic activity and practice will never generate the conversation of equality, even because that it stands that the white population holds the advantage appertaining the control of African Resources, because at the close of the colonization of African States, there was no reset appertaining the conversation of African wealth propriety, but the same white man owning farms and industries the day before apartheid's and colonization's irradiation remained the owner of the same institutions the day after the declaration of the independence of African States. Thus African Law appertaining Financial Practice in state must be structured unto the advantage of African Nationals, even conversations unto the intentional empowerment of The African nationals. Moreover, Pan-African Governance must develop platforms of commercial interaction that allow strong dialogue of African Institutional Indigenization of African Resources and services, even platforms of dialogues unto the empowerment of the rising generation that spark the conversations of innovative thinking unto the transformation of conversations of economic authority through African National Empowerment. Moreover innovation is not the conversation of invention and creation of a new product or resource, but true innovation stands the ability to formulate and design the application of an already available resource but into a context where it has not yet been applied, thus the African national does not need to create or develop new resources, but to design and architect conversations of the African Resources into contextual uses that they had yet been thereto applied, but innovation is always born of dialogue, thus the need unto African Mind's empowerment especially in the rising generation, no matter how low their estate seems and how small they may seem (thus stands the secret of billionaires, even the dialogue of innovation).

## **ARTICLE 19: AFRICAN ECONOMIC PROSPERITY UNTO THE BENEFIT OF THE AFRICAN PEOPLE:**

### **SECTION 01: THE CURRENT AFRICAN DEMOGRAPHIC WEALTH DISTRIBUTION PHOTOGRAPH:**

It stands a current common trait among Africa States that the population majority tends to be poor and that State wealth stands in the hands of a few. Using the Gini Index (also known as the Ginie Coefficient), it stands evident the there is a strong conversation of the unequal distribution of wealth in African States (which Ginie coefficient is the statistical measure and index value used to stand the representation of economic wealth distribution inequality ranging between 0 and 1, where 0 is the state of perfect economic wealth distribution throughout the defined respective state's populous and 1 is the perfect unequal distribution of wealth in the defined state's respective populous; wealth being defined as the economic and financial control of the respective state's resources and services applicable in both the conversations of local domestic economic markets and international financial trade markets). The following thus stands the register of African States and their current respective Ginie Coefficients: South Africa is at 0.63, Namibia at 0.591, Lesotho 0.542, Zambia 0.571, Central African Republic 0.562, Mozambique 0.54, Botswana 0.533, Eswatini 0.515, Guinea Bassau 0.507, Congo 0.469, Benin 0.478, Cabo Verde 0.472, Seychelles 0.468, Cameroon 0.645, Comoros 0.453, Rwanda 0.437, Ghana 0.435, Chad 0.433, Zimbabwe 0.432, Togo 0.31, Nigeria 0.430, Uganda 0.428, Angola 0.427, Madagascara 0.426, DRC 0.21, Djibouti 0.416, Côte D'Ivoire 0.415, Kenya 0.408, Senegal 0.405, Morocco 0.395, Burundi 0.386, Mauritius 0.385, Gabon 0.380, Tanzania 0.378, The Gambia 0.359, Sudan 0.354, Liberia 0.353, Burkina Faso 0.353, Ethiopia 0.354, Niger 0.353, Sierra Leone 0.340, Guinea 0.337, Mali 0.33, Tunisia 0.328, Mauritius 0.326, Egypt 0.318, Sao Tome and Principe 0.308, and Algeria stands at 0.276.

### **SECTION 02: THE CURRENT COMMON INTERNATIONAL AFRICAN ETHICAL STANDARD APPERTAINING ECONOMIC POSITIONING:**

It stands that throughout the world, and in all places where African nationals are found, the most common cultural trait that is a reality among Africans especially in diaspora nations is that they stand poorest in whatever place they reside, poverty is of course not the divine identity ordained of God Almighty appertaining the African Nation but it is the current common trait resident in the lives of African Nationals, even in their own nations which stand the richest nations resource wise and appertaining the potential of wealth generation. Thus African nationals are the most espoused because their greatest weakness is poverty. It too needs be pronounced that African nationals are not lazy people but have a very strong work ethic, which truth is evidenced by whatever the conversations of employment that they embrace for the sake of monetary gain especially in diaspora nations, they tend to hold 'dirty jobs;' but it has been alien to the African mind that prosperity and riches and wealth are not a conversation granted unto the person who works the hardest but to the person who works the smartest- 'Smart Work' stands the conversation of financial labour born of commercial and economic intellectual capacity purposed unto the exploitation of every the financial opportunity free of manual labour and dirty work but strong unto the ability of discerning and developing analytical practice appertaining investment portfolio analysis and economic information unto creating investments that will continually generate income streams to the investor without him monitoring or intentionally supervising his portfolio but it will continually build wealth resources even while he sleeps. It thus stands that there must be a defeat of all the conversations of African apathy appertaining the wisdom of Smart Work, even the conversations of developing investment portfolios that generate continuous income, where through the seeking of knowledge and

information appertaining wealth creation- it stands disturbing that the African Man can live in overtly throughout his life and leave his family nothing but debts. Thus there must be manifest victory over ignoring the wisdom and ways unto wealth portfolio creation. Even that Africans die not small and poor, but strong and mature in the conversations of personal economic growth and development at a personal and individual development level. It too stands that the African Nation both in Africa and abroad, must adopt the conversation of an ethic whereby there is a focus on the development of wealth vehicles that and investment portfolios that can rid the conversations of poverty unto the dominating of global markets all around the world and in every place they are found, but this conversation demands a cultural shift from the paradigms of poverty unto conversations of money creation and wealth multiplication. Moreover there must be a breaking of the paradigms of the desire of aid from foreign Nations or in whatever Nation they stand there must be the conversation not of being at the mercy of charity organizations and aid programmes where it becomes a standard that Africans stand at the welfare graces of whites and appreciate second hand clothing once worn by whites but donated to goodwill institutions to clothe the Africans- thus a taboo ideology must be changed by Africans at a wealth standards where nations will stand at the mercy of African Economies and Africa Nationals who shall in themselves become economies unto lending to Nations and nations borrowing from them, including the World Bank being at the financial mercy of the African Nationals.

### **SECTION 03: POTENTIAL PAN-AFRICAN LAW APPERTAINING THE DISTRIBUTION OF WEALTH DEVELOPMENT AND ECONOMIC INDIGENIZATION EXEMPLIFIED BY THE ZIMBABWEAN GOVERNMENT:**

On 9 March 2008, the Zimbabwean President, Robert Gabriel Mugabe, signed the Indegenous and Economic Empowerment Bill that it be Gazetted and inacted into law, which Bill passed into parliament by the Zimbabwean Ruling Party's key Parliamentary figures in September 2007, even by the Zimbabwe African National Union Patriotic Front (ZANU pf): the bill stood purposed to statutorily enact that every Zimbabwean Commercial Institution be owned by Indigenous Zimbabweans (Indigenous Zimbabweans being defined as 'any person who before 18 April 1980 was disadvantaged by conversations of racial and ethnic discrimination, and any descendants of such a person'). This Bill stood introduced after the land repossession and redistribution of agricultural land from the possession of whites to Native Zimbabweans (which farmlands had been taken by whites during colonization). The Indigenisation and Empowerment Act was also created to provide for the creation of an empowerment fund to provide for the acquisition of working capital, shares, and other forms of finance for Indigenous Zimbabweans through the National Investment Trust (NIT), NIT standing a constituted special account for the fund. ***THE PURPOSE OF INDEGENIZATION WAS THAT IT STANDS A POLICY CONCEPTUALIZED AND INSTITUTED TO FACILITATE THE RESTORATION OF AFRICAN RESOURCES AND FINANCIAL AND ECONOMIC CONVERSATIONS BACK INTO THE HANDS OF NATIVE AFRICANS FROM WHOM THE LAND WAS ROBBED THROUGH COLONIZATION AND EUROPEAN OPPRESSION.*** The Constitutional control of land and economy and state finance by whites being considered illegal because that it was not obtained through fair trade but by conversations of brutal force unto the exploitation of native and Indigenous Africans.

The creation and adoption of Pan-African policies appertaining commercial, financial and economic indigenization policies stands a necessity to effectively alleviate and empower Native Africans from their current poverty. Though it seems radical and by some esteemed unorthodox and considered

birth inconvenient and unfair, it remains that it is the only effective policy and strategic method unto the restoration of the inheritance and rightful exploitation of African resources back into the hands of indigenous Africans but it must also be ensured that the native Africans granted the inheritance so stand strong appertaining knowledge and skilful maturity to fully maximize the exploitation of repossessed resources unto strong and proper state economic growth and infrastructural development, as well as improving the life standards of state citizenry through technical training and vocational development unto efficient resource management and sustainable development and innovative state evolution.

## **ARTICLE 20: THE CALLING OF THE AFRICAN CULTURE UNTO HOLINESS:**

### **SECTION 01: THE RIGHTEOUS SOVEREIGN MAJESTIC ORDER OF HAMASHIACH YESHUA THE KING OF AFRICA:**

Appertaining the leadership and ministry of HAMASHIACH YESHUA the King of Africa to the African, As was preached saying "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. 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. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations:" it thus stands that through the Majestic Rulership and Sovereign Ministry of him HAMASHIACH YESHUA the King of Africa shall be birthed the Pan-African Messianic Communion strong in the conversation of the preaching of the Evangelical Message and Gospel in divine supernatural power unto the restoration of divine identity theft and stature unto them pronounced of all men inferior, too the manifestation of divine liberty regardless what stood the oppression over the African (even as true liberty is not hand without shackle or foot without chain, but the conversation of full expression of self's identity and divine nature regardless the shackles upon the hands and the chains binding the feet). Moreover through the conversation of The reception and submission unto the Lordship and Majesty of Yeshua HaMashiach shall be established the divine proclamation of The Year of Yeshua HaMashiach, even the Definitive proclamation of the Throne of Yeshua HaMashiach in Divine Messianic Authority over Africa unto the determination of every conversation manifest in Africa. It shall too stand that by HAMASHIACH YESHUA shall every the conversation of inferiority and weakness described to be tributary to the African Heritage, the same Africa shall bear the divine Messianic Redemption from poverty and lack of progressive development unto innovative infrastructural establishment that will stand the most glorious and beautiful throughout all the nations of the earth, even divine glory and beauty born of worship that will establish the Pan-African Messianic Communion to stand the erected referential standard of Divine righteousness and holiness unto the glorification of God Almighty. Thus in the Revival of the African Heritage shall be established too economical and financial revival and restoration, where Africa shall stand esteemed chief appertaining the ministry unto the divine Messianic Priesthood and reconciliation established by the blood of Yeshua HaMashiach of Nazareth. Moreover God Almighty shall empower the African Economy unto the hold of the possession and spoiling of international

wealth by trade, where for every conversation of affliction endured by the African heritage, in place of that affliction shall stand the Testimonial Manifestations of the divine blessings and goodness of comely only of God Almighty, even the double portioned restoration of divine glorious prosperity where it will stand evident before all nations that the prosperity of the Pan-African Messianic Communion stands blessed and established only by the Hand of God Almighty, thus through the Pan-African Messianic Communion shall be established the birth and springing forth of the dispensation of Praise and Righteousness throughout all the Nations of the Earth.

Furthermore appertaining the Ministry and Majesty of Yeshua HaMashiach The King of Africa unto the African, As HAMASHIACH YESHUA preached saying "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but of the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven:" it thus stands that because of Africa's holding of the greatest desire and aggressive pursuit appertaining divine heritage, to Africa shall be established the pioneering for the Latter House Ministry of the preaching of the Kingdom of God, and to Africa's cry of affliction shall be established the conversation of Divine comforting; for Africa's meekness and sometime inferiority complex shall be established the conversation of Divine tactical order unto the possession of the wealth of Nations, and by the Throne of The King of Africa shall be established the conversation of mercy and peace divine, being triggered by the practice and demonstration of mercy and peacemaking unto the divine signification of divine sonship in hallowed order. Moreover every conversation appertaining the Pan African's Communion's affliction purposed unto Gospel's furtherance stands a seed of divine treasury unto the riches and prosperity of life eternal in the Heavenly Kingdom of God Almighty where the reward and retribution shall be established; the Africa of Yeshua HaMashiach thus stands the divine calling unto the seasoning of the Church of Yeshua HaMashiach throughout the earth, that it bear a taste and Savour desired of God Almighty in all conversations, moreover The Africa of Yeshua HaMashiach bears the divine calling to stand the light bearing the grace and divine illumination of the goodness, righteousness and holiness of God Almighty throughout all the earth, even the light that reveals to all the earth the divine order of the salvation and redeeming virtue of God Almighty established through the cross of Yeshua HaMashiach.

As Mary pronounced in The Holy Ghost saying "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their

hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever:" it thus stands that this conversation stands the Redemption Song born of Africa through the Ministry and Sovereign Rulership of the Throne and Kingdom of Yeshua HaMashiach The King of Africa, even Africa's testimony saying and presenting the conversation of worship stablished and triggered by the Divine redemption from Africa's estate of being despised and pronounced inferior by that identity of Historic oppression, even the conversation of the divine empowerment of the African appertaining divine strength and commissioning unto gospel's publishing and furtherance, where God Almighty has not chosen and elected superpower nations and wealthy countries, but Africa bears the divine commission unto the vanguard and frontiers of the Apostleship of the Latter House of Yeshua HaMashiach of Nazareth.

## **SECTION 02: THE LIGHT OF THE PAN-AFRICAN CHURCH HERITAGE STANDARD APPERTAINING LIVELIHOOD'S EVERY ORDER:**

The foundation of every the conversation and order appertaining the Pan -African Messianic Communion of Yeshua HaMashiach stands the conversation of the Spirit's Leadership, even as was pronounced saying "For as many as are led by the Spirit of God, they are the sons of God;" and "Not by might, nor by power, but by my spirit, saith the LORD of hosts;" and again "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me ; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you:" it therefore stands that every the conversation of the Pan-African Heritage in its Messianic Witness, and even appertaining all conversations of livelihood inclusive of social interaction and communal relation and too private practice- all these stand divinely purposed to be sourced of the revelatory instruction of The Holy Ghost, that He be the Source and Director and Dictator and Principle and Chief and Guide bearing full divine authority to determine and instruct what should stand every the conversation of manifestation throughout all the contexts of the livelihood of every the single person standing in the Pan-African Messianic Communion, even as He spoke saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." Moreover it too stands that the Pan-African Messianic Communion stands divinely purposed and called of God Almighty unto divine strength at the altar of prayer, both at ecclesiastical gatherings and platforms, as well as too in personal life, even knees bowing and tongues utterance unto the seeking of the Face of God Almighty in prayer, even as prayer stands the conversation of key unto the manifestation of divine wisdom and virtue (which conversation was preached through HAMASHIACH Who would got to secret places and personally travail in prayer for long times, ensuring that His every conversation was born of prayer, and th at even His greatest miracles were stablished from Him immediately coming from the place of prayer, including His walking on raging waters and waves, as well as His casting out of the deaf dumb spirit).

As was preached through the prophet Elijah saying "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 thus people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire 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. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel:" even as revival to Israel, even the restoration of the covenant of worship and the manifestation of rain was born of prayer, where Elijah prayed unto the divine supernatural manifestation of fire from heaven unto the open acknowledgment of YEHOVAH to be The God of Israel, even to the slaying of all of Baal's prophets, moreover by the prayer were the Heavens written by the Hand of God (the cloud having emerged of the sea) unto the manifestation of rain in a land that had not known rain for three and a half years, even as Elijah bowed himself upon the ground and prayed continuously until then Conversation of rain's divine miraculous manifestation born of divine virtue: thus the Pan-African Messianic Communion of YESHUA HAMASHIACH stands called to and shall arise unto the manifestation of divine prayer, even prayer strong unto the manifestation of divine supernatural signs, miracles and wonders established by the Hand of God Almighty unto the confirmation of the latter House Witness, but every the conversation Of Latter House's virtue and Pan-African Messianic Communion's grace in the conversation of miraculous virtue shall be established by the conversation of aggressive prayer (even as the Pentecostal Revival was instituted through prayer).

### **SECTION 03: THE PAN-AFRICAN MESSIANIC COMMUNION'S CALLING UNTO MESSIANIC CROSS' BURDEN AND THE PAN-AFRICAN MESSIANIC COMMUNION THE TESTIMONIAL GRACE BORN OF THE BEARING OF HAMASHIACH'S CROSS:**

The Pan-African Messianic Communion stands an institution called and purposed unto the strength of the burden of The Cross of Yeshua HaMashiach of Nazareth, which conversation was divinely signified through Simon of Cyrene (The black African Man granted the conversation of The burden of the cross of Yeshua HaMashiach of Nazareth where it stood no longer possible for HAMASHIACH to continue carrying His Cross, thus Simon was commissioned of Rome unto the burden of The Cross of Yeshua HaMashiach of Nazareth), which conversation reveals that every the suffering of The African Nation stood the satanic order unto the annulment of the ministry of the Pan-African Messianic Communion, nonetheless by the divine virtue of the blood of Yeshua HaMashiach, it remains that the ministry of the Pan-African Messianic Communion shall stand established a light throughout all nations, regardless the established adversity of the satanic device. It is in this accordance that the Pan-African Messianic Communion stands called unto the conversation of self offering and self devotion. Appertaining the conversation of forfeiting all potential conversations of personal profit and self interest, and arise unto the conversation of taking up and assuming the burden of the cross of Yeshua HaMashiach, even as HAMASHIACH YESHUA pronounced saying "And he said to them all, Of any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, of he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels:" thus through the conversation of assuming personal cross by each the member of the Pan=African Messianic Communion, and by the up taking of the Corporate Ecclesiastical cross of the United Pan-African Messianic Communion, it stands that the divine calling of The Pan-African Messianic Communion is to the assuming of aggressive vigorous perpetual labour unto gospel's furtherance, even the conversations of perpetual labour at the cost of personal profit and personal opportunities, even at the cost of personal potential wealth and treasures in pilgrimage, but the conversation of primarily prioritized devotion to ensure the salvation and righteousness dispensed throughout all the earth by the conversation of The Apostleship of The Latter House of Yeshua HaMashiach and the Covenant of The Prophetic Heritage. Thus the calling of The Latter House of Yeshua HaMashiach triggered by the erection of the Pan-African Messianic Communion stands the conversation of the Communion of the Baptism and Cup of Yeshua HaMashiach of Nazareth, even the suffering of His Cross pronounced saying "But YESHUA answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

Moreover the conversation of personal cross' picking up stood well preached through Yeshua HaMashiach of Nazareth Who forfeited His Divinity and in obedience left all heavenly treasures and too profitable earthly conversations unto His Crucifixion at Golgotha, about which conversation it stands preach 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 the conversations of the suffering and partaking of the burdens of the cross bear divine rewards, even as HAMASHIACH YESHUA received the conversation of the Messianic Lordship and Divine Name Authority above all other Names unto worship from every knee and tongue in existence (too the tongue and knees of Devils); it thus stands that The Pan-African Communion shall hold from its burden of the Cross the divine rewards first of Grace to stand the evidence of the great and excessive manifestations of soul harvest in the conversations of the demonstration of divine supernatural power; the second grace granted the Pan-African Messianic Communion shall stand the conversation of strength unto the revival of all the altars of worship in the House of God, even every the conversation of offering appertaining soul, song and possession in hand; the third grace shall stand the conversation of Tabernacular establishment both physical and spiritual, even both the ecclesiastical assemblies and also the establishment of physical Worship Centres.

#### **SECTION 04: THE DIVINE WISDOM UNTO HOLINESS IN THE BURDEN OF THE PAN-AFRICAN MESSIANIC COMMUNION'S TESTIMONY:**

The conversation of the Testimony of Yeshua HaMashiach of Nazareth stands the conversation of calling, devotion, separation and consecration unto holiness, where in the covenant of acceptable worship and in the livelihood of full devotion in holiness and divine glory, the Saint stands the representation of the Throne of God and before the Eye of God Almighty the Saint must stand pure in all conversations, even as is pronounced saying "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away:" thus the Pan-African Communion of Yeshua HaMashiach holds the divine calling unto the conversation of journeying perfectly in the Way of Holiness, ensuring that every conversation is born of the leadership and guidance of God Almighty and that it stands a conversation purposed and fruitful unto Gospel's furtherance - by the conversation of divine shepherding in poorest submission and pure obedience, it shall stand that the Pan-African Messianic Communion be a revival used of God unto the Championing and Pioneering of the Standards of Latter House's Holiness in all contexts and dimensions of livelihood' order.

Moreover Holiness stands a Heritage established through the conversation of true devotion in Holiness, even total devotion and offering of self appertaining every conversation of livelihood, even the willingness of self to tested standards of holiness and testimonial realities of purity in all contexts of being, as was preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Thus the foundations of Holiness shall stand established by the conversations of consecration and sanctification, where consecration stands the conversation by which God Almighty calls and by Divine Utterance separates to Himself the vessel purposed unto the manifestation of His Divine Will. And in this separation He then pronounces and speaks is Divine word about the commitment and devotion and offering of the Vessel separated unto the Divine Purpose, even the Divine utterance

appertaining the conversation of the vessel's giving out divine purpose's testimonial erection; and sanctification stands the conversation where God Almighty then glorifies and empowers the separated vessel unto the capacity and isolated elevation strong to establish the manifestation of His Divine Will, even as by the anointing and grace in divine calling.

Thus the Pan-African Messianic Communion stands an institution called and purposed of God Almighty unto the conversation of Godliness in all conversations, where it stands the liberal representation of the Throne of God Almighty and of the Divine Covenant of The Judaic Priesthood purchased through the sprinkling of The Blood of Yeshua HaMashiach upon the altar- moreover even as the evidence of divine communion stands the confirmatory erection of divine supernatural power through the testimonial realities of signs, miracles and wonders- thus Godliness stands the conversation of the order of worship unto the fellowship and communion founded upon divine virtue, which conversation of divine supernatural power in the Name of Yeshua HaMashiach shall stand evidenced through the Pan-African Messianic Communion. However it stands that only through the conversation of prayer shall the Pan-African Messianic Communion bear divine strength unto the triggering of the Latter House revival of Yeshua HaMashiach, even the conversation of divine communion and fellowship with God Almighty by His Spirit and in His Voice and Word, unto the standards of Holiness in all conversations.

## **ARTICLE 21: THE DIVINE REDEMPTION OF AFRICA BY THE CROSS OF YESHUA HAMASHIACH OF NAZARETH:**

### **SECTION 01: THE DOCTRINE OF MESSIANIC NATIONAL REDEMPTION:**

As was pronounced of God Almighty to man saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" it thus stands that God Almighty created all existence to stand unto the conversation of the perpetual offering of worship unto God, even the two realms Celestial and Terrestrial, where in Celestial He would sit YEHOUAH SABAOTH THE SOVEREIGN KING BEARING DIVINE GOVERNANCE AND MAJESTY OF DIVINE LORDSHIP UNTO THE COMMANDEERING OF HEAVEN'S ANGELIC HOSTS, and so in this divine determination He created man unto the conversation of governance and dominion hold over all the earth, where man was to subject all Terrestrial being to the conversation of worship's offering unto God Almighty, perpetually increasing the governance and dominion of the Colony of The heavenly Kingdom over all Terrestrial Being created of God Almighty. It is in this conversation that God Almighty having stablished to man the conversation of perpetual divine life multiplication through his copulative seed (even as man was fashioned in the Image of God Almighty and thus bears capacity of divine life multiplication) it stands that God almighty instructed man unto the conversation of replicating and reproducing upon the earth through the covenants of knowledge unto the building of families that would then too increase till they stand nations through the conversations of multiplication born of Zoe Nature's multiplication in reflection of the Divine Nature of Zoe life Multiplication. *THUS A NATION STANDS AN INSTITUTION OF FAMILIES UNITED BY BLOOD UNTO THE MANIFESTATION OF THE DIVINE CALLINGS OF GOD ALMIGHTY APPERTAINING THE NATION PRONOUNCED TO THE FATHER'S OF THE GENERATIONS OF ALL THE PERSONS THERE MANIFEST BY HIS COPULATIVE SEED, EACH NATION BEING PURPOSED UNTO THE MANIFESTATION OF THE HONOUR OF THE UNIQUE COVENANT OF WORSHIP CAPACITATED OF GOD, THAT THE NATION ENSURE THAT ALL THE DOMINION AND PERSONS OVER WHICH IT PRESIDES AND CONTAINS BE EVER STRONG UNTO ACCEPTABLE OFFERING'S PRESENTYATION.* Thus God Almighty stands the God of Nations Who Himself stands The Eternal Source and Creator of All nations, having created and purposed each Nation unto the unique cultural and Heritage expression of the conversations of acceptable worship before him, even Him **YEHOUAH THE GOD OF NATIONS.**

But in the conversation of the birth of iniquity into Terrestrial creation through man's disobedience appertaining the covenant of The Eden of God, it stands that all the generations throughout man's copulative seed were corrupted unto the manifestation of sinful nature, which during the rise of the nation so were the sons of man led unto the manifestation of works abominable before God Almighty, even till not even one nation stood faithful and holy appertaining its divine calling appertaining acceptable worship's unique respective presentation- and thus all nations stood having fallen short unto the hold of divine glory and Eternal life, and stood all condemned unto the wrath of God Almighty. Moreover through the conversation of man's iniquity over all his generations and all his seed, Satan established the planting of demonic principalities and powers to ensure the yoke and enlargement of vanity, sin and death unto eternal damnation appertaining man's seed, even demonic powers bearing authority unto the determination of every manifestation in the nation

through demonic and satanic affliction, oppression and possession born of the deception and yoke of iniquity (which conversation stood well exemplified in Daniel, in how that there presided the Demonic Prince of Persia who fought Gabriel till Michael and his angels came to establish the breakthrough), as preached saying "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." *HOWEVER THE DOCTRINE OF MESSIANIC NATIONAL REDEMPTION STANDS THE CONVERSATION OF THE LIBERATION OF ALL NATIONS FROM EVERY THE CONVERSATION BORN OF THE OPPRESSION, AFFLICTION AND POSSESSION ESTABLISHED BY THE ORDER OF DEMONIC PRINCIPALITIES AND POWERS; MESSIANIC NATIONAL REDEMPTION STANDS THE CONVERSATION OF LIBERATION AND FREEDOM FROM ALL THE PLANTINGS OF DEMONIC PRINCIPALITY PRESIDING RESPECTIVELY OVER ALL THE NATIONS, EVEN THE CONVERSATION OF THE LORDSHIP OF YESHUA HAMASHIACH OVER ALL HEAVEN AND EARTH ESTABLISHED BY THE CONVERSATION OF THE DIVINE ORDINATION OF NAME ABOVE ALL NAMES GRANTED OF GOD TO HAMASHIACH THROUGH THE ORDER OF THE SPRINKLING OF HIS BLOOD.*

Thus HAMASHIACH YESHUA of Nazareth stands the Divine Messianic Lord bearing Lordship, Mastery and Divine Propriety unto the Divine Election of governance and rule over all the nations of the earth, but it stands that every the conversation of national redemption stands to be manifest through His Church, even as the Church stands the Divine Representation of His Person and Authority Divine in the Earth, as was preached saying "And YESHUA came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen;" and "And from Yeshua HaMashiach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth."

## **SECTION 02: GOSPEL'S FURTHERANCE THE PURPOSE OF AFRICAN NATION'S EVERY AFFLICTION:**

The conversation of livelihood and ministry in the service of Yeshua HaMashiach stands the conversation not of pleasure, but the calling unto conversations of suffering affliction and hardship, even every suffering necessary unto the advantage and promotion and establishment of Gospel's furtherance, even as HaMashiach preached saying " Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord;" and "For as the sufferings of HAMASHIACH abound in us, so our consolation also aboundeth by HAMASHIACH. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as

ye are partakers of the sufferings, so shall ye be also of the consolation:" it thus stands that even as HAMASHIACH YESHUA stood unto the endurance of great hardship and difficulty unto the erection and establishment of the gospel of the redemptive virtue manifest through His Blood, even the divine supernatural saving and cleansing power of His Blood, thus the communion of His Sufferings in pilgrimage unto the harvest of the divine glorious Tabernacle's of His eternal kingdom stablished the faithful in the communion of His Gospel. It thus stands that it is only through the conversation of affliction appertaining the suffering of the gospel that there is stablished and born the conversation of divine reward, maturity, virtue, grace and glory; reward in that in this life is stablished the grant of divine blessing as the honour of the faithful endurance of affliction unto gospel's furtherance, even as HAMASHIACH YESHUA spoke saying "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life;" thus the calling unto divine maturity in that there is a certain wisdom and knowledge born of chastisement for the gospel's sake, even as the suffering births inspiration in soul unto further aggressive publishing of HAMASHIACH in divine joy born of the honour of suffering for gospel's sake; thus virtue in that God Almighty stands Personally Jealous to empower every the pilgrim having sacrificed unto gospel's furtherance through affliction and suffering that God be glorified through HAMASHIACH being preached; grace in that God always elevates the afflicted unto deeper levels of capacity in the conversations of their witness and testimony to evidence the superiority of his wisdom and virtue divine, regardless the adversity; and glory in that God always reveals the beauty of the standards of His divine virtue to those standing in further pursuit of worship even through the conversations of painful affliction unto the manifestation of His divine will.

Because of her sufferings and afflictions, It thus stands that the Pan-African Messianic Communion shall be empowered unto the conversations of divine reward, maturity, virtue, grace and glory, even in that because the African Nation stood to the endurance of many sufferings by Satan born of adversity against its conversations of the witness of HAMASHIACH YESHUA (which conversations Satan sought to destroy before their manifestation: thus God Almighty shall in the Pan-African Messianic Communion stablish the conversation of His divine rewards, even the manifestation of every the divine virtue of the Heavenly kingdom encapsulated in HAMASHIACH unto the springing forth of righteousness, deliverance, health, prosperity, life, joy, peace in the knowledge of the full Agape Love of God Almighty in HAMASHIACH; the Pan-African Messianic Communion too shall hold the conversation of divine maturity appertaining the doctrine and divinely capacitated standards of holiness unto the manifestation of Godliness in every conversation and context of livelihood that births the witness of righteousness; moreover the Pan-African Messianic Communion shall too hold the conversation of the manifestation of divine supernatural virtue before all nations, even the confirmation of her standards of goodness about the preaching of the cross through the manifestation of divine supernatural power; the Pan-African Messianic Communion shall too stand capacitated unto the conversations of divine grace, even the conversations of standard in worship that no other nation or ecclesiastical institution shall stand capacitated to present; and the Pan-African Messianic Communion shall bear divine glory, even the excellency of divine goodness and beauty in sanctification and eternal separation in the Priesthood order of worship unto righteousness throughout all the nations of the earth.

### SECTION 03: DIVINE MESSIANIC ECONOMIC REDEMPTION UNTO PAN-AFRICAN NATIONAL DIVINE PROSPERITY AND THE DIVINE MESSIANIC WISDOM UNTO PAN-AFRICAN ENTREPRENEURIAL INGENUITY:

Even as man was called unto the conversation of rulership and dominion over the earth, it stands that God Almighty positioned him in the garden unto the conversation of dressing and keeping the Eden of God which stood a paradise full of wealth and rivers flowing with the treasury of precious jewels, but it stood that man sinned before God Almighty, and because of man's sin was the earth cursed and man condemned unto the conversation of poverty during his earthly life, where it was pronounced that the ground would grant him bread by his vigorous sweating, and that it would yield the brier and thorn which stood the signification of poverty, 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:" but HAMASHIACH YESHUA suffered the conversation of affliction unto man's exemption from the curse of poverty, even as He took upon Himself the curse being nailed to the cross in that during His Passion and Crucifixion He wore the crown of thorns, and by wearing of that crown He crucified the curse of poverty and established the conversation of redemption to all pertaining poverty's curse, it thus stands that by the cross of Yeshua HaMashiach was established redemption from poverty, and the Pan-African Messianic Communion shall stand strong unto the wealth purchased by the cross of HAMASHIACH, being redeemed from the conditions of poverty that have long stood strong in the plaguing of the African Nation (even too in all nations where the Africans stand scattered). Moreover in itself prosperity is not a state of residence as much as it is a state or manner of thinking, even as it stands that both a beggar and billionaire can stand in the same environment (the beggar having been given much sums of money and the billionaire being cut off from accessing his funds for some time), at the end of the day the beggar will stand with debts regardless the money he had, and the billionaire will stand holding large sums of money, even though they both stood in the same environment; **it thus stands that prosperity is a way of thinking**: it too stands that the African Nation bears a divine calling unto mind's renewal that there be established the restoration of wealth into the African's hand, even the wealth of his land robbed of the strange nations that stood to his affliction, Thus the Pan-African Messianic Communion stands in the position of divine calling unto mind's renewal.

Moreover the Pan-African Messianic Communion bears a divine calling unto work in principle, where the principles unto prosperity are identified and also there is vigorous and aggressive labour unto the manifestation of divine prosperity, even mind and hand's synergistic application of collaboration that ensures the fruit desired, there stands no harvest without work, even without the conversation of hand's application- there must therefore be a strong willingness to work beyond general speech (even as the blessing of God stands pronounced upon the conversations of hand's application unto labour and work). Moreover it should be noted that the level of one's standard ability to afford, even the life 'environment' in which he stands in habitation stands a reflection of this potential and standards of work- thus the Pan-African Messianic Communion stands called unto the conversation of work in wisdom unto the living of a life in divine glory that stands a testimonial manifestation of prosperity's right can be established only by the Hand of God Almighty. Moreover each pilgrim bears divine calling unto the conversation of establishing strong personal income streamline portfolios,

even the conversation of commercial and financial activities that ensure the continuous inflow of money without the beneficiaries conscious knowledge appertaining the work. There also stands the divine calling unto trench tracking, which stands the conversation of labour in only in the trench one and ignoring all other spaces around the trench track, but focusing on the continuous progression of the trench and continuously working therein, even as trench-tracking stands the conversation of focal labour.

The conversation of Divine blessing unto prosperity in the Pan-African Messianic Communion stands the statement preached saying " 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 22: YESHUA HAMASHIACH THE CHIEF OF THE AFRICANS:**

### **SECTION 01: THE AFRICAN MESSIANIC VISITATION- AFRICA THE TESTIMONIAL NATURE EXPRESSION OF HAMASHIACH'S FOOTSTEPS:**

Other than the nation Israel, it stands that the only other nation And heritage visited of HAMASHIACH YESHUA is the African Nation, even as was pronounced saying "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel:" it thus stands that the African Nation bears divine calling to stand the Testimonial Standard erected unto the representory conversation of the Footprints of HAMASHIACH, even the signification and realities of the steps and impacted nature born of the residence of The Son of God therein. Africa thus stands in the conversation of the divine calling to stand the standard of righteousness, even the conversation and steadfastness and livelihood of conduct pure and perfect in all contexts, even being blameless before the Eye of God Almighty in all conversations, unto the conversation of the inheritance of life eternal sourced of God Almighty, thus the Pan-African Nation stands called to ensure that each individual standing therein holds a heart holy and pure and perfect Before God Almighty, being cleansed and purified by the blood of Yeshua HaMashiach. The African Church too stands called unto the conversation of health and divine healing virtue, where the Gospel of Yeshua HaMashiach is preached and its divine supernatural power made demonstrate through the manifestation of divine signs miracles and wonders unto Gospel's confirmation especially through the manifestation of miraculous healing testimonies that can be established only by the Hand of God Almighty, unto the place where health and healing standards in HAMASHIACH stand a common conversation in the African Nation as purchased by the stripes of Yeshua HaMashiach.

The African Nation too bears the divine calling unto the conversation of Divine Supernatural Authority over all satanic principalities, powers, demonic activity, affliction and oppression born of the Kingdom of darkness, even the conversation of the practice and demonstration of the divine supernatural virtue encapsulated in the Name of Yeshua HaMashiach unto the casting out of Devils and unto the pulling down of demonic principalities presiding over the nations having taken root and planting in heavenly places- including all the demonic principalities and powers of poverty, sickness, bloodshed, violence, crime, xenophobia, genocide, corruption, tribalism, inferiority, ignorance, immorality, vanity, false religion and warfare, and depression. The African Nation too bears the divine calling to stand the representation of divine supernatural prosperity, being delivered from every conversation of poverty unto the hold of prosperity standards established only by the hand of God Almighty, that the Redeemed in the African Nation never stand poor but that they stand

bearing the divine wisdom of the order of the Heavenly Kingdom (the first and highest economical and financial institution) unto the full exploitation of all wealth resources standing throughout the African Continent which itself is the richest contingent holding the greatest wealth resources in the world. The African Nation too bears the divine calling too stand the manifestation of Zoe life in its every conversation and contextual dimension of living, where there is a strong conversation of economic and financial institutionalization and lively political and governance platforms, and legal and legislative creation and enforcement, and education and every form of social and communal interaction standing called of God Almighty to stand more glorious than these stood in the day and kingdom of Solomon. The African Nation too bears the conversation of divine calling unto the manifestation of divine peace, not just rest from warfare but the divine peace of God Almighty where each saint and each soul and individual person bears and holds the conversation of perfect wholeness of being in the hold of *DIVINE GLORY IN ITS FULNESS WITHOUT ANYTHING LACKING, REGARDLESS THE AFFLICTION AND ADVERSITY AND PAIN AT HAND, BUT PERFECT SILENCE IN SOUL AS EXEMPLIFIED OF YESHUA WHO HELD HIS PEACE THROUGHOUT HIS EVERY SUFFERING IN MESSIANIC PASSION AND CRUCIFIXION*. The African Nation too stands called unto the conversation of divine Joy, even where each soul in HAMASHIACH bears and holds divine cheerfulness and perpetual rejoicing in heart unto the presentation of perpetual celebratory praise regardless the affliction, pain, and adversity and danger at hand, even continuous worship born of the revelatory knowledge of the Divine superiority of the divine nature beyond and far above whatever stands the current manifestation, even the joy of God Almighty that stands excellent and great beyond all understanding.

## **SECTION 02: THE COMING TESTIMONIAL HALLMARKS OF THE MESSIANIC KINGDOM OF YESHUA HAMASHIACH IN AFRICA:**

As was preached saying "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HAMASHIACH. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HAMASHIACH: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HAMASHIACH: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HAMASHIACH: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:" thus the Pan-African Messianic Communion stands called and purposed of God Almighty unto the hold of the ministry of the Perfect Man, even the Earthly Communal Manifestation of the full Person and Power of Yeshua HaMashiach through the Church in the directive of the Holy Ghost, even the Body of HAMASHIACH strong in the witness of the gospel of Yeshua HaMashiach of Nazareth where the whole earth shall be shaken by the divine wisdom of Yeshua HaMashiach confirmed in the Virtue and Miracle working power encapsulated in the Name of Yeshua HaMashiach unto the conversation of the greatest revival and soul harvest in

the History of the Church of Yeshua HaMashiach. In itself the Pan-African Messianic Communion stands called to be a photograph and divine presentation of the early pattern of the Church Catholic, that Perfect Man's manifestation be represented to the whole Church through the divine erected order of The Pan-African Messianic Communion, that it be known what should be adopted and reflected as by the birth and building of The Pan-African Messianic Communion. Moreover the Pan-African Messianic Communion stands called unto the standardization and divine representation of the wisdom of pilgrimage divine, even wisdom in the livelihood of the Name in Yeshua HaMashiach of Nazareth being wisdom of Living in the Person of Yeshua HaMashiach and in the Person of The Holy Ghost- where the Pan-African Messianic Communion shall reveal the full Authority and power of HAMASHIACH YESHUA in the Leadership of The Voice of The Holy Ghost unto the birth of the Covenant of the Prophetic heritage of Yeshua HaMashiach and The Apostleship of The Latter House- every conversation being established through the demonstration of the divine supernatural power of Yeshua HaMashiach, even confirmation by true divine signs miracles and wonders made demonstrate by calling upon the name of The Son of God Almighty.

It too stands that the Pan-African Messianic Communion shall stand strong in the manifestation of its Divine calling unto the conversation of the practice and demonstration of the revival establishment of all the gifts of the Spirit, even the conversation of the Word of Wisdom, Word of Knowledge, Prophecy, Tongues, Interpretation of Tongues, Faith, Healings, Miracles, and Discernment of spirits: thus the divine calling unto utterances in reference of past or presently occurring events, where the one giving the utterance holds no means unto the knowledge of what happened or what is happening but it is a knowledge established by the revelation of the Holy Ghost unto perfect and accurate specific reference as if the speaker is there; it too stands that there shall be utterances of the revelation of coming future events born of the Wisdom of The Holy Ghost, as well as divine utterances unto the exploitation and strategic planning to fully benefit from future events according to the Spirit's instruction; there shall too stand divine wisdom unto the capacity of identifying the spiritual source from whence is the coming of every manifestation, even the divine ability to distinguish between spirits appertaining every conversation's root source; there too shall be the manifestation of speech in the tongues of The Spirit, even The Holy Ghost praying on the behalf of the Saint and also establishing to the Saint the understanding of the conversation established through the praying of the Spirit even the understanding of what the Spirit will be saying through the utterances that cannot be comprehended using the references of human languages, but the divine utterance; moreover there shall be manifest in the Pan-African Messianic Communion the conversation of divine faith unto the manifestation of God Sized Miracles, even testimonies that can be established only by the Hand of God Almighty; it too shall stand that there shall be the manifestation of divine supernatural works unto the Healings of sicknesses that stand incurable; there too shall be the manifestation of divine supernatural works unto uncommon demonstrations of virtue, even signs and wonders unto inexplicable manifestations in the surrounding physical environment, even terrestrial supernatural miraculous manifestations, ***ALL CONVERSATIONS BEING MANIFEST IN THE NAME OF YESHUA HAMASHIACH OF NAZARETH.*** It too stands that the fruits of the Spirit shall too stand manifest and erected in the coming Pan-African Messianic Communion, even the conversations of Agape Love, Joy, Peace, Patience, Faith, Gentleness, Meekness, Goodness and Temperance- where every conversation shall display these characteristics.

### **SECTION 03: THE STRENGTH OF THE PAN-AFRICAN CHURCH IN YESHUA HAMASHIACH:**

Even as the Pan-African Messianic Communion bears the divine calling to stand the representation of The Person, Wisdom and Power of Yeshua HaMashiach to all the earth, it therefore stands that the Pan-African Messianic Communion bears the divine calling unto the engaging of every social platform and ever the conversation of human communal interaction and every conversation that contributes national order and state function as well as global protocol: the Pan-African Messianic Communion thus bears the divine calling unto the engaging of both Continental and Global politics, even the conversation of ensuring that every political movement platform and conversation stands in perfect and pure subjection unto the Lordship of Yeshua HaMashiach of Nazareth- that all the purposes and orders of political ambition stand in subjection unto the Divine Governing Messianic Authority of Yeshua HaMashiach throughout all nations, even to the engaging of political systems that they stand an order unto interaction born of HAMASHIACH's instruction through the Holy Ghost, whether it be democracy, socialism, monarchy and imperialism, communism and whatever the constitutional political order, that the constitution be born of Holiness in true worship. It too stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of every form of religion practiced in the world, that it be known through the Church of God that there is Only One God and His Name is YEHOVAH, even YAHWEH (as exemplified of Elijah who challenged Baal's prophets and in their loss through the manifestation of his God's divine virtue he slew them by the fire from heaven displayed openly unto the church's conviction to their slaughter about their false worship). Moreover it stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of local economics and financial institutions, that the Church reveal the divine wisdom of the Heavenly Kingdom appertaining conversations bearing the opportunities unto the possession of wealth from the hands of the wicked into the hands of the righteous (even as the heavenly kingdom stands the first and greatest economical and financial institution so rich that its streets are made of gold so pure it looks like golden crystal glass, even as God Almighty knows no conversation of poverty or lack or shortage or want, but He stands conscious only about the divine order unto wealth creation and the perpetual accumulation of treasures). It too stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of military and armed forces institutions, that their conversation be not unto the conduct of violence being driven by the forces of those hiding in dark places for their financial and economical advantage, but in prophetic grace openly revealing secret militia intent and ensuring that military conversations are established unto the peace of protection of the people wherein the military forces reside, that residents be not afflicted in their land.

It too stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of all conversations of media and information systems and communication channels and technological innovative development, that through the conversations of media and information channels be established the furtherance of the gospel of Yeshua HaMashiach of Nazareth, ensuring that throughout all nations be established both the word of salvation and the publishing of the apostolic doctrine strong to sustain all nations till the day of Yeshua HaMashiach, as well as too through media channels and information institutions the conversation of Godliness in divine virtue unto the standards of worship and too the heritage and state culture in all nations acceptable before the throne of God Almighty. Moreover it too stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of all global money markets and commercial houses and financial institutions and trade platforms- too unto the conversation of harvesting wealth that will

ensure the furtherance of the gospel and the Tabernacular establishment of the Houses of Worship both physically and spiritually, even as building takes money, and the senior of individuals unto gospel's publishing takes money, and the establishment of Apostolic and Evangelical platforms takes money to fulfil and erect. It too stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of Academia and Academic Institutions, even to the showing that the foolishness of God is wiser than the wisdom of man, not through the conversation of debate held by Academic Institutions, thus through the conversations of preaching and revival is established the conversation of divine power among the saved students that shall demonstrate the manifestation of divine virtue to confirm the gospel they pronounce, even miraculous activity that the most learned men and most esteemed minds of science cannot counter or manifest, but they will stand silent in wonder as to the manner of power source that established the miracle, even unto the salvation of those the Wisest among the learned.

It too needs be pronounced that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of legal franchises and sources of state article legislature, that every law throughout all nations stand a conversation acceptable before the Throne of God Almighty, that there be no law that allows the conversations of vanity and wickedness, but that every the conversation stand unto the honour of the gospel of Yeshua HaMashiach and the doctrine strong unto life eternal- and that the law stand to the benefit of those the state residents, and to allows the conversation of worship acceptable and ordered by Yeshua HaMashiach of Nazareth. It too stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of all the governments of the world, that every conversation of governance be a Godly conversation unto the glory of God Almighty, that all government be sourced of the prophetic directive of Yeshua HaMashiach the King of All nations, that there stand no governments strong in disobedience but that every form and platform of government be born of the subjection of redemption and worship established through the testimony of Yeshua HaMashiach of Nazareth and through the preaching of the cross. Moreover it stands that the Pan-African Messianic Communion thus bears the divine calling unto the engaging of platforms of innovation born of the directive of divine inspiration, that the Church stand at the frontline of the pioneering of innovative technological practices, that it be shown that of God Alone is Sourced the wisdom unto the hold honour in the display of the God Who divinely planned every the manifestation of technological development.

## **ARTICLE 23: AFRICA'S POTENTIAL APPERTAINING WEALTH RESOURCES AND WEALTH CREATION:**

### **SECTION 01: THE REGISTRY OF AFRICA'S EVERY INDUSTRY AND PRACTICE OF COMMERCE AND THE RECORD AND REGISTRY OF ALL AFRICAN WEALTH RESOURCES:**

Appertaining Africa's chief industrial practices, the major industries stand the conversations of agriculture, Banking, Mining, the manufacturing and selling of consumer goods, infrastructural development, oil and gas and telecommunications development; thus Africa's GDP is hardly the limited to its extractive industries, (and though big global companies stand the Baobabs of the African Economy), it however remains that there are more than 400 African companies that each respectively boast returns of more than USD\$! Billion or more. Moreover in itself the African mineral industry stands the largest industry in the world, and Africa itself stands the second largest continent boasting of more than 11.73 square miles bearing large quantities of natural wealth resources and being inhabited by a population of 1.216 Billion people. Mineral extraction and production stands key appertaining African Economic Growth and Development, Africa being ranked first appertaining natural mineral reserves such as Bauxite, Cobalt, industrial Diamond, Phosphorous, Phosphate, platinum and vermiculite. Appertaining African Mineral extraction, Diamonds stand mined in RSA, Botswana, Zimbabwe, Congo and Angola; gold stands mined in RSA, Ghana, Zimbabwe, Tanzania and Mali; Uranium stands mined in RSA, Namibia and Niger; Bauxite is mined in Guinea and Ghana; Iron is mined in RSA, Zimbabwe, Egypt, Libya and Algeria; Aluminum stands mined in RSA, Mozambique and Egypt; Platinum stands mined in RSA and Zimbabwe; Coal is mind in RSA and Zimbabwe (Hwange); and Copper is mined in RSA, Zambia, Congo and Egypt.

### **SECTION 02: THE NATIONS PROFITING FROM AFRICA'S RESOURCES (PAN AFRICAN INDIGENOUS COMMERCIAL PRACTICE VS FOREIGN INVESTORS):**

Even as Africa for a long-time stood colonized by European Nations that stood to the spoiling and exploitation of its resources, it stands that even to date, western nations such as the USA, UK, Australia, France and Canada still hold conversation unto the exploitation of Africa's National Resources, causing most of Africa's value and wealth in the form of its money and resources to go to the western nations and thus hindering the wealth of Africa's natural resources appertaining its contribution unto the development and economic and financial growth of the African Community, thus the worsening of Africa's poverty conditions even in the thriving global Information Age. It too stands that the conversation of foreign investors may create employment and improve economic and state infrastructural development, however in itself, foreign investment stands a conversation equal to economic colonization and financial oppression because that African wealth and resources will not be in the hands of Native African and indigenous state Nationals, but it will be in the hands of the foreign investors to whom the Africans will be forced to subscribe for the sake of their employment, and thus western control over African wealth (which investors consider African Nationals to be nothing but economic collateral for the sake of their profit and gains - not caring about improving the African state and not considering social responsibility to be a financial obligation, but will only participate for the sake of their personal interests and benefits). Moreover an increase in GDP and state industrial production outputs does not necessarily correspond to an increase in the living standards and communal conditions of the domestic industrial labour force, because that output may be increased through changing labour conditions such as adding longer working hours which then add to deprive labourers from their resting hours, and thus increasing production yet robbing the locals from their luxuries.

Even as Trade Liberalization stands the conversation appertaining the "opening up" of a country's economy to foreign competitive investors in areas of the nation's avenues of domestic trade appertaining the costs of trade liberalization in a developing country, one cost would stand that the removal of producer and export subsidies in the west hurts countries that consume large quantities of the subsidized exports, such as where the removal and elimination of agricultural subsidies in the US, Japan and EU would raise the cost of food imports such as wheat, which costs should but are not weighed against handicaps to domestic agricultural and industrial development posed by imports of subsidized products by the west. Thus the removal of trade barriers by developing countries would seem to help the developing countries in terms of their exports, but the estimates of large income gains from trade exports come from models that audaciously omit significant costs and the loss of tariff revenue (which commonly tends to amount unto 10-20% of the governments revenue), the loss of which revenue must then be covered up and compensated for by an increase in alternative forms of revenue such as income tax and sales tax.

A second cost stands the disruption of agriculture and the rural population, as exemplified by developed countries in that during the industrial revolution, that during the transition of European economies from the agricultural age into the Industrial Age, even though this occurred at a very slow pace of about a century, it remains that both during and after this transition, European countries suffered severe social disruption and political backlash: thus developing countries under pressure to remove agricultural protection in the name of trade liberalization will suffer worse disruption, even as agricultural practices hold a great portion in the GDP of a developing country. Moreover decreasing the agricultural practice in a Less Economically Developed Country (LEDC) will cause a strong shift and increase of rural to urban migration in that country, where the migrants will flee rural areas and head to cities in search of economic activity and financial benefits (even as agriculture stands the dominant practice in LEDCs).

A third cost stands the effect of trade liberalization on a LEDC's infant industrial sectors, where lack of protection over infant industries results in 'mature' and large conglomerates and international industrial companies dominating the market and shutting down infant industries because that the large companies will have produced better quality goods and sell them at lower competitive prices because of their access to resources as well as their manufacturing processes having been developed to operate more efficiently and more effectively cost wise and as far as expenses are concerned, thus poverty and unemployment to those owners and employees once having nested their gains in infant industry operations. Moreover though the theory of comparative advantage states that the employees and capital once operating in the shut down businesses will be re-employed in more efficient industries and or in alternative economic activities, it does not stand true because that the theory assumes full employment throughout the population and also does not account for the costs of transition from one industrial practice, as well as the costs to develop and hone the necessary skills and qualifications required for the change in industrial practices.

A fourth cost stands that the World Trade Organization (WTO) requires all countries involved in international trade to ensure all parties involved therein to hold 'US Type' intellectual property rights and copyrights and trade marks and trade patents: thus developing countries incur a higher cost and pay more for the production of medication, software, pharmaceuticals and drugs, videos and

scientific journal and many more items vis a vis the costs they usually incur in the manufacturing of the same items solely for domestic consumption. A fifth cost stands that the General Agreement on Tariffs and Trade (GATT XXIV) that allows developed countries such as the US to collapse the principle of multilateralism and resort to preferred trade agreements, which agreements tend to create 'hub and spoke spheres of influence,' that by imposition subject developing countries to serve to the interest of the core country through its 'elbow power,' and developing countries outside the agreement are discriminated against.

### **SECTION 03: THE PAN-AFRICAN UNITED TRIBUNAL PROVINCES (PATP)' POTENTIAL TRADE POLICY:**

Economic Growth and Development stands the conversation whereby the real per capita of a nation's economy in theses over a long period of time (2-3 decades) subject to the stipulation where the number of people under the 'absolute-poverty-line' decrease and that the distribution of income does not become unequal. A strategy that can be implemented by the PATP Government as a means of triggering national economic growth and development in state stands the conversation of rapid industrialization, whereby industrialization stands the process by which an economy is transformed and shifts from being an African based economy to becoming an economy that the focuses mainly on industrial activity such as manufacturing, which industrialization is accompanied by economic growth and development, by more efficient labour distribution and by technological innovation as a form of solution to problems beyond human control. Industrialization tends to be accompanied by an improvement in social living standards and an increase in income levels, as is evidenced in how that during the 18th Century the industrial revolution in Europe and Briton resulted in British wealth expansion and improvement in financial being; it also led to increased labour specialization and developed cities to support large populations, motivating a rapid demographic shift- people leaving industrial areas resulting in the budding of British industries.

A second strategy that can be implemented by the PATP Government to spark domestic national economic growth and development stands the conversation of investing in the tourism industry to attract more international tourism to local tourist sites and destinations, which will result in an increase in domestic revenue, as well as an increase in employment and infrastructural development at and in areas surrounding the tourist sites- examples of such sites (in Zimbabwe) being Victoria Falls, Great Zimbabwe, Inyanga, Kariba, Matopos, Hwange National Park, etc. A third strategy stands the conversation of trade liberalization in PATP by the PATP Government, even the implementation of policies that 'open-up' and allow for foreign investors to participate in areas of domestic trade, which conversation would exult in an increase in infrastructural and industrial development, as well as technological innovation and development as a result of competition. Moreover this competition would too result in the lowering of product prices, employment and the development of public services, urban expansion and market demand would be fully met without any shortages of products desired by the market, as well as an increase in general life standards and a reduction of the population under the absolute poverty line- this conversation would too lead to the increase in discussions, debates and policies appertaining sustainable management, (the use of environmental goods in a manner that does not comprise future generations appertaining the use of the same goods).

A fourth strategy that can be implemented by the PATP Government in order to spark economic growth and development stands the improvement of educational institutions, especially Polytechnic and Tertiary institutions, which result in a more skilled and efficient labour force that can through skilful innovative practice increase manufacturing production output as well as an increased variation of services and products to the market, thus increasing the GDP: moreover this would cater for the development of more efficient processes of manufacturing products at lower costs as well as methods of innovative product development. A fifth strategy that can be used by the PATP Government to increase the nation's economic growth and development stands the conversation of the implementation of infrastructural-based-economic-development policies, where there is the implementation of key structural policies inherited from the Rooseveltian Progressivist tradition and neo-Keynesian economics and France's Gaullist economic planning, as well as Chinese Scandanavian and Singaporean schools of thought: this thus stands a conversation whereby a proportion of the nation's resources are systematically directed toward long term assets such as transportation, energy and social infrastructure (inclusive of schools, hospitals and universities) all in the name of long term efficiency- which then results in economic growth and development through technological innovation and social equity such as free education and health care.

## **ARTICLE 24: AFRICA THE BREAD BASKET UNTO ALL NATIONS:**

### **SECTION 01: THE GOSPEL CHANNELED BY THE PAN-AFRICAN CHURCH:**

The definition of the Gospel of Yeshua HaMashiach of Nazareth stands that it is the declaration of goodness to the hearer, even as was declared saying "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform thus;" and "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is HAMASHIACH the Lord. And thus shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men:" it thus stands that the Gospel of Yeshua HaMashiach of Nazareth is the publishing and pronouncement of goodness, even the conversation of deliverance from iniquity unto perfect righteousness before the Eye of God Almighty, even deliverance from eternal condemnation and eternal judgement unto the hold of life everlasting in the coming divine euphoric paradisiac Eutopia of God Almighty, it too stands the conversation of deliverance from sickness unto perfect holiness, from poverty unto divine supernatural superabundant prosperity, from grief unto divine joy, from depression unto divine peace, and from emptiness unto the hold of every divine treasure of God Almighty through HAMASHIACH YESHUA the divine channel and incarnation of every the blessing of the Heavenly Kingdom- thus the definition and nature of the Gospel is that it is the good news about the inheritance of every the good conversation established by the Hand of God Almighty. Moreover even as every conversation of the witness of the gospel stands the testimony born of the personal experience, it thus stands that the Pan-African Messianic Communion stands called of God Almighty unto the conversation of the publishing and witness of redemption by the cross of Yeshua HaMashiach of Nazareth, because that the Pan-African Messianic Communion stands the Church and Nation strong and having known the full redemptive virtue of the cross unto total restoration and recalibration born of divine virtue, thus the testimonial calling and burden unto the hold of the redemptive virtue established by the redemption through the cross of Yeshua HaMashiach.

It too stands that the Pan-African Messianic Communion stands called unto the publishing of the Gospel of Love, even as it is through Love Agape that the African Nation was raised of God Almighty from the conversation of affliction and despicable identity among all nations unto the conversation of deliverance and every the good work and redemptive virtue even to the pioneering of The Latter House Communion, thus by favour and Love was redemption established, and in this testimony shall be birthed the witness of the full power of the Love of God Almighty 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;" and "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than thus, that a man lay down his life for his friends." It too stands that the Pan-African Messianic Communion bears the Divine Calling unto the publishing of the grace of God Almighty, even the conversation of divine supernatural unmerited favour and empowerment unto the hold of goodness born of the divine virtue (even as the Pan-African

Messianic Communion stands favoured and empowered of God Almighty unworthily unto the conversation of divine redemption and consecration and sanctification unto the burden of the championing of The Latter House in the full glory of the Heavenly kingdom, where it shall stand pronounced of all nations that Africa stands a Nation favoured of God Almighty). Moreover it stands that the Pan-African Messianic Communion bears the divine calling unto the preaching of the Person of Yeshua HaMashiach of Nazareth and the full Authority encapsulated in His Name by the Hand of God Almighty concealed therein, that every manifestation of divine virtue be established in the Name of Yeshua HaMashiach, 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 the Pan-African Messianic Communion stands called unto the manifestation of the testimonies of healing, deliverance and the demonstration of the full excellence of the standard of divine miraculous power encapsulated in the Name of Yeshua HaMashiach of Nazareth.

## **SECTION 02: THE INTERNATIONAL REGISTRY OF AFRICAN ETHNICITY'S DIVINE PROVOCATION UNTO WORSHIP IN ALL NATIONS:**

The power of the Song of the Lord stands that it is a divine conversation unto the expulsion of all demonic activity and the casting out of Devils and pulling down of satanic principalities until the conversation of the manifestation of the Person, Presence and Power of God Almighty, where through the Song of The LORD is built the conversation of worship unto the building of the Throne of God Almighty on which He sits to establish divine judgement to the advantage of the worshippers and unto victory established by the Hand of God Almighty, even as was preached saying "And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him;" and "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that

David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

It thus stands that through the Pan-African Messianic Communion shall be birthed the conversation of the Song of redemption, even the song saying "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever." It thus stands that through the rise of The African Redemption Song shall be birthed the rise of the Pan-African Messianic Communion, and through the Pan-African Messianic Communion shall be birthed the provocation of Jealousy in all nations that each nation arise to the conversation of acceptable worship in each the forms and expressions of his respective heritage presented at the altar, that the nation stablish unto God Almighty the conversation of pure worship unto Latter House's manifestation. But all nations containing the African Ethnicity, even in that by the Pan-African Messianic Communion shall be stablished the divine provocation of Jealousy in all nations, that all nations be inspired unto the conversation of worship in the expression of each his respective cultural heritage-it is this conversation of divine Jealousy that shall birth the manifestation of The Latter House Revival.

### **SECTION 03: THE NATION OF THE PEOPLE OF DIVINE STARLIGHT AND THE ISSUING OF AFRICA'S RIVERS OF LIGHT BORN OF THE BRIGHT AND MORNING STAR:**

Zoe life Light stands the conversation of divine supernatural life light power, where by the Divine Virtue of God Almighty there is stablished through HAMASHIACH Divine supernatural; life giving and life imparting power (life and light being one divine entity of glorious virtue), 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:" thus every conversation of divine life light power is sourced and channelled through Yeshua HaMashiach, even through the side that He was pierced upon the cross unto the spring forth of an flowing of divine supernatural rivers of Zoe life light power, so He stands called "I am the root and the offspring of David, and the bright and morning star;" and the conversation of Him the Source of Divine Light life pronounced of Zechariah the father of John The Baptist saying "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." It thus stands that the Nation subject to the Throne of HAMASHIACH stands called unto the perpetual dispensation of rivers of light life, even the

conversation of Zoe springing forth out of belly as the divine signification of the communion of the divine nature, even as God Almighty was preached and pronounced the God of Light in Whom stands neither conversation of darkness nor death, but the Divine immeasurable Zoe Light life that is His Divine Nature, the Eternal Source of Light and life. It thus stands that the Pan-African Messianic Communion bears the divine calling to stand the Nation from whence is the springing forth of rivers of light life, even as through the conversation of worship is birthed the springing forth of Zoe light life, as HAMASHIACH preached saying "In the last day, that great day of the feast, YESHUA stood and cried, saying, Of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that YESHUA was not yet glorified)."

#### **SECTION 04: THE CHIEF NATION APPERTAINING LATTER HOUSE'S ECCLESIASTICAL PRESBYTERY:**

It stood the Eternal wisdom of God Almighty unto the institution of the Ecclesiastical entity called the Church of Yeshua HaMashiach of Nazareth, even as it stands that at the point of salvation's reception there is no immediate translation unto heavenly places but the newborn remains upon the earth and requires the conversation of shepherding and discipleship unto mind's renewal in Messianic Doctrine that his soul be therein preserved in worship till the day of HAMASHIACH- it is for this purpose that God Almighty instituted the Church and stablished the conversation of ministry, where God called and gave certain men and women to diligently labour having offered their lives to serve and ensure the salvation of the people of God. It too stood the divine wisdom of God Almighty to establish the conversation of Apostolic and Prophetic Presbyteries to whom all stewards in HAMASHIACH stand accountable, even the Apostle's and Prophets and Evangelists and Pastors and Teachers, to ensure that the conversation of ministry stands pure and perfect before the Holy Ghost by the unity of the Presbytery, as exemplified in the Early Church where it was preached saying "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the LORD Yeshua HaMashiach we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to thus agree the words of the prophets; as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after thus manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Yeshua HaMashiach. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which of ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation."

It thus stands that there is the calling of the Latter House Presbytery of the Apostles and Prophets called of God Almighty to stand the standard bearers that will diligently and faithfully ensure that every conversation of ministry and every manifestation throughout the Church (Catholic) of Yeshua HaMashiach of Nazareth shall stand in divine strength unto the conversation of acceptable practice and divine honour born of the instructions of the Holy Ghost - moreover it too stands that the Pan-African Messianic Communion bears the divine calling unto the Championing and Chief leadership in Conference appertaining the conversations of the Latter House of Yeshua HaMashiach. *THUS THE PAN-AFRICAN MESSIANIC COMMUNION STANDS CALLED UNTO SENSITIVITY AND DIVINE STRENGTH I THE VOICE OF THE HOLY GHOST, EVEN AS THIS CALLING DEMANDS GRAVE SENSITIVITY AND ACCURACY IN THE HEARING OF THE SPIRIT'S VOICE, AS HE HIMSELF PRONOUNCED SAYING "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."*