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YESHUA HAMASHIACH THE DIVINE  
CALLING OF GOD ALMIGHTY

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CALEB T MATETA

# SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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CALLING OF GOD ALMIGHTY:

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## **ARTICLE 01: THE DOCTRINE OF THE DIVINE CALLING OF GOD ALMIGHTY:**

### **SECTION 01: THE DEFINITION OF THE DIVINE CALLING:**

Definitively, Divine calling stands the conversation of the summoning of God Almighty to the respective creature unto the fulfillment of the Divine purpose of God Almighty through the respective creature, even the conversation of Divine assignment and Divine commissioning by God Almighty unto the manifestation of the Divine will of God Almighty. As was preached saying that "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified:" it Thus stands that Divine calling stands a conversation of divine eternal predestination, even in that before the creation of all existence and before GOD Almighty Institutionalized time, it stands that GOD Almighty held Divine Indaba council where He defined and conceptualized what would stand every creature and its respective Divine purpose and reason unto existence necessity, which definitively stands the conversation of Divine calling in that the purpose of each respective human soul and person stands the conversation of the respective calling of that respective divine purpose. Calling Thus stands the conversation of divine assignment, even the utterance of GOD Almighty unto the labour of the respective soul, as was exemplified in Jeremiah saying "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have This day set thee over the nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

Thus Divine calling stands the conversation of Divine summoning where the summoned faithful to answer the call stands granted of God Almighty Divine Assignment and Divine Function, even the conversation unto the Practice of labour instructed of GOD Almighty, which labour stands strong unto the fulfillment and manifestation of divine will and purpose desired and determined and pronounced of GOD Almighty. Divine calling too stands the conversation of Divine summoning unto the called person assuming the Divine position pronounced and desired of God Almighty. Divine calling too stands the conversation of Divine summoning unto the conversation of assuming Divine ministry and service as ordered and ordained of God Almighty the Sole Eternal Divine Commissioner. **THUS DIVINE CALLING STANDS THE DEFINITIVE RESPECTIVE REASON OF GOD ALMIGHTY APPERTAINING SOUL'S RESPECTIVE EXISTENCE, AND DIVINE CALLING TOO STANDS NOT JUST THE CONVERSATION OF MINISTRY, BUT RATHER OF EACH MAN THE DIVINE REASON OF THE CONSTITUTIONAL REALITY OF HIS BEING UNTO HIS RESPECTIVE CONTRIBUTION THAT STANDS UNTO THE FURTHERANCE AND MANIFESTATION OF THE WILL OF GOD .**

## **SECTION 02: DIVINE CALLING UNTO THE ESTABLISHMENT OF DIVINE ETERNAL WILL OF GOD ALMIGHTY:**

The Divine eternal will of God Almighty stands the conversation of every the form and expression of God Almighty appertaining the reason of the existence of His Creation, even the reason of the existence of the creature unto the full obedience and enforcement of the desire of God Almighty narrated by the eternal Authority of His Heavenly throne. Thus the Eternal will of GOD Almighty the resolved determination and resolution as conducted and concluded in Ancient Indaba appertaining every the conversation of creature, each the creature respectively and the Eternal harmonic continuation of all creation collectively in Divine unity preached saying "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Each creature fashioned of GOD Almighty Thus holds its respective unique Divine purpose for the which it was created, even each creature being fashioned of God Almighty unto a unique respective nature of contribution unto the erection and manifestation of the Divine will of GOD Almighty, where each creature holds a unique contribution of Divine purpose that only it can offer and establish: Thus definitively, synergistic harmony unto the fulfillment of Divine will stands the conversation of Divine ecological order and manifestation of Divine ecosystem designed and conceptualized, enforced and narrated of God Almighty through each creature in the ecosystem offering its respective contribution unto the Eternal perpetuation of the ecological cycle and order of the ecosystem. Thus definitively, Divine will corporate stands the conversation of the collective manifestation of all creation as purposed, conceptualized and designed of God Almighty in Ancient Indaba, even the conversation of reason and determination of GOD Almighty that can be fulfilled only by the perfect harmonic Union of all creation as purposed of GOD Almighty before the beginning, and as now revealed of God Almighty by His Spirit.

Thus definitively Divine will individual respective stands the conversation of the reason and purpose and deliberation of God Almighty appertaining the single creature, even the conversation of its offering of contribution unto eternal ecological perpetuation as designed and purposed of God Almighty. **THUS DIVINE CALLING STANDS THE CONVERSATION OF INDIVIDUAL PERSONAL RESPECTIVE REVELATION OF GOD APPERTAINING PERSONAL FUNCTION IN DIVINE WILL AND PURPOSE: EVEN THE CONVERSATION OF PERSONAL CONTRIBUTION UNTO THE ETERNAL DIVINE DETERMINATION AND DESIGN ARCHITECTURED OF GOD ALMIGHTY IN ANCIENT INDABA. DIVINE CALLING TOO STANDS THE CONVERSATION OF DIVINE GIFTING UNTO DIVINE WILL'S MANIFESTATION BOTH CORPORATE AND INDIVIDUAL, EVEN THE CONVERSATION OF EXCELLENCE IN "ONE OF A KIND" RESPECTIVE UNIQUE PERSONAL FUNCTION THAT STANDS UNTO THE CONTRIBUTION OF DIVINE FUNCTION AT AN INDIVIDUAL LEVEL, WHICH CONTRIBUTION WHEN COMBINED IN THE SYNERGISTIC HARMONIC ORDER OF ALL CREATION STANDS UNTO THE CORPORATE ECOLOGICAL BODILY ORDER THAT THEN STANDS THE FULFILLMENT OF THE DIVINE WILL OF GOD ALMIGHTY.**

## **SECTION 03: THE PURPOSE OF THE CREATURE THE DIVINE CALLING OF GOD ALMIGHTY:**

Definitively, divine purpose stands the resolution of GOD Almighty appertaining the functional existence of His Creature, the Authority unto the determination of the reason of the creature He holds as YAHWEH ELOHM the Divine Eternal Creator of all existence, even the conversation of the defined Eternal reason unto the manifestation and existence of the creature and person, even as

GOD Almighty 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." Divine purpose Thus stands the expression of the Divine intentions that moved God Almighty unto the creation of every the creature manifest, even the conversation of the definitive desires and objectives that moved God Almighty unto the conversation of creation, which objectives stand only manifest and expressed through the reality of the Creation of GOD Almighty in accordance with His Divine Ancient Will. Thus creature's respective divine purpose the conversation of its respective reason of existence unto the contributive manifestation that only it an offer, the reality of which offering stands unto accomplishment's unique and perfectly bodily Union being like unto a glory determinable only in Divine Omnipotence as by each creature functioning in its unique respective divine purpose. It Thus stands that every creature of GOD Almighty stands designed and eternally conceptualized of God Almighty unto the fulfillment of its respective Divine purpose, even as only by the conversation of divine design is the creature capacitated and aerodynamically respectively designed unto the fulfillment of Divine purpose, Thus the doctrine of "Purpose by Divine Design and Architectureship:" where design of creature stands the conversation of the pattern and nature of the feature in its stand alone state, being in accordance with what it was created for.

Divine gifting too stands the conversation of ability unto the fulfillment of Divine purpose, where Divine gifting stands the conversation of the Divine grant of a unique ability from GOD Almighty to His creature, by which capacitation and enablement does the creature then adopt and practice a unique function that only it holds, which unique Divine gifting stands granted to only that individual creature, which ability stands granted of GOD Almighty unto its accomplishment of divine purpose. IT STANDS THAT GOD ALMIGHTY HOLDS NO CONVERSATION OF RANDOM REASON ABOUT CREATION, BUT IS DIVINELY INTENTIONAL APPERTAINING EVERY THE CONVERSATION OF CREATION, THUS DIVINE PURPOSE EQUIVALENT AND SYNONYMOUS WITH DIVINE CALLING, AS EACH CREATURE HOLDS A RESPECTIVE DIVINE INTENTIONAL PURPOSE ORDAINED OF GOD ALMIGHTY UNTO RESPECTIVE CREATURE'S DIVINE ELECTION UNTO MANIFESTATION. THUS DIVINE PURPOSE THE ACTUAL FOUNDATION OF DIVINE CALLING, AND DIVINE PURPOSE THE PLAN UNTO BIRTH OF CREATURE THAT THEN DEFINES DIVINE REVELATION APPERTAINING RESPECTIVE CALLING BY FAITH, AS MANY DIE IGNORANT OF PERSONAL RESPECTIVE DIVINE CALLING.

#### **SECTION 04: THE DIVINE CALLING BORN OF ETERNAL COUNSEL'S DIVINE RESOLUTION:**

Definitively, Divine resolution stands the conversation of the determination of God Almighty concluded in Ancient Indaba, even the conversation of the counsel meeting conducted of GOD Almighty before the beginning unto the conclusive determination of His Divine Will about every the conversation of His Divine creation and every the conversation of each creature holding unique Divine will respective in the conversation of Divine purpose. It stands that GOD Almighty is Him YAHWEH THE ETERNAL JEHOVAH ADONAI SABAOTH, EVEN YAHWEH THE ETERNAL LIVING DIVINE PERSON OF GOD IN WHOSE SELF IS HIS HOLD OF LIFE, GLORY AND POWER, EVEN HIM JEHOVAH THE SELF SUSTAINING ONE AND THE ETERNAL SELF EXISTENT GOD THE I AM THAT IS THE OMIPRESENT, OMNIPOTENT, OMNISCIENT GOD THAT YESTERDAY IS, TOMMOROW IS, AND TODAY AND ETERNALLY IS, even God Almighty the Source of every Creature Who Is Power, Might, Glory, Holiness and Divinity, God Being Infinite in Nature appertaining His Divinity, Glory, Virtue and Power. It too stands that God Almighty is the I AM that stands without subjection to time, but is GOD Almighty that made time be and is Worshipped of Time. Definitively, Divine Indaba stands that Council

meeting that was conducted of God Almighty before the beginning unto the determination of the Eternal will of God Almighty, even the Divine deliberation of every the creature that would stand manifest as by the will of the Eternal Living God. Divine Indaba was Thus attended of God Almighty, even by the Persons of the I AM, where God Almighty YAHWEH ADONAI IS ONE BEING THAT REVEALS HIMSELF through THREE MAIN PERSONS WITH THEIR MANY SUBPERSON EXPRESSIONS, yet it remains that there is no partition of the Being of God that REVEAKS HINSEKF AS THE TRIUNE COVENANT GOD, EVEN AS THE TRINITY OF JEHOVAH ADONAI BY THE PERSONS OF THE ETERNAL FATHER, THE ETERNAL WORD OF GOD AND THE HOLY SPIRIT OF GOD ALMIGHTY, which Three Persons and all their Divine SubPersons stood in attendance at Ancient Indaba unto the definition of Divine Will.

Divine Indaba was conducted of God Almighty unto the conversation of the determination of the Divine purpose of each and every creature and too every the single soul of man holding respective individual purpose and calling as ordained of GOD Almighty, each purpose being unique and customized to each the individual creature. Divine Indaba was Thus conducted of God Almighty unto the conceptualization and design of every creature throughout what was to be all creation in both realms terrestrial and celestial, even every the creature that was to be made manifest in both the spiritual realm and the physical tangible realm, as according to the Omniscient standard wisdom of God Almighty. Thus Divine Indaba was conducted of GOD Almighty unto the full determination of every the creature purpose corporate, even the conversation of the synergistic harmonic unity of creation in the function of Divine purpose combined, Even the purpose of all terrestrial and celestial creation, where the purpose of all creation is the conversation of the presentation of the offering of worship, which conversation of worship stands unto the honour of Him the Eternal God as by all United creation worshipping and magnifying the Eternal Name of GOD Almighty, each creature functioning in respective Divine purpose, as preached saying "And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." THUS DIVINE INDABA STOOD UNTO DEFINITION OF EACH THE CALLING OF HUMAN SOUL, EVEN THE CONVERSATION OF EACH THE RESPECTIVE DIVINE PURPOSE AND CALLING ORDAINED OF GOD ALMIGHTY UPON EACH THE RESPECTIVE HUMAN BEING. DIVINE INDABA DID TOO STAND UNTO THE FULL CONVERSATION OF THE DETERMINATION OF EACH SOUL'S RESPECTIVE ORDER UNTO REVELATION OF PERSONAL RESPECTIVE DEFINITION OF PURPOSE AND CALLING UNTO THE HONOUR AND GLORY OF GOD ALMIGHTY through YESHUA HAMASHIACH D'NZARETH.

## **ARTICLE 02: THE DIVERSITIES OF CONTEXTUAL DIVINE CALLINGS:**

### **SECTION 01: CALLING THE CONTEXT OF LABOUR ABOUT CREATURE'S RESPECTIVE DIVINE PURPOSE:**

Definitively, a creature stands the conversation of an object or item or person of existence fashioned by a Precursor of virtue unto the manifestation of the creature, Thus the creature stands the conversation of the manifestation of an existing entity or item by the virtue of the maker, where the creature made inborn of that thought of the maker of the creature. Definitively, creation stands the conversation of the process of the making and manufacturing of the desired creature, even the conversation of the manufacturing of the creature and product according to the design determined and thus fashioned of the maker of the creature. Definitively, the Creator stands one that stands unto the fashioning and making of the item that stands the creature, Thus the the creator stands the source of design and Virtue and action unto the manifestation and development and creation of the creature. It stands that God Almighty stands the Divine Eternal Living God YAHWEH ADONAI ELOHIM the Only Eternal Creator of all existence, even God Almighty the Source and Creator of all existence, even as everything that exists is but a creature sourced of God Almighty, and Thus all things existing past, present and future stand fashioned of GOD Almighty and Thus all existence stands the testimonial workmanship of the Divine Eternal Hand of God Almighty. It stands that only the Creator of the Creature holds the conversation of godhood over the creature unto the full entitlement and authority unto the definition and pronouncement of the purpose of the creature, even the authority unto the definition of the reason and applicable assignment of the creature and it's order of respective function and service: by Thus accordance it stands that God Almighty JEHOVAHADONAI SABAOTH the ETERNAL Living YAHWEH ELOHIM Alone holds the conversation of Divine GODhead wisdom and authority and Title unto the determination of the purpose and function of all things existing, even as all things were made and fashioned of His Hand, by His Divine Virtue according to His Eternal Will, and Thus GOD ALMIGHTY Alone holds the Authority unto the Scribing of Divine purpose about every creature.

It too stands that GOD Almighty is by no means random about every the conversation of the Divine order of His behaviour, but every work of GOD Almighty stands Sourced and pronounced of a predefined purpose sourced of the Eternal will of God Almighty, Thus no creature is an accident nor is any creature the result of Random events but each creature stands born of the Eternal will of GOD: thus no human soul is an accident, but each human soul is a creature made of God Almighty, being Sourced of the Eternal purpose and will of GOD Almighty respective, Thus each human soul holds a respective Divine calling in the expression of Divine purpose respective. It Thus stands that all creation united stands the conversation of a Divine ecologically functioning system fashioned of the Hand of GOD Almighty according to His Defined Eternal Will, each creature establishing its respective contribution according to its defined eternal purpose. Moreover, definitively context of divine labour stands the conversation of each creature working as it was defined and created by GOD Almighty according to its respective conceptualized purpose evidenced by its design and automotive nature in contribution of respective function of eternal Divine ecological purpose. Thus each creature stands a bearer of the conversation of Divine purpose that stands unto the manifestation of Divine function, by which functioning alone is the creature capacitated unto the hold of divine peace.

## SECTION 02: CALLING UNTO DIVINE TABERNACULAR DEVELOPMENT:

Definitively, Tabernacular Establishment stands the conversation of the building of the house of God Almighty, even the conversation of the erection and glorification of the House of God Almighty according to His Divine Pattern and Architecture, which conversation stood well exemplified of Moses and the Church often Wilderness saying "Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, the ark of the testimony, and the staves thereof, and the mercy seat, the table, and all the vessels thereof, and the shewbread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, the brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them."

Thus definitively, the conversation of perpetual TABERNACULAR development stands the conversation of labour in Divine purpose unto the continuous establishment, building and perpetual glorification of the House of God Almighty, even the conversation of the application of Divine gifting in the conversation of personal Divine purpose unto the continuous establishment and glorification of the House of GOD Almighty, each man labouring according to the conversation of his Divine calling in the conversation of worship by the building of the House of God Almighty, there standing many diverse callings unto tabernacular establishment, even as preached saying "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 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." It stands that the first conversation of Tabernacular development in Divine calling is the calling of GOD Almighty unto the Divine Stewardship in the fulltime ministry of Yeshua HaMashiach of Nazareth, even the ministry expressed through the platforms of Apostleship, Prophecy, Evangelism, Pastoring and Teaching, where the conversation of ministry is the full time devotion of personal being and resources unto the service of the sanctuary and residence therein, even perpetual devotion and full availing of self unto spiritual ministry in Divine calling regardless the seeming inconvenience.

Tabernacular development too stands established by the conversation of worship leading, even the conversation of the leading of the assembly unto the exaltation of the Name of GOD Almighty by song expressed through celebratory praise, higher praise, deeper worship and prophetic impartational worship, as was practiced in the Temple established of Solomon according to the instruction and Divine order pronounced of GOD to David saying "Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. Of Jeduthun: the sons of Jeduthun; Thedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. Of Heman: the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, GODdalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: All these were the sons of Heman the king's seer in the words of God, to loft up the horn. And God gave to Heman fourtheen sons and three daughters. All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight."

Appertaining Tabernacular development, some bear the consequences of Divine calling and the correspondence in Divine gifting and Anointing unto the preaching of the Word of GOD Almighty, even the conversation of ministry in the pulpit by the preaching of the Word of GOD, some as full time ministers and others as laymen gifted sand anointed of GOD Almighty unto the revelatory preaching of the WORD of GOD and Thus the establishment of the saints by the Word of GOD. Tabernacular establishment too stands established by the conversation of prayer and of intercession about the building of the House of God Almighty and too about the Divine empowerment and capacitation of the ministers of HaMashiach and too about the Divine enablement of the people of God Almighty unto the building of the House of GOD, each by the conversation of purpose in the function of respective Divine calling and purpose and gifting by grace unto personal assignment in Divine purpose, as was preached saying "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Tabernacular development too stands established through the conversation of House Keeping, even the conversation of physically cleaning places of worship, as well as catering projects at ecclesiastical events to feed the people of God in gatherings of fellowship, as well as Decorating places of worship unto their beautification and glorification. Tabernacular establishment too stands manifest by the conversation of evangelical witnessing, even the one on one sharing of the gospel in all places of livelihood whether at school or work or in the street or from door to door and from house to house. Tabernacular establishment too stands the conversation of discipleship and shepherding, even the conversation of feeding and capacitating the harvested souls unto growth and maturity in the ways of HaMashiach, even till they also stand enabled and capacitated to mentor and lead others, even as preached saying "So when they had dined, Yeshua saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto

him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Yeshua saith unto him, Feed my sheep."

### **SECTION 03: CALLING UNTO THE STEWARDSHIP OF THE MINISTRY IN YESHUA HAMASHIACH:**

Definitively, the stewardship and ministry of Yeshua HaMashiach D'Nazareth stands the conversation of the service unto and the leadership of the saints of HaMashiach, that each Saint of Yeshua HaMashiach D'Nazareth be empowered and divinely capacitated unto the fulfillment of personal divine purpose, even though the conversation of the establishment of grace and maturity in HaMashiach that facilitates the full accomplishment and victorious manifestation of Divine calling, Thus the conversation of the ministry of Yeshua HaMashiach D'Nazareth 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."

The Divine Calling unto Apostolic Ministry in Yeshua HaMashiach D'Nazareth stands the conversation of being One sent of God Almighty with a unique Gospel Light Dispensation unto the foundation of a unique divine ecclesiastical Community, from which Gospel light dispensation emerges a doctrine of HaMashiach strong and sufficient unto the preservation of that Apostolic community unto the day of HaMashiach, the Apostle being a Father to all saints in the Apostolic Movement and a Father and Mentor to all the Stewards called unto service as Ministers and Stewards of HaMashiach in that Apostolic Movement; the Apostle ensuring that every the conversation of His Apostolic Ministry stands founded upon the Open Demonstration of the Divine Supernatural Virtue encapsulated in the Name of Yeshua HaMashiach D'Nazareth. The Divine Calling unto the occupation of the Office of the Prophet in the ministry of Yeshua HaMashiach of Nazareth stands the conversation of Divine calling unto the preaching of the coming Divine season and its future nature, as well as to the impartational of the Divine Anointing and virtue of God Almighty unto the exploitation of the coming season, too the conversation of the pronouncements of the Word of Wisdom unto the full exploitation of the coming seasons; the prophet too stands unto the conversation of divine calling of speech and address in the Word of the LORD before nations, Kingdoms, kindreds, tongues and languages. The Calling unto the Office of The Evangelist stands the conversation of ministry by the fathering of great assemblies and multitudes unto the preaching of the Gospel in the Open demonstration of

Divine supernatural miracle working power, and the handing over of saved souls unto the pastoral ministry, that they be sustained until the Day of HaMashiach. The Calling of Pastoral Ministry stands the Divine calling unto shepherding the people of GOD through the facilitation of doctrinal grounding and ministry at ecclesiastical church gatherings and also by ensuring pastoral order even unto one on one counselling.

#### **SECTION 04: THE CALLING OF THE DIVINE SYNERGISTIC PARTNERSHIP OF GIVER AND MINISTER UNTO GOSPEL'S FURTHERANCE:**

Definitively, Divine offering stands the conversation of the presentation of personal possessions in the conversation of sacrificial giving and worship unto God Almighty, even the conversation of praise and honour unto God Almighty in the acknowledgement of His Divine Supremacy and total personal submission. Worship thus stands established by the presentation of the defined acceptable gift of worship in honour, as was exemplified in Solomon saying "So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. But the ark of God had David brought up from Kirjathjearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. 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 as was exemplified by the twenty four elders saying "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Definitively, tithe's presentation stands the conversation of the giving unto God Almighty a tenth of every the conversation of every the resource that comes into hand, even the tent of everything that stands the conversation of personal gain unto GOD Almighty, which conversation was preached through Abraham that offered his tithe to HaMashiach, even unto Melchizedech the Preincarnate Son of God Almighty manifest in the latter generation as Yeshua HaMashiach D'Nzareth, about which offering of Tithe it was preached saying "And Melchizedekking of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be

Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tites of all." **THUS THE PRESENTATION AND OFFERING OF THE TITHE UNTO GOD ALMIGHTY STANDS A CONVERSATION OF DIVINE STANDARD EXPECTED OF GOD ALMIGHTY ABOUT THE EXPRESSION OF SUBMISSIVE REDEMPTIVE DEVOTION AND WORSHIP IN HAMASHIACH:** about which conversation of the presentation of standard personal tite and offering it was preached saying "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tites and offerings. Ye are cursed with a curse: for ye have robbed me, even Thus whole nation. Bring ye all the tites into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, of I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts."

Definitively, the Gospel of Yeshua HaMashiach D'Nazareth stands the conversation of the good news of the redeeming and restoring power of Yeshua HaMashiach D'Nazareth manifest by the reception of His Lordship and Salvation, thus Gospel's furtherance stands the conversation of the advancing and perpetual going forth of the Gospel throughout all nations as by the Evangelical ministry of the Stewards of HaMashiach, which conversation stands established especially by Evangelical crusading throughout all nations, even the gathering of multitudes upon multitudes unto the hearing of the full preaching of the cross and unto the dispensation and international reception of the Salvation of Yeshua HaMashiach D'Nazareth, as was preached saying "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." It Thus stands that there must be the conversation of Financial offering unto the furtherance of the Gospel of Yeshua HaMashiach of Nazareth throughout all nations, even the calling unto the presentation of monetary and Financial resources to the Evangelical Stewards of HaMashiach that they be financially capacitated unto the publishing of the Gospel throughout all nations, as money is a necessary resource unto Evangelical furtherance.

**THUS THE DOCTRINE OF THE DIVINE CALLING UNTO EVANGELICAL MINISTRY PARTNERSHIP DEVELOPMENT, WHERE THE EVANGELIST AND FINANCIAL EMPLOYEE STAND UNTO GOSPEL'S FURTHERANCE BY THE EMPLOYEE OF MONETARY GAIN PRESENTING HIS OFFERING TO EMPOWER THE EVANGELIST UNTO THE PREACHING OF THE GOSPEL, WHICH GOSPEL EMPOWERMENT BY MONETARY RESOURCE DID GOD GRANT HIS CHURCH NOT BY THE GOLD OF HIS CELESTIAL TREASURES BUT BY THE FINANCIAL EXPLOITS OF HIS SAINTS THAT THE GIVER HOLD RIGHT UNTO THE CLAIM OF ETERNAL DIVINE TREASURES, EVEN THE CONVERSATION OF THE BLESSINGS OF PROSPERITY IN PILGRIMAGE BORN OF FINANCIAL SOWING UNTO GOSPEL'S FURTHERANCE, AND THE CONVERSATION OF THE EQUIVALENT REWARD OF THE FINANCIAL SOWER IN LIFE ETERNAL AS**

THAT GRANTED THE EVANGELIST, EVEN ACCORDING TO HIS SEED SOWN IN PARTNERSHIP WITH EVANGELIST.

#### **SECTION 05: DIVINE CALLING UNTO THE ETERNAL BURDEN OF THE TESTIMONY OF YESHUA HAMASHIACH:**

Definitively, the Testimony of Yeshua HaMashiach D'Nzareth stands the conversation of the witness of the personal experience and first hand account of the redeeming virtue of Yeshua HaMashiach D'Nzareth as manifest by the reception of the Lordship and Salvation of Yeshua HaMashiach D'Nzareth the Son of God Almighty: Thus the conversation of the utterance of the Redeeming Virtue of HaMashiach stands honour granted only through the experience of True Divine Messianic Redemption by the reception of HaMashiach as Lord and Saviour, as preached saying "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed;" and "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." It Thus stands that all the saints bear Divine calling unto witnessing HaMashiach in full divine virtue, even preaching and publishing the testimony of Yeshua HaMashiach throughout all nations in the full demonstration of the Divine supernatural virtue of God Almighty encapsulated in His Name, as was preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen;" and "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Thus the testimony of Yeshua HaMashiach D'Nzareth stands the conversation of the witnessing of the personal experience of the saving and redeeming power of Yeshua HaMashiach D'Nzareth unto the conversation of redemption from iniquity unto perfect righteousness and Holiness in HaMashiach. The Testimony of Yeshua HaMashiach D'Nzareth too stands the conversation of the witnessing of redemption from sickness and illness and infirmity unto the hold of the Healing and perfect health purchased by the stripes of Yeshua HaMashiach D'Nzareth. The Testimony of Yeshua HaMashiach D'Nzareth too stands the conversation of the witness and first hand account of the experience of redemption from demonic possession of soul and all conversations of satanic affliction unto Divine supernatural authority in Yeshua HaMashiach D'Nzareth. The Testimony of Yeshua HaMashiach D'Nzareth too stands the conversation of the personal witness about the experience of

redemption from poverty unto the prosperity purchased by the Crown of Thorns of HaMashiach. The Testimony of Yeshua HaMashiach too stands the conversation of redemption from depression of soul unto the divine peace purchased by the chastisement of HaMashiach during His Messianic Passion. The Testimony of Yeshua HaMashiach of Nazareth too stands the conversation of the witness of the personal experience of redemption from mourning and perpetual grief and sorrowful state of soul unto the hold of Eternal Joy in Yeshua HaMashiach D'Nzareth. The Testimony of Yeshua HaMashiach of Nazareth too stands the conversation of the first hand witness of the hold of the blessing of Abraham , even the conversation of the Baptism of the Holy Spirit granted the Messianic Communion of Yeshua HaMashiach D'Nzareth.

### **ARTICLE 03: THE CROSS THE FOCAL POINT AND EPICENTRE OF DIVINE CALLING:**

#### **SECTION 01: THE CROSS THE ETERNAL SHORT WORK APPERTAINING CREATION'S DIVINE PURPOSE:**

It stands that all Creation was purposed of God Almighty unto the conversation of the presentation of the offering of worship, even the conversation of perpetually honouring God Almighty and giving exaltation unto His Holy Name, Thus all creation stands called of God Almighty unto worshipping and exalting the Name of God Almighty in all conversations. Definitively, the Eternal short work of God Almighty stands the conversation of the Divine encapsulation of all things in the Cross of Yeshua HaMashiach D'Nazareth, that all things be forever reconciled by HaMashiach and in the Cross unto the full conversation of the Divine hold preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Thus the Eternal Divine ShortWork of God Almighty stands the manifestation of every the conversation resolved and determined of God Almighty in Ancient Divine Indaba, that all things stand unto the presentation of worship unto God Almighty, which worship was divinely resolved and purposed of God Almighty to be born out the conversation of Divine reconciliation in the Cross of Yeshua HaMashiach D'Nazareth. Thus the erected Cross of Yeshua HaMashiach D'Nazareth stands the conversation of the erection and fulfillment of the eternal ShortWork of God Almighty. It too stands that the Crucified Yeshua HaMashiach D'Nazareth stands the fulfillment of the ShortWork because that in Him us fulfilled every the conversation of Divine encapsulation unto Messianic Reconciliation established by the Passion and Crucifixion of Yeshua HaMashiach the Nazarene Carpenter. Thus by the shortwork is fully manifest the conversation of the restoration of Divine calling, even the Divine order of redemption in HaMashiach unto the standard of purification unto the right of reclamation by Messianic Virtue in Divine Atonement, even the restoration of being unto the reinstatement of every the conversation of Divine calling forfeited by way of iniquity, sin and trespass and transgression before God Almighty. **THUS BY WAY OF THE SHORT-WORK THAT STOOD THE MANIFESTATION OF YESHUA HAMASHIACH OF NAZARETH AND TOO THE FULFILMENT OF HIS MESSIANIC PASSION AND CRUCIFIXION WAS ESTABLISHED THE CONVERSATION OF THE RESTORATION OF DIVINE PURPOSE BY THE SHORTWORK, AND THE FULL REDEMPTION OF DIVINE CALLING BY THE SHORTWORK, AND THE RESTORATION OF DIVINE STANDARDS OF WORSHIP BY THE SHORTWORK.**

## SECTION 02: THE CROSS THE EPICENTRAL FOCAL POINT OF ALL CREATION:

Definitively, the epicentral focal point of all Creation stands the monument that is the Source of every the conversation of Divine Virtue unto creation, which conversation stands fulfilled in HaMashiach about Whom it 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." It too stands that the epicentral focal point of all creation to stands the monument and hallmark about which conversation of existence stands pinned and drawn from, as well as purposed to point unto, even as the cross of Yeshua HaMashiach of Nazareth stands the First Passover, even the Passover from which manifest reality is drawn every the conversation of Divine redemption unto life eternal.

Even as the things of GOD Almighty stand progressive in nature but Eternal in power, even in that the Cross of Yeshua HaMashiach stands a conversation that was instituted by the prophetic utterance of GOD Almighty before Adam, Eve and the Serpent appertaining Him the coming Seed of the Woman, which prophecy was manifest in HaMashiach born sixty nine be generations after Adam, yet it stands that all righteousness stands Sourced of HaMashiach and of the Cross, even as HaMashiach preached of Abraham saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad:" it Thus stands that the first Passover in time was not manifest in Moses, however the Virtue unto every the conversation of Divine Messianic Passover redemption was Sourced of the Cross of Yeshua HaMashiach of Nazareth. Thus the cross stands a Work manifest in terrestrial Creation at 33AD; but it was in the Eternal Realm instituted before the beginning, as preached of HaMashiach saying "the Lamb Slain from the Foundation of the World:" Thus the Cross stands the epicentral focal point of all creation because that it was erected of GOD Almighty before the beginning, because that it stands the channel of divine virtue unto the manifestation of all creation, and it stands the purpose of all creation, even as all existence was made of GOD Almighty to be the order, virtue and full conversation of reconciliation unto Him in HaMashiach, having entered into HaMashiach through the Side Pierced upon the cross. The Cross too stood unto the conversation of the full restoration of worship, even as all creation was fashioned of GOD Almighty unto the conversation of worship, yet by iniquity was all terrestrial creation corrupted unto the inability of the presentation of the offering of worship, yet in HaMashiach was manifest the full divine restoration of righteousness unto the redemptive capacitation and Atonement that again establishes all creation unto the presentation of worship.

Thus the cross the communion unto life Eternal preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the

wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of This bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can This man give us his flesh to eat? Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of This bread shall live for ever."

### **SECTION 03: THE PREACHING OF THE CROSS THE DIVINE WILL OF GOD ABOUT EVERY THE BURDEN OF DIVINE PURPOSE- LABOUR OF GOSPEL'S FURTHERANCE BY MESSIANIC WITNESS:**

Definitively, the preaching of the cross stands the conversation of the publishing of every the conversation of divine redeeming virtue granted of GOD Almighty ward the Messianic Testament of Yeshua HaMashiach of Nazareth, as purchased by every the conversation of His bloodshed and suffering during His Messianic Passion and Open Crucifixion, Thus the preaching of the Cross stands the conversation of the testimonial preaching and publishing of the redeeming virtue of Yeshua Mashiach of Nazareth, and the Divine order unto its manifestation by the reception of the Lordship of Yeshua HaMashiach D'Nazareth, even as was preached saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God;" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Thus Definitively, Messianic Witness stands the conversation of the preaching and testifying of Yeshua HaMashiach D'Nazareth and the Divine order unto the reception of His Lordship, even the preaching of the need of the salvation of HaMashiach, and the Divine order unto the reception of His Saving Power. It Thus stands that every the conversation of Divine purpose strands unto the furtherance of the Gospel of Yeshua HaMashiach D'Nazareth, even that every soul bears Divine assignment, the conclusion of which Divine assignment stands the conversation of contribution respective unto the procession and going forth of the Eternal Gospel throughout all nations. IT THEREFORE STANDS THAT THE PREACHING OF THE CROSS THE DIVINE PURPOSE OF THE CHURCH, EVEN AS THE CHURCH EXISTS UNTO THE FACILITATION AND GOING FORTH OF THE GOPEL throughout ALL THE NATIONS OF THE EARTH, AS BY THE DIVINE CALLING UNTO THE FUNDING OF THE PREACHEING OF THE CROSS, AND AS BY THE DIVINE CALLING UNTO THE CRUSADING OF THE PREACHING OF THE CROSS. MOREOVER THE PREACHING OF THE CROSS STANDS THE DEFINITIVE PURPOSE BURDEN AND ORDER OF PILGRIMAGE: even that pilgrimage stands the conversation of journey purposed and designed of GOD Almighty unto the perpetual witnessing and publishing of Yeshua HaMashiach of Nazareth in all goings, and in all contexts of livelihood, that all persons upon the earth stand aware of the Eternal Gospel of the redeeming virtue of Yeshua HaMashiach D'Nazareth: Thus the conversation of the fulfillment of the great commission 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."

#### **SECTION 04: THE CROSS THE DIVINE ENCAPSULATION OF EVERY THE CONVERSATION OF MESSIANIC RECONCILIATION IN DIVINE PURPOSE:**

Definitively, Divine Relationship stands the conversation of personal communion with GOD Almighty, even the conversation of fellowship with the Living God, whether it be spiritual or terrestrial, Thus Divine relationship the conversation of dialogue and communion with the Eternal Living God, even One on One with God Almighty. Definitively, divine reconciliation stands the conversation of the restoration and reunion and relinking between God and Fallen creature, even the conversation of the restoration of a creature once esteemed unworthy but now revived unto the hold of steadship of Divine glory, and revealed fed and restored unto communion with GOD Almighty in all righteousness, holiness and purity: Thus reconciliation the restoration of Divine relationship, communion, fellowship and dialogue with GOD Almighty. It stands that all terrestrial creation stood corrupted by iniquity, am by sin was all the earth rendered state abominable before GOD Almighty, yet by the coming of Yeshua HaMashiach of Nazareth was established the conversation of Divine reconciliation, even the suffering of HaMashiach in the behalf of all sin and of all sinners unto the purchase of Messianic Reconciling virtue achieved by His suffering of Messianic Passion and Crucifixion: Thus by the suffering of HaMashiach was established Divine Atonement unto Messianic Reconciliation and Thus passage unto the restoration of Divine relationship, dialogue, fellowship and communion with GOD Almighty. Thus the Divine reconciliation achieved through HaMashiach saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the

only begotten Son of God. And This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hatheth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

It stands that by the cross of Yeshua HaMashiach D'Nzareth was accomplished the conversation of divine reconciliation unto Divine purpose, even in that all creatures that once stood abominable before GOD Almighty, yet by their cleansing in Messianic Atonement was achieved the conversation of hallowed redemption unto the worthiness and redemption sufficient to stand unto the full restoration and reinstatement of Divine purpose, even the hold of purity and righteousness sufficient unto the conversation of steadfastness as the vessel worthy to be used of God Almighty unto the fulfillment of the will of GOD according to Personal Divine calling and Divine assignment: Thus the personal fulfillment of personal respective Divine reason of existence, that is purpose and calling, stands manifest through the cross of Yeshua HaMashiach D'Nzareth. Thus by the Cross and by Him Nailed therein the reinstatement and restoration of Divine purpose and calling and assignment. By the cross was manifest the conversation of the encapsulation of righteousness unto Divine purpose; by the cross was too manifest the conversation of the encapsulation and restoration of acceptable worship in Divine purpose, even acceptable honour unto God Almighty by the the fulfillment of Divine calling as one redeemed in HaMashiach. By the cross was too established the Divine encapsulation of grace and anointing unto Divine purpose and calling, even the conversation of divine supernatural empowerment necessary unto the fulfillment of Divine purpose and personal respective Divine calling. By the cross was too manifest the conversation of the hold of Divine Peace during respective labour and fulfillment of calling in Divine purpose; too was accomplished the conversation of the encapsulation of Divine joy regardless the affliction unto the fulfillment and hold of Divine purpose. By the Cross was too manifest the conversation of health unto the fulfillment of Divine purpose, even lengthening of days and the grant of physical strength until the accomplishments of Divine purpose. Too by the cross was encapsulated Spiritual Authority in the Name of HaMashiach unto the fulfillment of Divine purpose, even Authority over every the conversation, craft and device of the Kingdom of Darkness unto the annulment and rendering powerless every the demonic principality and all the conversations of demonic power.

## **ARTICLE 04: YESHUA HAMASHIACH THE FULFILLMENT OF EVERY THE CONVERSATION OF DIVINE CALLING:**

### **SECTION 01: THE CONVERSATION OF EVERY CALLING DIVINELY PURPOSED AND INSTITUTED UNTO THE PREACHING OF YESHUA HAMASHIACH:**

Messianic Stewardship, even every the conversation of ministry stands Divinely purposed and instituted of God Almighty unto the Proliferation and preaching of the Person of Yeshua HaMashiach D'Nazareth, even the revelation of the Redeeming power of the Son of God through every the conversation of Apostolic Ministry and Prophetic Ministry and Evangelical Ministry and Pastoral Ministry and Teaching Ministry, even as was preached saying "For Thus is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man HaMashiach Yeshua; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in HaMashiach, and lie not;) a teacher of the Gentiles in faith and verity;" and "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in HaMashiach Yeshua before the world began, But is now made manifest by the appearing of our Saviour Yeshua HaMashiach, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Moreover the Divine calling, even unto the conversation of the song of worship, stands Divinely purposed unto the revelation of HaMashiach, that by the revelation of HaMashiach be established the full manifestation of the worship and glorification of the Name of the Eternal Father, Thus the Divine calling and purpose of the worshippers unto the song of Worship that stands the revelation of the Face of HaMashiach through the conversation of Messianic prophetic Melody and Evangelical harmony established by Psalms, Hymns and Spiritual Songs.

The use of entertainment platforms and devices stands Divinely purposed of GOD Almighty unto the full conversation of the preaching of the Cross, even the conversation of the use of devices enjoyed by people as platforms of the preaching of the Cross, such as through song, drama and film making and cinematography and dance and anatomical choreography and radio station devices and fashion, too every the conversation of joy and sport, the use of the same as rods and nets unto the fishing of the souls of men, even upon all these the preaching of the Cross. It too stands that every the conversation of Financial employment stands unto the preaching of the cross both by witnessing HaMashiach at places of work among all peers and colleagues, and secondly by using Financial gains and earned wages and all form of monetary income as offering unto the financing of the furtherance of the Gospel through sponsoring Evangelical Stewards of HaMashiach, and too building and glorifying platforms of Evangelical Ministry. It Thus stands that every the concept and context of pilgrimage stands unto the preaching of the Gospel of Yeshua HaMashiach of Nazareth, even as angels cannot testify HaMashiach because they cannot hold personal witness about the experience of salvation, but the redeemed during pilgrimage thus all stand called unto the preaching of the cross throughout all nations in their respective generation. All social platforms and every the

conversation of socio-communal order stands Divinely purposed unto the conversation of the preaching of the cross, even every the context of socio-communal interactive expression and order inclusive of finance, religion, education and academia, politics, law and legislature, economical industrial practice, military, religion, and every context of human interaction - especially through the conversations of government, where every ruler and King and bearer of authority over whatever the respective state and nationality, all such figures of Authority bear Divine calling unto the subjection of every the conversation of their governance and rulership according to the Authority and power of the Cross of Yeshua HaMashiach D'Nzareth, even HaMashiach the Prince of all the Kings often Earth, all nations standing unto the conversation of His Divine Directive.

## **SECTION 02: YESHUA HAMASHIACH DIVINE AUTHORITY UNTO CALLING AND MESSIANIC COMMISSIONING THERETO AND THEREFORE:**

Definitively, Messianic Commissioning stands the conversation of the establishment of the ordination and institution of a mission and defined objective and target to be accomplished by that person that stands so ordained and called and empowered by the Messiah, Thus Messianic Commissioning stands the conversation of Calling and Instruction by Yeshua HaMashiach D'Nzareth unto the defined respective conversation of Worship as so directed, narrated and purposefully defined and ordered by Yeshua HaMashiach D'Nzareth. Thus Messianic Commissioning stands the Divine conversation of order appertaining every the conversation of the fulfillment of Divine calling because that Messianic Commissioning is established the conversation of personal purpose by action and labour unto the furtherance of the Gospel of Yeshua HaMashiach D'Nzareth, even the revelation of the Person and Power of HaMashiach as He Himself Commissions, which conversation was well preached through Paul saying "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that of he found any of Thus way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Yeshua whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of Thus man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake."

Yeshua HaMashiach of Nazareth stands the Messiah and HaMashiachis of GOD Almighty the Bearer of Divine Authority, Title and Power unto the establishment of Messianic Calling and assignment of Divine Purpose and the Directive Thereof and Thereto, even as every the conversation of Divine purpose and calling stands unto the furtherance of the Gospel in perfect accordance with the Narrative, instructing and Directive of the Spirit of Yeshua HaMashiach D'Nazareth: HaMashiach is theefure the Leader and Revealer of Divine Purpose, and the Leader and Director in Divine Purpose unto the fulfillment of every the conversation of Divine purpose and calling as by only His Messianic Shepherding. Yeshua HaMashiach D'Nazareth too stands the Giver of Grace unto the fulfillment of Divine purpose and calling, even every the conversation of Divine supernatural empowerment, capacitation and enablement necessary and sufficient to accomplishh and fulfill every the conversation of Divine purpose and calling in perfect accordance with the Divine instructions and orders of Divine Messianic Purpose and HaMashiachis Calling- thus the preaching of Yeshua the HaMashiach of GOD the Giver and Grace and Divine Oil unto Calling's accomplishment and Divine Purpose's fulfillment. Yeshua HaMashiach D'Nazareth too stands the ordained unto Divine Title of Heavenly Ministry and Service, even every the conversation of Office appertaining Messianic Apostleship, Prophecy, Evangelism, Pastoring, Teaching, Eldership, Bishopric, Deaconship and Laymanship. HaMashiach too stands the Appointer of every the conversation of each saint's respective Divine function in perfect accordance with the saint's purpose of contribution in the body of HaMashiach, even in the conversation of Divine ecclesiastical labour unto the synergistic harmonious witnessing and functioning of the Body the Church of Yeshua HaMashiach D'Nazareth. **THUS THE PREACHING OF YESHUA HAMASHIACH D'NZARETH THE COMMISSIONER UNTO DIVINE CALLING, YESHUA HAMASHIACH THE CAPACITOR UNTO DIVINE FUNCTION IN CALLING, YESHUA HAMASHIACH THE SHEPHERD IN DIVINE CALLING, AND YESHUA HAMASHIACH D'NZARETH THE LEADER UNTO DIVINE CALLING'S FULFILLMENT.**

### **SECTION 03: THE CONVERSATION OF THE SPIRIT OF YESHUA HAMASHIACH APPERTAINING DIVINE CALLING:**

The Spirit of God Almighty stands the conversation of the Divine Revealer of every the manifestation of Divine Calling, even as every the conversation of Revelation stands manifest by the conversation of the Holy Ghost, where by the SPIRIT is Revealed HaMashiach unto the redemption of personal respective Divine calling, and by the Spirit is manifest personal purpose and calling in HaMashiach, as was exemplified in Peter saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon This rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." **THUS BY THE SPIRIT OF YESHUA HAMASHIACH D'NZARETH IS MANIFEST THE CONVERSATION OF DIVINE CALLING.** the Spirit of Yeshua too stands the Separator unto Divine calling, even the conversation of Divine distinction and removal from others unto the passage of Divine calling, where it was well preached in Joseph that was separated from his brethren by Joumey of Midianitish slavery into Egypt unto place and processing of Divine calling.

The Spirit too stands the Isolator unto divine calling, even where the Saint is put in a place of standing alone unto maturity in Divine communion, as exemplified in Joseph that was isolated in Pharaoh's prison where he developed strong maturity unto the knowledge and ownership of the things of GOD Almighty saying "And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you." the Spirit too stands the Divine Processor unto Divine Calling, where every part of the journey of the Saint holds a unique contribution necessary to develop in the Saint the maturity of wisdom and understanding necessary for the fulfillment and accomplishment of Divine purpose, as revealed on Joseph, who stood unto hold of purpose through the conclusion of maturity established by his dream, then affliction by brethren and then slavery into Egypt and then servanthood in the House of Potiphar and then Prisoner in the Prison of Pharaoh, but at the end of it all he stood Governor of Egypt, being Divinely capacitated of the Spirit by His Journey.

The Spirit of Yeshua too stands the Consecrator unto Divine Calling, even as by the Spirit is manifest the Divine utterance unto the offering and devotion of the Saint unto the ordination and offering of person about respective Divine calling and purpose, even as was preached through Saul of Tarsus and Barnabas saying "Now there were in the church that was at Yeshua 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." The Spirit of Yeshua too stands the Sanctifier unto Divine Purpose, even as by the Spirit of Prophecy is manifest the conversation of Divine Anointing by oil unto the hallowing and empowerment and eternal marking by crown of oil unto service in hallowed order, as exemplified of Moses about Aaron saying "And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, Thus is the thing which the LORD commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the

golden plate, the holy crown; as the LORD commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."

Too by the Spirit of Yeshua HaMashiach is manifest the conversation of Divine deployment unto the fulfillment of Divine calling, as was manifest in Paul and Barnabbus that were called and sent and deployed from Yeshua by the Spirit. Too does the Spirit Stand the Leader in Divine calling unto Calling's accomplishment, even the Shepherding unto the accomplishment of Divine purpose preached saying "For as many as are led by the Spirit of God, they are the sons of God;" and "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come;" and "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."

#### **SECTION 04: YESHUA HAMASHIACH THE WISDOM UNTO DIVINE CALLING'S ACCOMPLISHMENT:**

Definitively, Divine calling's accomplishment stands the conversation of the conclusion and finishing of fulfillment of divine purpose, even the hold full testimonial manifestation and witness of having done and finished every the purpose and reason of GOD Almighty appertaining the life of the calling, even the fulfillment and accomplishment of every the Divine purpose and expectation of GOD Almighty ordained upon that respective life as determined in Ancient Indaba, which conversation stood well exemplified of the testimony and witness of Paul to Timothy saying "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Definitively, the Wisdom unto Divine Calling's accomplishment stands the conversation of understanding and maturity in knowledge sufficient to ensure the fulfillment, accomplishment and manifestation and conclusion of every the conversation of personal respective Divine purpose and calling, Thus the wisdom into the fulfillment of every the Divine instruction and expectation of GOD Almighty as ordained of God Almighty in the narration of the revelation of the unique calling respective upon the life of that person, Thus the wisdom unto fulfillment of person and skill unto calling's victorious accomplishment. HaMashiach Thus stands wisdom unto calling's accomplishment because that only by HaMashiach, in HaMashiach and through HaMashiach is manifest the conversation of knowledge about personal purpose, even the revelation necessary and sufficient to establish the testimonial hallmarks of Divine Purpose and Calling. Too by HaMashiach is manifest the conversation of Divine revelation appertaining every the conversation of Divine gifting necessary unto the fulfillment of divine calling, even the conversation of the Divinely granted talent and skill facilitated of God Almighty to the pilgrim, which skill stands sufficient to fulfill divine calling, such as the skill of wisdom unto the Interpretation of dreams that empowered Joseph unto Governorship, and Daniel unto Presidency and Rulership and Governorship.

Too by HaMashiach is manifest the conversation of Divine wisdom unto the order of maturity in Divine Gifting, even the conversation of knowledge sufficient to establish and perfect personal gifting, till the skill, gift and talent is sharpened and developed to the standard necessary to accomplish the fulfillment of Divine purpose by greatness throughout all nations. Thus HaMashiach stands the Facilitator and Administrator of Divine Wisdom unto calling's accomplishment by the knowledge, understanding and practical exercising of gifting unto the conversation of perfect gift till greatness throughout all nations, even the conversation of being sought out by nations because of greatness in personal Divine gifting, even wisdom unto becoming Name standard of global excellence in personal respective vocation, craft and gifting preached saying "A man's gift maketh room for him, and bringeth him before great men;" and "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." It too stands that Yeshua HaMashiach D'Nazareth stands the Facilitator of Divine wisdom unto the conversation of the application of personal gifting in according with Divine calling that establishes Gospel's furtherance, even the conversation of personal gifting unto the procession and going forth of the Gospel of Yeshua HaMashiach D'Nazareth, Thus HaMashiach wisdom unto Messianic Witness in the application of personal gifting, whether it be by craft or utterance or financial gains or song or Governorship, but talent unto Evangelical ministry in procession of excellence in talent and gifting.

## **ARTICLE 05: THE CALLING UNTO THE MINISTRY OF YESHUA HAMASHIACH:**

### **SECTION 01: THE DIVINE HONOUR OF STEWARDSHIP IN THE MINISTRY OF YESHUA HAMASHIACH:**

Messianic Stewardship stands the conversation of ministry and service unto the procession and advantage of the Gospel of Yeshua HaMashiach, and too the conversation of service unto the benefiting of the Saints in establishment and in the conversation of building the saved that they develop maturity each in personal respective Divine calling unto Gospel's furtherance in ecclesiastical synergistic communion. Thus about the conversation of divine calling, Stewardship stands the highest conversation of Divine calling because that it means the conversation of ministry and service in the House of GOD as an Authorised Representative of the Person and Power of GOD Almighty, Thus Stewardship the conversation of the ministry of the Ambassadorship and Representation of The throne of God Almighty JEHOVAH ADONAI SABAOTH and of Yeshua HaMashiach of Nazareth the WORD of GOD ALMIGHTY, even as Paul preached saying "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh, yet now henceforth know we him no more. Therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation, To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" and "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

The Stewardship of the Ministry of Yeshua HaMashiach D'Nazareth stands the highest conversation of separation, even as the Steward stands separated from all the conversations of worldly labour about and secular employment unto the conversation of the full devotion of life unto the ministry as perpetually directed by the Spirit of Yeshua HaMashiach D'Nazareth. Stewardship too stands the highest order of isolation, even the conversation of Divine calling in hallowed separation and covering from the World unto the practice of ministry of salvation to the unsaved, and establishment to the saved, which conversation stood well exemplified of Moses that was twice separated from Israel for forty days in the mountain, or in Elijah that journeyed forty days to the same Horeb, or in HaMashiach Who fasted forty days in the wilderness, or in John the Baptist that lived in the wilderness. Stewardship too stands the highest conversation of Divine processing, even the conversation of divine processing, even the conversation of experiences throughout pilgrimage purposed to establish the conversation of full capacitation and empowered to unto every the calling and ordination of Steward's respective ministry. Stewardship too stands the highest conversation of consecration, even the conversation of divine utterance unto the eternal separation and devotion to the Service of the Tabernacle of Yeshua HaMashiach of Nazareth. Stewardship too stands the highest conversation of sanctification, even the conversation of Divine Separation, crowning and hallowing by the oil of Anointing unto the service of Messianic Testament of Yeshua HaMashiach

D'Nazareth. Stewardship stands the highest order of deployment, even the sending unto the salvation of nations through the full preaching of the Cross and through the full publishing of the Eternal redeeming power of Yeshua HaMashiach D'Nazareth.

## **SECTION 02: THE ORDER OF DIVINE ELECTION UNTO MESSIANIC STEWARDSHIP:**

The conversation of Divine Election unto Stewardship stands established by the revelation of personal respective Divine calling unto the ministry of Yeshua HaMashiach of Nazareth, Definitively Divine calling of Messianic Stewardship stands the conversation of being purposed and created of GOD Almighty unto the hold of stewardship in the ministry by full devotion of self, even where the pilgrim is summoned of GOD Almighty to fully devote his personal life unto the service of the Tabernacle of Ecclesiastical ministry and labour, as was demonstrated of GOD through Jeremiah saying "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have set thee over the nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." The definition of answer of Divine calling stands the conversation of willingness and devotion of self unto the giving of whole being to the instruction and summoning manifest of GOD Almighty and HaMashiach, even the willingness to stand a minister of HaMashiach according to the defined ministry as pronounced of God Almighty, even the answer of yes unto the ministry and service of Yeshua HaMashiach D'Nazareth. Thus each minister bears Divine calling of vocal utterance of yes and full offering and devotion of self according to the calling pronounced of GOD Almighty.

The conversation of Divine calling thus stands the conversation of presentation of self unto GOD Almighty and too unto the fathering Steward of the respective Apostolic Movement to the which institution the pilgrim holds register and number among and subscribes within, even the conversation of answering the calling by submitting self unto the Director of the ministry that the Saint stands called of GOD to serve within, such as how Timothy submitted Himself as son in the ministry unto Paul's Directive as father and mentor, Thus the conversation of the presentation of matter of personal divine calling unto mentoring Steward. Definitively, Apostolic Institution of Divine Calling stands the conversation of the ministry and Church Assembly that One stands planted within by GOD Almighty, even the place of worship and the Tabernacle of fellowship and worship that one stands numbered within and the community of Worship that One stands called of God to reside within: Thus each child of GOD that bears a divine calling, as per the Directive of the Apostolic Institution, stands called of God Almighty unto the following of the order of the respective Apostolic Institution's protocol unto position of service in that respective Ministry and unto position of labour in Divine calling about planting and work of labour in the stated respective Apostolic Institution. It too stands that Divine calling stands born of the Spirit's directive, as well as the conversation of Divine election and ordination unto office and Title being witnessed and orchestrated and directed of the Spirit of GOD Almighty, as exemplified in Paul saying "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." It too stands the you the

Ministry of the Spirit stands established the conversation of personal respective planting in Apostolic Institution in the Ministry of Yeshua HaMashiach D'Nazareth, as by the leadership of the Holy Ghost.

### **SECTION 03: THE PURPOSE OF DIVINE MESSIANIC STEWARDSHIP- PERFECT MAN'S MANIFESTATION:**

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

Definitively, Perfect Man's manifestation stands the conversation of the full realization of the Person and Power and Presence of Yeshua HaMashiach D'Nazareth, even the manifestation of the Messiah through the Church His Body, where through Ecclesiastical Unity is manifest the synergistic harmonic accordance of the Body, each Saint playing his part and role as a unique member and organ of the Anatomy of the Body of HaMashiach, even as was preached saying "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Of the whole body were an eye, where were the hearing? Of the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And of they were all one member, where were the body;" and "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of HaMashiach, and members in particular. 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." It Thus stands that the manifestation of the Perfect Man stands unto the birth of the revival and global Pentecostal harvest.

#### **SECTION 04: ORDER OF RANK AND SERVITUDE APPERTAINING MESSIANIC STEWARDSHIP:**

The highest office of rank in the Ministry of HaMashiach stands the Office of the Apostle and Prophet, even the One called, elected, ordained, commissioned and sent of GOD Almighty unto the conversation of the burden of a unique Divine Gospel light dispensation (such as how Peter stood the Apostie to the Jews and Paul the Apostle to the Gentiles, as preached saying "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:" and "(For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Yeshua HaMashiach according to my gospel): And from that Grace of Gospel burden and anointing the conversation of the foundation, building and shepherding of an Apostolic institution, even the ecclesiastical unit cell called and purposed of GOD Almighty unto both the by unique order of worship and the unique manner of witness the unique Gospel dispensation, as unto the people to Whom the Apostle has been given. From the Gospel light dispensation of the Apostle emerges the conversation of the establishment of the Apostolic Institution and the Divine Apostolic Doctrine and Apostolic Revelatory Wisdom that builds and sustains every soul therein even until the Day of HaMashiach. The Apostle too stands called of God Almighty unto ensuring that His every conversation stands manifest in the demonstration of Divine supernatural power, as preached of Paul saying " I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds;" and "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 "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch." The Apostle too bears divine calling to stand a father to all persons in his respective Apostolic Movement, and too to stand a father and Mentor to all the Stewards of Christ given to his Apostolic Movement. The Apostle too bears divine calling unto the preaching of the mysteries and of the Oracles of God Almighty that were concealed from the beginning of the world.

The office of the Prophet and Teacher stands the conversation of Divine calling unto the revelatory preaching of HaMashiach and unto the conversation of speaking in the Word Of the LORD; and too unto the conversation of releasing prophetic seasons and announcing words of wisdom unto the full exploitation of Prophetic seasons and the corresponding anointings that stand the conversation of divine capacitation in Prophetic Office unto the impartation of Divine virtue by the oil of anointing that stands the full Divine empowerment unto the fulfillment of season's calling. The Office of the Evangelist stands the conversation of divine calling of ministry unto the gathering of many souls especially during crusade meetings throughout all nations, even the open full time ministry of Gospel

preaching unto the salvation of many through the Gospel evidenced by the demonstration of Divine supernatural power, even the conversations of signs, miracles and wonders. The Office of the Pastor and Teacher stands the conversation of facilitating Messianic Shepherding especially during one on one counseling and too during the preaching at ecclesiastical meetings, where each pastor bears divine calling unto the facilitation of leadership and Directive during church gatherings and their respective Divine order of worship. The Teacher stands one called and empowered with Divine wisdom unto the conversation of Facilitating every the conversation of Divine doctrine, even educating the saints unto maturity by the divine wisdom sourced of the Word of GOD, even the teaching of the doctrine Facilitated by the Apostle of the Apostolic Movement to the which the Teacher subscribes.

It stands that the calling unto Office of ministry demands grace, even grace the anointing unto the fulfillment of every the Divine calling respective unto ministry, as 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; calling unto ministry too stands the conversation of faith, even the faith preached of GOD Almighty saying "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."

#### **SECTION 05: THE CALLING OF THE STANDARD BEARER AMONG HAMASHIACH'S STEWARDS:**

Definitively, the Standard Bearer stands one called and commissioned, anointed and empowered, ordained and established of God Almighty unto the representative of personal calling as the reverence and picture of excellence in quality and function, even reference of desired benchmark about respective calling, Thus the standard bearer the identifiable picture and reference of class and order of standard pronounced and expected of God Almighty: Thus the Standard bearer stands the person used of God Almighty in the presentation and ministry as the Prime, Proliferate, Principle General that stands the picture and definition of reference of divine standard. The Standard Bearer thus stands called of God Almighty unto Holiness in all conversations, that being an example in holiness all the seers of the standard bearer stand provoked unto the standard of holiness 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."

The standard bearer too stands called unto Divine fellowship, even the conversation intimacy and perpetual communion with GOD Almighty, that the seers of the fellowship held by One with the Holy stand provoked and obliged unto the conversation of the hallowed communion preached through Moses saying "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up This people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, of I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that This nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, if thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

The standard bearer too bears he conversation of divine calling unto Divine virtue and Authority, even the standard of Divine supernatural power purposed of GOD Almighty unto every the conversation of both ministry and witnessed preached of HaMashiach saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." The Standard bearer too bears the calling unto fathering and mentorship, even the conversation of standing a FATHER and Mentor to all Saints and stewards even unto the preservation of their salvation till the day of HaMashiach, as preached saying "I write not these things to shame you, but as my beloved sons I warn you. For though ye have then thousand instructors in HaMashiach, yet have ye not many fathers: for in HaMashiach Yeshua I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For Thus cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in HaMashiach, as I teach every where in every church."

## **ARTICLE 06: DIVINE CALLING THE UNIQUE DIVINE PURPOSE OF PERSON:**

### **SECTION 01: EVERY MAN THE STANDING MANIFESTATION OF DIVINE ANCIENT COUNSEL'S ETERNAL RESOLUTION:**

It stands that at divine Indaba, even at the meeting of the Divine counsel did GOD Almighty determine and number every man that would ever exist, even the conversation of every man that would stand in the womb of a woman, which conversation was preached of David saying "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! Of I should count them, they are more in number than the sand: when I awake, I am still with thee:" Thus no man is an accident nor is the birth of any man the conversation of Random anatomical manifestation, but every man was planned and purposed of GOD Almighty both intentionally and deliberately unto personal existence. It Thus stands that at divine Indaba was of God Almighty determined and resolved the conversation of every man's unique Divine purpose and calling, even every man the conversation of His respective design assignment, as was preached saying "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have This day set thee over the nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

It too stands that at Ancient Indaba was manifest the conversation of each Saint his respective divine calling and Standard of calling, even the conversation of title and authority respective in divine calling, where callings do not bear equal glory but each calling stands the contribution necessary unto the body and building and Thus the manifestation of the building and establishment of the entity collective, each man functioning in his respective Divine function in gifting and ability, as was preached saying "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 whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of HaMashiach, and members in particular. 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."

## **SECTION 02: GOD ALMIGHTY THE ONLY CREATOR AND SOLE SOURCE OF CREATURE'S PURPOSE BY DIVINE WISDOM:**

Only the Creator stands worthy unto the conversation of the Enquiries and consultation appertaining the necessity of his creature, even as an intentional Creator does not stand unto the manifestation of his creature without first having identified the need and necessity of contribution by the respective creature for the which purpose the Creator is moved to establish the conversation of the manifestation of His Creature: Thus the Creator of the creature stands the Identifier of the solution and contribution that would stand manifest by the creation, even the offering and betterment that would be established through the existence and function of the creature as seen from the eyes of the creator- thus the creator stands the architect and engineer unto the manifestation of the creation. It Thus stands that the Creator holds the power and Authority unto the manifestation and creation of the creature, even the Authority unto the determination of the nature of the creature that better stands unto the desire and result that would stand established through the functioning of the creature, even as creature's respective nature stands the capacitation unto the determination of every the conversation and result manifest by the creature. Thus the Creator ofcourse bears the Authority unto the determination of the creature's divine purpose, even the conversation of the full conceptualization of the reason unto the existence of the creature, and in design the determination of the nature unto the creature's functional ability that ensures its capacity and respective enablement and empowerment unto the respective fulfillment of its purpose as defined and stipulated by its Creator. It too follows that by the Authority of the determination of the purpose and institution of the Creature does the Creator hold Authority to design every the aspect of the creature, even every the conversation of the body and nature and conceptual framework and anatomy of the creature that fully allows and enables the Creature unto the fulfillment of its purpose as intended by its Creator, even in perfect accordance with the conceptual purpose and framework of function unto the fulfillment of its purpose.

It too stands that the Creator stands the Sole Authority unto the determination of the process purposed to stand unto the manifestation of the creature's full capacity, even the conversation of the designing and the engineering of every the conversation of the process that stands unto the full manifestation of the creature, even every the step of the process and order unto the full manifestation of the nature and capacity sufficient unto the enablement and empowerment of establishing its respective purpose as defined and conceptualized of its Creator. The Creature too stands the Authority unto the definition and determination of the respective quality standard of the Creature, even the materials and resources used to establish the creation unto the conversation of its creative glory as preached saying "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for Thus same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared

throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me Thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What of God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." **THUS GOD ALMIGHTY STANDS THE ONLY CREATOR AND SOLE SOURCE OF CREATURE'S PURPOSE BY DIVINE WISDOM: EVEN AS JEHOVAH ELOHIM STANDS UNTO THE CONVERSATION OF EVERY THE MANIFESTATION OF THE CREATURE, BEING THE ONLY CREATIVE AUTHORITY UNTO ALL AND EVERY EACH THE RESPECTIVE CONVERSATION OF DIVINE PURPOSE, CALLING, ASSIGNMENT, DESIGN AND PROCESS THAT BIRTHS THE FULL MANIFESTATION OF THE RESPECTIVE CREATURE. THUS GOD ALMIGHTY STANDS THE ENGINEER OF DESIGNING ACCORDING TO PURPOSE, AND GOD ALMIGHTY THE DESIGNER OF EVERY CREATURE, AND GOD ALMIGHTY THE PROCESS ENGINEER UNTO THE DETERMINATION OF CREATURE'S CAPACITY, AND GOD ALMIGHTY THE MAKER OF ENGINEERED DESIGN, AND GOD ALMIGHTY THE ORCHESTRATOR OF EVENTS UNTO DESIGN'S FULL MANIFESTATION.**

### **SECTION 03: THE ORDER OF PURSUIT UNTO THE KNOWLEDGE OF DIVINE PURPOSE:**

Even as God Almighty stands the Sole Divine Authority unto the conversation of the authoring and definition of Divine purpose, even the conversation of defining and pronouncing every the conversation of Divine reason and Divine assignment that births the need unto the manifestation of the respective creature- thus God Almighty the Sole Author and Conceptualizer of every the conversation of Divine purpose unto the respective creation of all respective items in existence, as all existence is His Divine Creation architectures and manifest respective creature according unto His Respective will; Thus all purpose is written and defined according to the Will of God Almighty. It too stands that even as God Almighty stands the Sole Creator of all existence, it Thus stands that GOD Almighty stands the Only Author of Divine purpose and will according to His desire, Thus God Almighty as the Only Author of Divine Purpose stands the Only Revealer of Divine purpose: by This accordance can no creature stand manifest unto the hold of respective Divine purpose, Thus God Almighty the Only Revealer of Divine Purpose 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:" it Thus stands that each and every creature bears respective calling to present itself unto GOD Almighty and diligently seek Him that it arrive unto the place of the hold of knowledge appertaining respective defined Divine purpose.

It stands that the Divine order unto the knowledge of personal respective Divine purpose stands through the conversation of the revelation of the Person of HaMashiach, even the knowledge of the administration of the revelation of HaMashiach, which HaMashiach then establishes the prophetic conversation of revealing the purpose and future to that respective person enlightened of GOD Almighty unto the sight and knowledge of the Divinity, Lordship and Salvation of Yeshua HaMashiach D'Nzareth the Son of God Almighty, as was preached by the Spirit through Peter saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say

that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon This rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

## **ARTICLE 07: GRACE- UNMERITED DIVINE EMPOWERMENT UNTO DIVINE CALLINGS ACCOMPLISHMENT:**

### **SECTION 01: THE DIVINE CALLING THAT DEMANDS GRACE UNTO ITS ACCOMPLISHMENT:**

The calling of God Almighty stands absolute in divine will, that is to say that the calling of God Almighty is not a partial or conditional conversation, nor is it subject to change, but God Almighty defines divine purpose, and never does He repent or change or reconsider the conversation of Divine purpose appertaining each the respective creature, even as was preached saying "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" and "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent;" and "For the gifts and calling of God are without repentance;" and "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." Definitively, Grace stands the conversation of unmerited divine supernatural empowerment unto the conversation of Divine capacitation and empowerment and enablement unto the conversation of fulfilling and concluding every the conversation of respective Divine calling and assignment, Thus grace of the conversation of virtue and strength Sourced of God Almighty as by undeserved Divine favour unto the fulfillment of His Divine Will. It stands that any man seeking to fulfill any conversation of Divine calling in personal strength will fail, Thus Grace stands a necessity unto the conversation of fulfilling Divine calling, even as Grace stands the conversation of anointing and empowerment unto Divine will. Grace being born not of purchase or conversation of deserving, but born of the Eternal mercy and undue favour of GOD Almighty.

Yeshua HaMashiach D'Nazareth stands both the Source and channel unto the manifestation of every the conversation of Divine Grace, even as HaMashiach stands the conversation of Divine supernatural empowerment unto the hold of every the conversation of God Almighty. Thus Yeshua HaMashiach stands the encapsulation and Divine order about the release of every the conversation of Divine grace: even as by His Cross did HaMashiach purchase all the Divine holds unto the manifestation of every Grace, as by His sufferings in Messianic Passion and Crucifixion. **THUS THE CROSS OF YESHUA HAMASHIACH D'NAZARETH THE DISPENSATION OF EVERY THE CONVERSATION OF DIVINE GRACE, EVEN UNTO RIGHTEOUSNESS, SALVATION, HEALING, DELIVERANCE, PROSPERITY, LIFE, JOY, AND PEACE.** Thus through HaMashiach the manifestation of the excellence of Divine Grace beyond every the conversation unto power, Authority and Title over every the conversation of demonic oppression, sickness and infirmity, demonic possession, poverty, death both first and second, mourning and vexation of soul, and grief and affliction of being, even all these aas unto the hold and witness personal of the goodness of GOD Almighty.

### **SECTION 02: THE DIVINE ORDER UNTO THE RECEPTION OF DIVINE GRACE:**

Appertaining the divine order unto the reception of the Grace of God Almighty, it stands that righteousness stands a fundamental necessity, even as the Grace of God Almighty cannot be poured unto an unclean vessel, but every the vessel of Grace unto the accomplishment of divine purpose,

must first stand cleansed and purified and purged by the Blood of Yeshua HaMashiach D'Nzareth unto the hold of Perfect purity and glory before GOD Almighty, and thus the conversation unto the hold of righteousness which then stands unto the testimonial manifestation of the Grace administered by Yeshua HaMashiach D'Nzareth. It too stands that Grace stands administered through the context of the Lordship of HaMashiach, even the Person of HaMashiach bears Divine authority unto the command and institution by the Divine Grace of GOD Almighty, even the giver of unmerited Divine virtue that stands unto the supernatural empowerment that He preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen:" Thus by the present HaMashiach is manifest the conversation of supernatural power and miraculous virtue administered through the Grace of HaMashiach, even the Grace that stands the very expression of the Omnipotent Hand of GOD Almighty.

It too stands that revelation unto faith stands the Divine order unto the manifestation of the Grace of GOD Almighty, even in that the revelation of the Divine nature births the conviction and full persuasion that grows into the knowledge about the Divine nature of God Almighty that then stands unto the impartation His Divine Virtue, even the virtue manifest and drawn from the respective divine nature of GOD Almighty, even in that OF JEHOVAH SHALOM IS MANIFEST GRACE UNTO PEACE, OF JEHOVAH JIREH IS MANIFEST GRACE UNTO PROSPERITY, OF JEHOVAH TSIDKENU IS MANIFEST GRACE UNTO RIGHTEOUSNESS, OF JEHOVAH RAPHAH IS MANIFEST GRACE UNTO HEALING, AND OF JEHOVAH NISSI IS MANIFEST GRACE UNTO VICTORY OVER EVERY WARFARE, AND OF JEHOVAH ELGOMER IS MANIFEST GRACE UNTO THE DIVINE INTHERVENING PERFORMANCE OF THE HAND OF GOD ALMIGHTY, EVEN JEHOVAH ADONAI SABAOTH THAT CAN STAND TO COMMAND AN INFINITE NUMBER OF HIS HOETS UNTO THE VICTORY, TRIUMPH AND ADVANTAGE OF HIS SAINTS. Too by the revelation of the nature of HaMashiach is manifest Grace, even Grace that can be Sourced only of the Divine Virtue Administered through the Divine unctioning of the Spirit of Yeshua. It too stands that by the conversation of the presentation of self before GOD Almighty is manifest Divine Grace, Even by the bold coming unto the Throne of Grace is imparted the respective Grace in accordance with the respective wars and perils and adversities of the moment, even the unique Grace given and administered unto the victory of the respective hour, as by the perfect humility in Worship was preached saying "For the word of God is quick, and powerful, and sharper than any twoedthed sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Yeshua the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

## **ARTICLE 08: YESHUA HAMASHIACH THE CALLING UNTO THE RIGHTEOUSNESS AND SALVATION OF GOD ALMIGHTY:**

### **SECTION 01: THE NEED OF HIM YESHUA HAMASHIACH D'NZARETH RIGHTEOUSNESS INCARNATE:**

God Almighty stands the Divine Eternal I AM: even Him The Self Existent One the Source and Eternal Creator of all things, even the Eternal Living GOD that holds no subjection unto Time that He hold beginning and end, yet He stands GOD Almighty the Eternal Creator of Time, The Source of all existence, Being YAHWEH ELOHIM the Eternal Creator of all existence. Thus God Almighty created both the realms Celestial and Terrestrial, and all things therein, where He then planted His heavenly Kingdom in in the Celestial realm, even the Kingdom of GOD Almighty the Movement of the Sovereign Majesty of JEHOVAH ADONAI SABAOTH, where GOD Almighty sits as Titled JEHOVAH ADONAI SABAOTH THE SOVEREIGN LORD GOD OF HOSTS THE COMMANDER OF ANGELIC ARMIES, where in His Kingdom does God Almighty stand unto the Directing and Commandeering of all the Heavenly Angelic HOSTS, that all Creation be made subject to His Divine Will and Eternal Law. Man was Thus fashioned unto the conversation of Dominion hold over all terrestrial creation, that as God Almighty rules in His Heavenly Kingdom, so was man fashioned unto rulership over all the Earth on the behalf of the Eternal Throne of God Almighty, that Man stand the administrator and dispenser unto the manifestation of the will of GOD Almighty throughout all Terrestrial Creation, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."

Man was thus purposed of GOD Almighty unto the hold of rulership over all terrestrial creation, where Eden was to stand the Headquarters of man's rulership, and thus covenant of Divine representative was to stand manifest only by conversation of worship, even as worship stands manifest by submission, and submission standing evidenced by obedience, so was of GOD Almighty granted to man the commandment, by which commandment was to be manifest the covenant of worship, that by obedience man evidence subjection, and by subjection man stand in acceptable estate of worship, thus it was preached saying "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." It Thus stands that by breaching the covenant, even by disobeying the commandment through the partaking of the forbidden fruit did man sin against GOD Almighty, even the manifestation of iniquity and trespass against GOD Almighty unto estate of iniquity against eternal law. Thus by His sin was man corrupted unto the hold of sinful nature, and by sinful nature was every the soul and generation of the copulative seed of man corrupted unto sinful nature, which reality stands manifest in all men in that

all men live unto sinful works. Thus by sinful nature is manifest sinful works, and by sinful works judgement, and by judgement the conversation of eternal condemnation. Thus the need of righteousness, that man stand delivered from the coming conversations of Eternal judgement: it stands that the conversation of righteousness stands manifest in the salvation of Yeshua HaMashiach D'Nzareth as through the reception of the Lordship of Yeshua HaMashiach D'Nzareth unto Eternal salvation. Thus Yeshua HaMashiach D'Nzareth was born free of sinful nature, being born not of man's copulative seed but through the Divine supernatural working of the Holy Ghost through the womb of a virgin, which HaMashiach lived all His Terrestrial thirty three years without the slightest conversation of sin, but stood perfect, pure and Holy before GOD Almighty even unto the standard of Messianic Atoning Virtue- which HaMashiach accomplished victory over satan's every temptation no matter how cunning or strong the temptation stood crafted and devices of Satan.

## **SECTION 02: THE CROSS OF YESHUA HAMASHIACH THE PURCHASE OF RIGHTEOUSNESS:**

Definitively, sin stands the conversation of action that is not in accordance with Eternal law, sin being too the conversation of estate of corruption and impurity before the Eye of God Almighty unto eternal condemnation. Definitively, the damnation of man stands the conversation of Eternal affliction of soul in the lake of fire without escape. Definitively, Sacrificial Sacrifice unto Atonement stands the conversation of one suffering affliction and being killed on the behalf of another unto divine appeasement of wrath, even the conversation of a pure Sacrifice suffering the wrath of God Almighty on the behalf of the sinner and in the estate of the sinner, that by the suffering and sacrificial death on the behalf of the sinner the wrath of God Almighty be fully appeased ward the sinner, and Thus the sinner hold the righteousness and life according to the Messianic Estate and Virtue of Him the Eternal Sacrificial Lamb. Thus the Doctrine of Eternal Law Messianic Substitution stands the conversation of A Holy Son of an (perfect and pure in Blood and all conversations without the slightest taint of sin) suffering on the behalf of sinners, that through the conversation of Messianic Passion and Open Accursed Death on the behalf of the sinner, by His sufferings be established the full Divine pardon and remittance of the sinner's every conversation of iniquity, that the sinner receive righteousness and salvation from eternal condemnation by receiving the Messiah as Personal Lord and Saviour.

It stands that the Messianic Substitution that would stand achieved by HaMashiach stand established by prophetic Utterance well defined centuries before His birth through the preaching of the Cross by the Prophet Esaias saying "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have

gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Thus Yeshua HaMashiach D'Nazareth suffered Messianic Passion on the behalf of the sinner, where every sinner that stands unto the reception of the Lordship of Yeshua HaMashiach of Nazareth is forgiven of all his sins and is granted perfect righteousness before GOD Almighty, as was preached saying "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Thus the Cross of Yeshua HaMashiach of Nazareth stood the order of the divine purchase of righteousness by Messianic Atonement, where all the earth bears Divine calling unto the righteousness purchased and achieved by the Cross of Yeshua HaMashiach of Nazareth, which opportunity is granted only during the days of Terrestrial pilgrimage, even before first death.

### **SECTION 03: THE COMING DIVINE JUDGEMENT OF GOD ALMIGHTY:**

Even as GOD Almighty stands the Sole Creator of all existence, it Thus stands that all existence is the property of God Almighty, Thus all things stand subject unto the Throne of the Eternal Living GOD, Thus are all things subject to the Throne of God Almighty, and thus does all creation stand subject to the Eternal Law of God Almighty and to the judgement Throne of GOD Almighty, where there is soon coming the conversation of the Judgement Day of The Living God, even where God Almighty shall sit upon His Great White Throne to judge all His Creation, each creature single and respective, where every creature that does not comply with the defined standards of righteousness according to Eternal Law shall be condemned unto Eternal perdition, even the condemnation of every the creature impure before GOD Almighty. Thus This stands the conversation of the Doctrine of the second resurrection, where HaMashiach suffered unto the dispensation of virtue of victory over first death, and Thus shall every human body be resurrected by the power of GOD Almighty, the second resurrection being where every soul not raised at the first resurrection shall be resurrected during the second resurrection unto the facing of each spirit its respective judgement before God Almighty, and be judged by Him sitting upon the Great White Throne, even as was preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white

throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Thus by the Throne of GOD Almighty shall every creature be judged, and every the demon of hell and every the spirit of the Kingdom of darkness shall be eternally Condemned of GOD Almighty unto the Eternal suffering of the full pain of the unimaginable wrath of God Almighty encapsulated in the flame of the Lake of Fire, where the flames of hell bear unimaginative heat unto pain, and if the flames of the lake of fire can burn the flames of hell, then how great is the power of the flame of the lake of Fire unto afflicting human souls, as hell shall too be cast and condemned into the lake of fire along with first death. It does however stand that the standard line of Divine judgement and of Eternal law stands the accordance of works, where condemnation shall be made manifest to all those holding works of sin, even as sinful nature leads to sinful works, and Thus sinful works unto judgement, and judgement unto the Eternal condemnation of the lake of fire the second death. It too stands that each man standing without Name recorded in the Book of Life shall be eternally condemned unto the eternal suffering of the Lake of fire the second death: which Book of Life stands the property of HaMashiach and contains the register of all persons having received Him as Personal Lord and Saviour, without which reception there is no deliverance from the second death, even from eternal perdition.

#### **SECTION 04: THE DIVINE ORDER APPERTAINING THE RECEPTION OF THE RIGHTEOUSNESS OF YESHUA HAMASHIACH:**

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

It too stands that by his sin did man corrupt his personal nature and that of every generation of mankind encapsulated in his copulative seed, as exemplified of a small child instructed to refrain from stealing sugar, but when called to stand before his parents the child will deny having stolen sugar though his face is full of it- Thus the child will have stolen and lied without a teacher unto the manifestations iniquity and sin preached saying "For all have sinned, and come short of the glory of God;" the conversation of sin stands abominable before God Almighty Who shall judge and condemn every sinful soul unto eternal perdition and suffering in the lake of fire as preached saying "For the wages of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord." But it stood the coming Of Yeshua HaMashiach that was to lead man from sin unto the perfect righteousness preached saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Moreover Yeshua HaMashiach suffered in every sinner's place, that each soul having received His Lordship and Salvation stand Redeemed from eternal condemnation and receive eternal life in the coming paradise of God Almighty, as was preached saying "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." So through Yeshua HaMashiach is the manifestation of life eternal through the forgiveness of sins preached saying "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

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

## **ARTICLE 09: YESHUA HAMASHIACH THE DIVINE CALLING UNTO HEAVENLY KINGDOM'S TERRESTRIAL COLONIAL EXPANSION:**

### **SECTION 01: MAN THE SOLE CREATURE FASHIONED IN THE IMAGE OF GOD ALMIGHTY: MAN DIVINELY PURPOSED UNTO PERPETUAL TERRESTRIAL EXPANSION OF DIVINE DOMINION HOLD:**

Definitively, the Image of God Almighty stands the conversation of the expression of the likeness of the Divine Eternal Nature of God Almighty, even the conversation of the reality of the same Nature, Authority and Genetic Constitutional Composition of GOD Almighty as drawn of His Divine Being, which conversation stands manifest in Adam Man the Creature fashioned of the Breathe of GOD unto the Divine Hold of Dominion over all terrestrial creation in the likeness of God Almighty preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil;" and "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, Thus is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." It Thus stands that throughout all creation, Man stands the Only Creature fashioned in the Image of God Almighty, even the Only Creature fashioned of the Bresthe of God, and by that conversation is man the Only Divine Creature Sourced of JEHOVAH ELOHIM the Only Divine Being.

Thus man stands made of God Almighty to be the Creature of Mind, Body and Spirit, even spirit that holds Communion with God Almighty unto the knowledge and revelation of the will of GOD Almighty about the terrestrial conversation and earthly reality, which knowledge is then decrypted and

deciphered by the mind of man and by the mind communicated and interpreted and announced to the Body unto the conversation's respective testimonial manifestation: by This order it stood purposed of God Almighty that man stand a type of mediator between Heaven and Earth, where man stand enabled unto the spiritual knowledge of every the Heavenly conversation, and then be capacitated unto the enforcement of that respective conversation by His body, Thus the intermediation by body and spirit, where a mediator mystery hold both the nature of the parties he desires to intermedicate, and where a bridge must be connected to both the places that it is built to link for the sake of passageway from the one to the other place as abridged, Thus man the mediator and bridge between God and Earth, between Heaven and Earth, and between the Celestial realm and Terrestrial realm, that is between the Physical World and the Spiritual World.

Definitively, the Heavenly Kingdom stands the conversation of the Movement of the Majesty of GOD Almighty, even the Kingdom of the Throne of JEHOVAH ADONAI SABAOTH, Which God sits unto government over the foreign land as imposed and enforced by the authorized governing delegates of the colonizing Kingdom; rulership over all Creation: definitively colonization stands the conversation of the subjection of another foreign area of land and people to the Kingdom of the colonizing nation, even the conversation of the establishment of Monarchy and Imperial government: definitively terrestrial Colonization stands the conversation of the Subjection of all Creation unto the Throne of God Almighty, even the conversation of the dominion hold of the Heavenly Kingdom throughout all the Earth, even the conversation of the enforcement of Heavenly Governance and Heavenly Culture, language, economy, wisdom and order of worship to Him Who sits upon the Throne and unto the Lamb. Thus Man was created and purposed of God Almighty unto the conversation of establishing the Heavenly to the conversation of dominion hold purposed of GOD Almighty's Kingdom upon the earth, where man as Mediator of Heaven and Earth was fashioned of God Almighty unto the enforcement of the will of GOD throughout the Earth and unto the manifestation of the ways of GOD Almighty, even unto the representation of the governing authority of GOD Almighty, man being the Ambassador of the Throne of God Almighty. Thus man was fashioned unto the Divine enforcement of the Will of GOD Almighty throughout land and sea, as established by the Throne of God Almighty. This conversation shall be made fully manifest in the Day of HaMashiach, even the Messianic Millennium where HaMashiach shall reign over the earth with His Saints as preached saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

## **SECTION 02: THE RECLAMATION AND REDEMPTION OF DIVINE DOMINION HOLD THROUGH HAMASHIACH YESHUA: YESHUA D'NZARETH THE LORD OF HEAVEN AND EARTH:**

By the conversation of iniquity did man lose the conversation of dominion hold over all the earth, where Satan sat unto the institution of the Kingdom of darkness over all the earth, even the conversation of satanic order of demonic principalities and powers over all nations, which reality of satanic government was preached even to Yeshua not yet glorified saying "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, of thou wilt fall down and worship me. Then saith Yeshua unto him, Thet thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." Yet by the His Cross did HaMashiach stand unto prevailing over all the conversations of Satan, even unto the reclamation of terrestrial dominion hold over all the earth, even as was preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus through Na in HaMashiach is fashioned the conversation of Divine hold over all the earth, even as was preached about HaMashiach saying "For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Even as

Heaven stands the conversation of the celestial Realm and Earth the Terrestrial realm, it stands that HaMashiach was of God Almighty ordained Lord of Heaven and Earth, even 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:" where Lordship stands the conversation of the Directive about the determination of every the conversation that transpires in that respects area where the Ruler sits as Lord, the conversation of the Directive of God Almighty. Thus the Lordship of HaMashiach the conversation of rulership over all creation both celestial and terrestrial. It Thus stands that the earth shall be redeemed and restored unto its full glory, and Thus the Heavenly Kingdom established throughout all the earth during the Messianic Millenium.

## **ARTICLE 10: YESHUA HAMASHIACH THE CALLING UNTO THE COMMUNION OF THE ISRAEL OF GOD:**

### **SECTION 01: THE NATION OF THE PREDETERMINED ISRAEL OF GOD:**

Definitively, predetermination stands the conversation of selection and definition and conceptualization and Institution of being defined and path and time of full existence standing recorded before the creation of the creature, even the conversation of selection, ejection and record of the fate of the creature before the testimonial manifestation of the creature, even as was preached of Divine predetermination saying "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified;" and "Grace be to you, and peace, from God our Father, and from the Lord Yeshua HaMashiach. Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

;Definitively, Heavenly Nation stands the conversation of the population of an Institution of the body redeemed and granted the hold of life Eternal as an Apostolic Movement under the Messianic Leadership and Directive of Yeshua HaMashiach D'Nzareth, even a Body of people, that is a nation granted steadship in the Kingdom of GOD Almighty, being a nation that serves and honours GOD Almighty. Definitively, the nations of man stand the conversation of the terrestrial nations of mankind, even the sociocommunal structures of integrated populations and ethnically communities according to birth unto each man's respective steadship in the nation in which he was born. Definitively, the generations of man, that is to say that the generation of mankind stands the conversation of a population of man upon the earth at the same time, even the respective global community of all human souls inhabiting the earth at the same time as in accordance with the predetermination of GOD Almighty. Definitively, the Divine Eternal Messianic Generation Collective stands the conversation of all souls from all generations granted the citizenship of the Heavenly Kingdom and Thus the conversation of steadship in the Kingdom of GOD and HaMashiach, by that accordance the Eternal Israel of GOD Collective stands the Nation of Israel not by way of physical birth or circumcision of loins but rather the conversation of those born again by the Holy Spirit, being circumcised in heart as through the reception of Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour.

Thus the Israel of GOD stands the nation of the Lord's Redeemed through the Saving Power of Yeshua HaMashiach D'Nazareth, even as was preached saying "For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone;" and "For in HaMashiach Yeshua neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to Thus rule, peace be on them, and mercy, and upon the Israel of God."

Thus definitively the Israel of God stands the conversation of the nation of the Lord's redeemed from every the conversation of iniquity, even the Eternal nation of the saints of HaMashiach that shall live eternally in the paradise of God Almighty, even the nation of all persons whose Names are written in the Lamb's Book of Life, which conversation was predetermined and Defined in Ancient Indaba, even in the Divine counsel of GOD Almighty, even all Persons privileged unto the hold of life everlasting in the Israel of GOD Almighty, even the nation of the power of GOD Almighty as elected and defined before creation.

## **SECTION 02: THE DIVINE MESSIANIC PROMISE TO ABRAHAM OF AN HEIR OUT FROM HIS GENEALOGY:**

Definitively, Abraham stood called of God Almighty that out of him emerge the Nation the Israel of GOD Almighty, where out of Abraham would emerged nation that would stand the inheritance of God Almighty, even by the covenant of circumcision would be established the nation of GOD among all the nations of man, and out of that nation would arise a Messiah that would forever reign over that nation: Thus GOD Almighty called Abraham out of the place of his father unto the place elected of GOD Almighty to stand the home of This nation, which conversation was stablished to Abraham who was an old man and too his wife was both old and barren, yet out of a fatherless man did GOD Almighty speak unto the emergence of the nation of His righteousness: Thus too was Abraham promised a seed of righteousness that would stand able Saviour to all the families of the earth, which conversation was fulfilled by the coming of the goodness of the redeeming power of the cross of Yeshua HaMashiach D'Nazareth, even as Avraham was named of God Almighty the Father of many nations, even as was preached saying "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto

him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place YEHOVAH YIREH: as it is said to This day, In the mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done Thus thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

It Thus stands that the nation that would emerge out of Abraham was to stand the nation of the Israel of God Almighty, even not the nation of physical circumcision, but the nation of Israel by faith, where Abraham stands the Father of faith unto righteousness, which conversation of divine calling stands the manifestation of righteousness and redemption through HaMashiach by faith unto steadship in the Israel of God unto life everlasting granted the nation of Abraham, even as was preached saying "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For of Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ingodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh Thus blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For of they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

Which conversation was continued saying "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for

righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Yeshua our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." THUS THE ISRAEL OF GOD ALMIGHTY STANDS THE CONVERSATION OF THE NATION THAT EMERGED through THE SAVING AND REDEEMING VIRTUE OF YESHUA HAMASHIACH D'NZARETH, AND WHICH YESHUA HAMASHIACH OF NAZARETH STANDS THE MESSIAH THE PROMISED SEED OF ABRAGAM GIVEN OF GOD ALMIGHTY UNTO THE DISPENSATION OF LIFE EVERLASTING.

### **SECTION 03: THE DIVINE MESSIANIC EMERGENCE OF AN HEIR OUT OF THE HOUSE OF DAVID:**

David stood the great King of Israel, which David was anointed unto Majestic hold of the Kingdom in his childhood, which David did and performed great exploits like slaying the giant Goliath, which David stood the Only man that GOD Almighty honoured saying "A man after my own Heart:" David being a great warrior that was then anointed and seated as King at the age of thirty first over Judah in Hebron, and later over all Israel where Jerusalem stood the capital of His Kingdom, to which House of David was promised the emergence of the Messiah that would reign over the Israel of God Almighty forevermore, even as was preached saying "And it came to pass that night, that the word of the LORD came unto Nathan, saying, Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to This day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his Kingdom. He shall build an house for my name, and I will stablish the throne of his Kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy Kingdom shall be established for ever before thee: thy throne shall be established for ever;" and "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

It Thus stands that out of the House of David would emerge the Messiah of Israel born of the womb of a virgin, which Messiah would emerge to establish and restore and raise the Kingdom of The Israel of GOD Almighty, even unto the conversation of Divine governance preached saying "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 dwelling places, 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: LIFE EVERLASTING THE ETERNAL COMMUNION AND COMMONWEALTH OF THE ISRAEL OF GOD ALMIGHTY:**

The Israel of GOD Almighty stands the Nation born of Abraham by faith, even the nation holding Eternal redemption through the Salvation of Yeshua HaMashiach of Nazareth, which Community stands manifest by each soul receiving the Lordship of Yeshua HaMashiach D'Nazareth as Personal Lord and Saviour by the Word of Faith. Thus the Israel of GOD Almighty stands the nation of the registry of the Lamb's Book of Life unto steadfastness in the eternal Kingdom of GOD Almighty preached saying "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." The Israel of God Almighty too stands the conversation of the coming celestial communion of the Messiah prophesied saying "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame

and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever;" and "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS."

The Israel of GOD Almighty too stands the communion of the Divine Nature as by Divine Sonship, even the very Eternal Divine Nature of GOD Almighty preached saying "Simon Peter, a servant and an apostle of Yeshua HaMashiach, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Yeshua HaMashiach: Grace and peace be multiplied unto you through the knowledge of God, and of Yeshua our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The Israel of God Almighty too stands the Communion of the Face of GOD Almighty, even the community of those separated unto eternal righteousness that shall stand the manifestation of the eternal abiding in the very presence of GOD Almighty unto the knowledge of the Face of God preached saying "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." **THUS THE ISRAEL OF GOD THE COMMUNION OF THE PARADISE OF GOD, THE ISRAEL OF GOD THE COMMONWEALTH OF THE TREE OF LIFE, AND THE ISRAEL OF GOD THE COMMONWEALTH OF TREASURES OF ETERNAL LIFE.**

#### **SECTION 05: YESHUA HAMASHIACH D'NZARETH THE MESSIAH OF THE ISRAEL OF GOD- YESHUA HAMASHIACH THE COMMUNION OF LIFE ETERNAL GRANTED THE ISRAEL OF GOD:**

Yeshua HaMashiach of Nazareth stands both the Seed of Abraham and Son of David, being born physically of the Abrahamic and Davidic Genealogy preached saying "The book of the generation of Yeshua HaMashiach, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses;

and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the Husband of Mary, of whom was born Yeshua, who is called HaMashiach. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto HaMashiach are fourteen generations."

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

It too stands that Yeshua HaMashiach of Nazareth lived 33 years upon the earth without the slightest conversation and manifestation of iniquity, but all His Days stood perfect and pure even unto His Nailing upon the Cross, which HaMashiach by the suffering of Messianic Passion and Open Crucifixion stood the Fulfillment of the Messianic Prophecy of Esaias preached saying "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of

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

As was preached saying "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God:" IT STANDS THAT THE DIVINE ETERNAL REDEEMING VIRTUE OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH IS THE ONLY DIVINE ORDER UNTO SALVATION, DELIVERANCE, RIGHTEOUSNESS, PROSPERITY, HEALTH, ZOE LIFE, JOY AND DIVINE PEACE: THUS YESHUA HAMASHIACH D'NZARETH STANDS THAT MESSIAH THE HAMASHIACH OF GOD ALMIGHTY THE BODY AND BLOOD OF YESHUA HAMASHIACH D'NZARETH THE SPIRITUAL COMMUNION OF DIVINE HEAVENLY BREAD AND WINE UNTO LIFE EVERLASTING, EVEN HIM YESHUA HAMASHIACH D'NZARETH THE MESSIAH OF THE ISRAEL OF GOD.

## **ARTICLE 11: YESHUA HAMASHIACH THE CALKING UNTO THE DIVIVE SUPERNATURAL SUPERABUNDANT PROVISION OF JEHOVAH JIREH:**

### **SECTION 01: POVERTY'S CURSE BORN OF MAN'S INIQUITY BEFORE GOD ALMIGHTY:**

Even as God Almighty stands the Divine Eternal Creator of both realms terrestrial and celestial, even as He Is the I Am the Eternal Creator and King of Heaven JEHOVAH ADONAI SABAOTH, Who planted His Heavenly Kingdom in the great heights of the Celestial Realm, it stands that His Heavenly Kingdom is a glorious Empire made and comprised of Celestial pure Stone Treasures pure and crystal clear perfect in elements of Divine glory preached saying "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as larthe as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprusus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighthen it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

It stands that Man was fashioned in the Image of God Almighty unto the conversation of terrestrial Dominion hold and too the conversation of dominion, rulership and governance over every the conversation of terrestrial treasure headquartered in Eden that was purposed to stand the glorious establishment of terrestrial treasures as preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. the name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." But man did sin against God Almighty, even by the breach of the commandment by the partaking of the forbidden fruit, as GOD had commanded saying "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die:" but man did sin against GOD Almighty as by the disobedience of the forbidden communion resultant. the deception of the serpent.

By the breach of the covenant was man corrupted by iniquity unto the conversation of the shortfall of Divine glory, where man was then expelled of the Eden of GOD Almighty into the earth, where during the curse of which expulsion was born the conversation of poverty, even the conversation of lack, shortage, want and diminishing returns in labour, where it was pronounced to man the conversation of sweat and vigorous aggressive labour unto diminishing fruitfulness, where the earth would produce thorns and briers in the field that man would labour for the sake of fruitfulness by the earth: Thus the thorn and brier the signatory mark of poverty, even the doctrine of poverty that 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."

## **SECTION 02: POVERTY'S CURSE ABOLISHED BY HAMASHIACH'S CROWN OF THORNS: THE PROVISION CAPACITY AND ORDER OF JEHOVAH JIREH**

Yeshua HaMashiach D'Nazareth stands Him the Word of GOD The Creator of all things as preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. 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 Yeshua HaMashiach of Nazareth the Creator of all things too stands the Divine Messiah the Proprietor of all things both Celestial and Terrestrial, even as the Creator of all things, He Thus too stands the Owner and Proprietor of all Creation. Thus He is the Owner of all Treasures both Celestial and Terrestrial. It too stands that upon His Cross, Yeshua HaMashiach of Nazareth became the accused, even cursed unto the full hold of poverty, which conversation stood signified by the Crown of Thorns that He take upon Himself the conversation of poverty, that all the receivers of His Lordship be freed from their

poverty unto you the hold of His wealth: even the conversation of HaMashiach entering the curse as to free all those in the curse unto the hold of the prosperity of God Almighty, 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."

It too stands that when HaMashiach was upon the cross, blood flowed out of the wounds pierced by the crown of Thorns, which blood HaMashiach sprinkled upon the Heavenly Altar of GOD Almighty, and prayed unto God for the dispensation of wealth and Prosperity to His Saints, which conversation was concluded of HaMashiach receive Gift of Lordship over all Heaven and Earth, which Lordship was to stand manifest by the management of His Church upon the earth, even 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 I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Thus the Divine Calling unto Prosperity in HaMashiach the Conversation of wealth through the reception of His Lordship unto right of claim.

### **SECTION 03: THE DIVINE CALLING AND ETERNAL ORDER OF THE RECEPTION OF THE DIVINE PROSPERITY PURCHASED, DISPENSED AND PREACHED BY THE CROSS OF YESHUA HAMASHIACH:**

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 This day:" it Thus stands that there is the conversation of Divine supernatural empowerment unto the hold of treasure, even the anointing unto prosperity in HaMashiach, which conversation stood unto Divine supernatural superabundant prosperity in treasure hold preached through Jacob saying "And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set

the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronther cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses." THUS IN HAMASHIACH THE CONVERSATION OF THE STANDARD OF SUPERABUNDANCE, THE STANDARD OF EXCESS, THE STANDARD OF EXCELLENCE, THE STANDARD OF ETERNAL DURATION , THE STANDARD OF FREE WEALTH AND THE STANDARD OF DIVINE SIMPLE ORDER OF PROSPERITY.

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

## **ARTICLE 12: YESHUA HAMASHIACH THE CALLING UNTO DIVINE PURPOSE:**

### **SECTION 01: DIVINE REDEMPTION UNTO DIVINE PURPOSE IN THE CROSS OF YESHUA HAMASHIACH:**

By the Cross of Yeshua HaMashiach D'Nazareth was manifest the Divine order of cleansing from every the conversation of record of sinful works, even the conversation of Divine pardon about every the conversation of iniquity and forgiveness about every the record of trespass and iniquity committed against God Almighty, which conversation of forgiveness stood purchased by the achievement of the atoning virtue of the Cross of Yeshua HaMashiach D'Nazareth, even the blood shed during Messianic Passion and Crucifixion by the hands of Rome (Babel - Babylon - Sodom - Egypt - Tyre), which blood of HaMashiach was sprinkled upon the Heavenly Altar and was received of God Almighty the Eternal FATHER JEHOVAH ADONAI SABAOTH as sufficient suffering unto the full appeasement of the Wrath of God Almighty, Thus the full atonement of the weight of every the sinful record of mankind, even Atonement sufficient unto the redemption of all souls from Adam until the day of HaMashiach as purchased and accomplished by the Cross of Yeshua HaMashiach D'Nazareth. It too stands that by the Cross of Yeshua HaMashiach D'Nazareth was achieved the conversation of the reinstatement and revival of worship, where through the Lordship of Yeshua HaMashiach D'Nazareth was restored righteousness unto the presentation and offering of worship and praise and sacrificial honour in the order acceptable before God Almighty as by the regeneration unto the order of the Messianic Ecclesiastical Worship granted the Church of Yeshua HaMashiach D'Nazareth the regeneration of the New Testament and body of HaMashiach, each member establishing his respective contribution of purpose, calling and gifting in Divine will's enforcement the conversation of worship in perfect submission: Thus by the cross the restoration of place in Divine glory, even the restoration of Divine communion unto the perpetual pursuit and enforcement of the will of God Almighty in Worship.

It too especially stands that by the cross was accomplished the conversation of the restoration of Divine purpose, even the conversation and manifestation of the recovery and reinstatement of righteousness unto the acceptable claim of the restoration and reinstatement of of the right and order of the claim and hold of functioning in the reason of GOD Almighty and will that stands the cause for the which the soul was created of GOD Almighty, even the fulfillment of the personal respective will of GOD Almighty in respective Divine calling. It too stands that by the cross was established the conversation of the revelation of respective Divine purpose, even cleansing by HaMashiach unto the pursuit of the communion with GOD Almighty that always established the calling of Divine dialogue that stands unto the reestablishment of Divine purpose and the revelation of what one was born to do, even as the ecclesiastical Union of the collective that stands the conversation of each man His function in Divine will, purpose and dialogue unto the dispensation of Divine purpose. It too stands that by the cross was dispensed Grace unto the fulfillment of Divine purpose, even the conversation of Divine supernatural empowerment and capacitation sufficient unto the fulfillment of the respective accomplishment and testimonial manifestation of Divine purpose in Yeshua HaMashiach D'Nazareth. Too by the cross was purchased the conversation of Divine wisdom unto the fulfillment of personal respective divine purpose, even the conversation of the personal respective Directive of The Spirit of God Almighty unto the conversation of the fulfillment of personal purpose as He preached and 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." Thus the Cross of Yeshua HaMashiach D'Nazareth the completion and fulfillment of Divine purpose personal respective.

## **SECTION 02: THE MANIFESTATION OF THE DIVINE WILL OF GOD ALMIGHTY BY MIND'S DIVINE RENEWAL:**

As was preached saying "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God:" so it stands that only by the conversation of mind's renewal is established the reality of Divine order and capacitation unto the fulfillment of divine purpose respective to the individual soul according to the unique personal calling respective. Definitively, renewal of mind stands the conversation of the restructuring of mental paradigm and the reestablishment of thought pattern unto the conversation of wisdom and capacity unto the fulfillment of personal purpose respective, even the conversation of intellectual maturity and wisdom and knowledge and understanding necessary unto divine purpose, Thus the conversation of the transfer, shift and changing of mind from the person to whom the calling is revealed unto the person through whom the calling is manifest as by the wisdom and maturity of leadership established by the Divine Directive especially in the conversation and order of divine unctioing. Definitively, the proving of the will of God Almighty stands the conversation of the manifestation of the defined Divine purposes of GOD Almighty, even all the desires and expectations held of God Almighty to be manifest and fulfilled by His Creation. Definitively the conversation of the will of GOD Almighty stands the resolution and determination of the desire of GOD Almighty about His Creation, as defined, resolved and determined in Ancient Indaba. Definitively the goodness of the will of GOD Almighty stands the conversation of the personal benefit to the creature, which benefit stands granted by the conversation of fulfillment of purpose and calling pronounced of God Almighty 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." Definitively, the acceptability of the Will of God Almighty stands the conversation of the Divine desiring of the Will of GOD Almighty, even the conversation that the will of GOD is a conversation to be desired because that it is an order deemed necessary and much to be wanted and desired, even as it stands a blessing and benefit that can only be manifest by the Hand of GOD and cannot do counterfeited. Definitively, the perfection of the will of GOD Almighty stands the conversation of how that the will of God Almighty stands a conversation flawless but fluid and perfect throughout its nature, even without anomaly appertaining goodness and acceptability and enriching in benefit in its every conversation and context of manifestation and calling, and erection according to Divine Directive and order of perpetual assignment in revelation.

Appertaining Renewal of Mind, the first order stands the calling of transformation unto full assignment and capacitation by the written WORD of GOD inspired by the Holy Ghost, even as was preached saying "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Renewal of mind too stands manifest by the conversation of the hearkening to the Word of God preached in the Holy Ghost, even the conversation of the Preaching of revelatory oracles and Doctrine unto the Divine enlightenment through understanding that fully facilitates the conversation of intellectual maturity and growth of mind unto the fulfillment of Divine purpose, even as was preached 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."

Renewal of mind too stands facilitated by the conversation of divine communion and fellowship with GOD Almighty, even the conversation of dialogue with God Almighty unto the hold of wisdom, knowledge, understanding and enlightenment unto the perfect accomplishment and fulfillment of Divine purpose. But the greatest conversation of renewal of mind stands facilitated by the knowledge of the Son of God, even the studying of HaMashiach and the hold of Divine communion with Him until the conclusion of Divine purpose as by standing in the Day of HaMashiach.

## **ARTICLE 13: YESHUA HAMASHIACH THE CALLING UNTO DIVINE AUTHORITY OVER ALL THE CONVERSATIONS OF THE KINGDOM OF DARKNESS:**

### **SECTION 01: THE IDENTIFICATION OF THE ENEMY- SATAN AND ALL HIS DEMONIC HORDES:**

Even as man was fashioned in the Image of GOD Almighty, it Thus stands that man stands the greatest creature of GOD Almighty because that only man was fashioned in the Image of GOD Almighty, which conversation Satan understanding very well and thus led to the first Man Unto sin and iniquity, knowing that the sin of the first man would corrupt his anatomy and every the conversation of human anatomy sourced of the copulative seed of mankind, Thus by the corruption of the first man was established the corruption of all souls, which conversation demanded the coming of HaMashiach to establish Messianic Atonement, the only condition being the conversation of redemption only by the personal reception of the Lordship and Salvation of Yeshua HaMashiach D'Nzareth, as preached saying "But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For of, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Yeshua HaMashiach, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Yeshua HaMashiach, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For of by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yeshua HaMashiach.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yeshua HaMashiach our Lord:" Thus there is a war about the determination of the eternal dwelling place of the souls of man, where dean us fighting unto the condemnation of all human souls.

Appertaining the origin of the Kingdom of darkness, it stands that Satan once stood Lucifer the Archangel and Bearer of the Light and glory of God Almighty, where Lucifer stood the leader of Heavenly Celestial Worship, ash is body was designed with every instrument possible and being glorious would he stand and ascend unto the Burden of the Light Glory of God Almighty that would descend from the Divine Eternal Heights of the Divine Eternal Glory of GOD Almighty, and GOD would descend into Heaven, where Lucifer would carry the glory of GOD Almighty upon His Wings and then cover the Throne of GOD with His wings, Thus Lucifer the Light Bearer and Covering Cherub. Yet in His heart did Lucifer lust for glory and desire to sit upon the Throne of God Almighty, and then did he lead a rebellion of the third of the Heavenly Angelic Host against God Almighty, but he was defeated, and in his defeat did he forfeit Angelic estate and all the Ange ls that followed him were cast out of heaven and transfigured from Angelic glory unto demonic abominable atrocious estates, these are the demons and unclean spirits of hell. Thus it was preached saying "That thou

shalt take up Thus proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! the LORD hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. the whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is Thus the man that made the earth to tremble, that did shake Kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet."

It too was preached of Lucifer says NG "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

## **SECTION 02: THE DIVINE ORDER OF WARFARE AGAINST DEMONIC PRINCIPALITIES AND POWERS:**

Definitively, demonic principalities and powers stand the demonic Generals of Satan, even those that once held high estate of rank in the Angelic Hosts of God Almighty, but being deceived of Satan unto rebellion and unto the forfeiture of Angelic Estate unto demonic estate, it stands that these were empowered and planted and positioned of Satan over the nations of the sons of man, that by the order of wickedness and iniquity, even to ensure the damnation of all the nations and

generations of mankind, which conversation was evidenced in Angelic witness to Daniel saying "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken Thus word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the Kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days;" and "Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."

Thus the enemy stands demonic principalities and powers, even as was preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints:" Thus demonic principalities and powers labour throughout all the nations in enmity against and the Gospel of Yeshua HaMashiach D'Nazareth, desiring the Church to be frustrated and disabled about the publishing of the gospel, and about revelation unto ministry in the Divine supernatural power of God Almighty: Thus the calling of the Church unto spiritual warfare using the armour of GOD, even the helmet of salvation that every thought of mind stands born of the accordance of submission unto the Lordship of HaMashiach; that by the breastplate of righteousness is the heart preserved in Divine purity throughout all conversations of pilgrimage, that by the Girdle of truth can a man hold his vessels in divine purity as by the Word of GOD, that by the shoes of the Gospel of peace is manifest the preaching of HaMashiach in all goings, that by the shield of Faith is heart preserved to endure until the manifestation regardless the adversity, and that by the Sword of the Spirit is attacked every the device and conversation of the enemy.

### **SECTION 03: THE DIVINE SUPERNATURAL POWER OF THE NAME ABOVE ALL NAMES- YESHUA HAMASHIACH D'NZARETH- THE EXCERCISE OF DIVINE MESSIANIC AUTHORITY UNTO SATAN'S FLIGHT:**

Through the conversation of the Suffering of Messianic Passion and Open Crucifixion was of God Almighty granted to Yeshua HaMashiach D'Nazareth the conversation of Messianic Lordship unto New Testament, even the witness of redemption by His Name above all Names, even as HaMashiach

did forfeit His Glory and Divinity unto numbering among men and unto the open suffering of unimaginable pain in Passion and Crucifixion, Thus He did being blameless and righteous, that He suffer unto sinner's redemption and thus by affliction did He suffer in sinner's estate, that the repenting sinner stand worthy unto the hold of the Eternal righteousness and everlasting life in His estate, as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father." Thus Yeshua HaMashiach of Nazareth bears Name above all Names, even Name strong unto the pulling down of demonic principalities and powers and unto the annulment of every demonic conversation and unto the putting to flight of Satan and all His devils, even as was preached saying "Submit yourselves therefore unto God, resist the devil and he will flee from you."

Thus in HaMashiach is manifest the conversation of the pulling down of demonic principalities and powers, and the annulment of every form of demonic activity and satanic affliction and oppression, as well as the casting out of devils, even as was preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Thus Yeshua HaMashiach D'Nazareth, the Divine calling unto victory over every satanic conversation, even victory over every satanic accusations as by personal witness of the reception of HaMashiach as Personal Lord and Saviour, and victory by the blood of HaMashiach the blood of Atonement shed upon the cross within fear of death for the sake of the Testimony of Yeshua HaMashiach of Nazareth, as was preached saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

## **ARTICLE 14: YESHUA HAMASHIACH THE CALLING UNTO THE DIVINE SUPERNATURAL HEALING VIRTUE OF JEHOVAH RAPHAH:**

### **SECTION 01: YESHUA HAMASHIACH THE HEALING VIRTUE OF GOD ALMIGHTY INCARNATE- YESHUA HAMASHIACH THE FULFILLMENT OF EXODUS 15:26:**

Yeshua HaMashiach stands the Person of the Divine conversation and manifestation of the WORD of GOD, even as was pronounced about HaMashiach 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 lightheth 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 Yeshua HaMashiach D'Nzareth stands the WORD of God sent to establish the healing Virtue of God Almighty preached saying "He sent his word, and healed them, and delivered them from their destructions. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" Moreover HaMashiach stands the Omnipotent healing virtue of God Almighty, there is therefore no choice no conversation of sickness beyond the healing Virtue of Yeshua HaMashiach D'Nzareth, even as throughout every the conversation His Ministry was HaMashiach faithful unto the testimonial manifestation of Divine healing virtue without failure. Thus HaMashiach stands the manifestation of Healing power excellent in all conversations of Healing even unto the resurrection of the dead, knowing that HaMashiach never encountered any the conversation of sickness that stood behind the capacity of His healing virtue. **THUS BY HIS WORD AND SIMPLICITY OF VOCAL UTTERANCE DID HAMASHIACH STAND STRONG UNTO THE MANIFESTATION OF OPENING BLIND EYES, CLEANSING LEPERS, OPENING DEAF EARS, LOOSENING DUMB TONGUES, AND HEALING THE CRIPPLED.**

It Thus stands that even as Yeshua HaMashiach stands the full Incarnation of God Almighty, He therefore is the Divine Incarnation of God Almighty JEHOVAH ADONAI RAPHAH, even the Eternal Living God of Whom is all virtue unto the manifestation of Divine healing as preached saying "So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, Of thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee:" where the healing tree cast into the waters of Marah signified the Cross of Yeshua HaMashiach D'Nzareth the Source of every the conversation of healing virtue dispensed regardless the greatness of the sickness, it stands inferior to Divine virtue. Definitely, sickness stands the conversation of the

manifestation of physical disorder, even the conversation of the manifestation of anatomical anomaly that is not in correspondence with the original human anatomy conceptualized, created, designed and defined by God Almighty, Thus sickness the conversation of difference in body, even difference and variation that is not according to the human body created of God in the beginning: Where sickness stands the conversation of decay born of habitation outside of the Presence of God Almighty, even as every creature must continue in its medium from which it was made unto the continuation of its life, even as a fish must abide in water and the lion live on land, else the fish suffocate on land and the lion drown in water, Thus man made of the Breathe of GOD must continue to abide in the Presence of GOD, else be decay and die by sickness, infirmity, disease and illness. HEALING THUS STANDS THE CONVERSATION OF THE RESTORATION OF PHYSICAL BODY UNTO THE DESIGN Established BY GOD ALMIGHTY, EVEN THE REETORATION OF BODY AS DESIGNED BY GOD ALMIGHTY ABOUT HIS CONCEPTUALUZATION OF THE STANDING OF HUMAN ANATOMY.

## **SECTION 02: THE HEALING VIRTUE OF THE STRIPES OF YESHUA HAMASHIACH- THE EXCERCISE OF HEALING VIRTUE IN THE NAME OF YESHUA HAMASHIACH D'NZARETH:**

It stands that during Messianic Passion, Yeshua HaMashiach was heavily beaten and chastened of Rome, which beating and stripes stood unto the purchase and dispensation of Divine healing virtue prophesied centuries before His birth of Esaias saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Thus HaMashiach purchased healing virtue by His beating, which virtue was granted His Lordship and Divinely encapsulated in His Holy Name. Moreover each strike suffered of HaMashiach stood the signification of a disease and infirmity and illness and sickness: but the stripes of HaMashiach stood unto the purchase of divine Omnipotent healing virtue that holds power and Authority over every the conversation of sickness. It too stands that as HaMashiach Hung upon His Cross, blood flowed out of His Stripes, which Blood Being sprinkled upon the Heavenly Altar in the desire of the purchase of the Divine supernatural virtue of GOD Almighty, even as the blood of the stripes spoke and prayed unto God Almighty that in the Messianic Testament of Yeshua HaMashiach there be manifest the conversation of Divine health and Divine healing power, to the which petition God Almighty responded by the conversation of the Divine encapsulation of His Onnipotent Healing Virtue in the Name of Yeshua HaMashiach D'Nzareth, even as His Name stands higher than the Name of every sickness. There is therefore no sickness, illness, disease and infirmity that bears strength greater than the virtue encapsulated in the Name of Yeshua HaMashiach D'Nzareth.

It too stands that every sickness is a spiritual being that bears hold upon human body unto the manifestation of the affliction and physical deterioration of flesh, Thus Divine healing stands the conversation of the expulsion of the spirit out of the body, to the which conversation every saint bears Divine calling preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen;" and "Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou

then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Thus by faith in the Name of the Son of God Almighty is manifest the full conversation of Divine supernatural healing virtue, even as the divine healing virtue encapsulated in the Name of HaMashiach stands manifest, triggered and channelled by faith.

## **ARTICLE 15: YESHUA HAMASHIACH THE CALLING UNTO THE DIVINE INHERITANCE OF LIFE ETERNAL:**

### **SECTION 01: YESHUA HAMASHIACH ZOE LIFE SPIRIT INCARNATE:**

Definitively, life stands the conversation of eternal existence in the Presence and Glory of God Almighty, Thus Adam died immediately after eating the forbidden fruit because that by His sin was he expelled out of the glory of God Almighty, even the shortfall of purity unto Eternal habitation of the consuming glory of God Almighty. Definitively, Divine Zoe Life stands the conversation of eternal existence in the Paradise of God, even Divine Zoe Life the conversation of the radiance of the glory of GOD Almighty, the very essence of the Divine Nature unto Divine Self- Exist Glory-Nature held by YAHWEH ADONAI THE ETERNAL I AM THE SELF EXISTENT ONE IN WHOSE SELF IS HIS LIFE, GLORY AND POWER. Yeshua HaMashiach D'Nzareth stands life incarnate, even as stands again quoted 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 lightheth 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 Yeshua HaMashiach D'Nzareth stands the Source and Channel and Administrator of the Zoe Life of GOD Almighty, even the Source of all life and the Source of every the conversation of human Life, even every child born into the earth, and the Source of Eternal Life through His Messianic Redemption and communion unto life eternal, Thus YESHUA HAMASHIACH D'NZARETH Life INCARNATE: the conversation of Whose Divinity of Eternal Life Hold was revealed saying "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me;" and "Then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou Thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world."

### **SECTION 02: YESHUA HAMASHIACH THE BREAD AND WINE COMMUNION UNTO LIFE ETERNAL:**

Yeshua HaMashiach D'Nzareth, BEING the Divine Incarnation of life Divine, even Zoe Life, it Thus stands that His Body is the communion of life Eternal, even the conversation of bread and wine, Flesh and Blood unto Life everlasting preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat

thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give us his flesh to eat? Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever." Thus Yeshua HaMashiach the Communion of life eternal, even as was pronounced appertaining the Lord's Table saying "And as they were eating, Yeshua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; Thus is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For Thus is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of Thus fruit of the vine, until that day when I drink it new with you in my Father's Kingdom;" and "For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: This is my body, which is broken for you: Thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, Thus cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat This bread, and drink Thus cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat Thus bread, and drink Thus cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For Thus cause many are weak and sickly among you, and many sleep."

Thus Yeshua HaMashiach D'Nzareth stands the Passover Supper the Divine Communion unto life everlasting, which conversation stood first preached of Melchizedek who came with the bread and wine unto the communion of life granted Abraham even before the cross, yet its Virtue unto life Eternal stands Sourced of the Cross as preached saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tites of all." HaMashiach Yeshua too stands the Divine Communion, even the Passover Lamb the meat unto life Eternal preached of Moses saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, Thus month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of Thus month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And of the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." HaMashiach too stands the Passover Communion preached of David,

even the Passover Meal that is the meat, bread and wine preached saying "So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine." IT THUS STANDS THE PASSOVER COMMUNION MANIFEST BY THE ERECTED CROSS OF YESHUA HAMASHIACH STANDS THE FIRST PASSOVER, EVEN THE FIRST ETERNAL COMMUNION UNTO RIGHTEOUSNESS THROUGHOUT ALL THE GENERATIONS OF MAN FROM ADAM UNTO ZION, EVEN THE SOURCE OF ZOE LIFE PARTAKEN UNTO LIFE EVERLASTING.

### **SECTION 03: YESHUA HAMASHIACH D'NZARETH THE DIVINE DISPENSARY SOURCE OF LIFE ETERNAL:**

It stands that Yeshua HaMashiach D'Nzareth was openly Crucified before all creation, being Nailed to the Cross as was preached saying "Then the soldiers of the governor took Yeshua into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THUS IS YESHUA the KING of the JEWS." It Thus stands that HaMashiach died upon the Cross and was pierced of the spear of the Romans, even the side of His Belly was pierced and out of His Pierced Side flowed out not guile and toxic fluids of the belly, but out of the Pierced side of HaMashiach miraculously flowed out blood and water the drink unto life everlasting, even as was preached saying "When Yeshua therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. the Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Yeshua, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe:" THUS THE BLOOD AND WATER OF HAMASHIACH THE DRINK UNTO LIFE EVERLASTING.

Definitively, spiritual thirst stands the conversation of desiring drink unto life everlasting, even the desire of drink unto life, as only the blood and water of HaMashiach stands the only conversation of drink unto life Eternal, as HaMashiach preached to the Samaritan woman saying "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 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. the woman saith unto him, Sir, give me Thus water, that I thirst not, neither come hither to draw." Thus the Divine calling unto the free drink of life everlasting preached saying "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." It too stands that by the drinking of the water of life stands the standing and provocation unto the outflows of rivers of life, even rivers of life from the belly, even as was preached saying "In the last day, that great day of the feast, Yeshua stood and cried, saying, Of any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But Thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Yeshua was not yet glorified.)"

THUS THE CONVERSATION OF THE RECEPTION OF THE LORDSHIP OF YESHUA HAMASHIACH D'NZARETH UNTO LIFE ETERNAL , EVEN THE RECEPTION OF HAMASHIACH BY WORD OF FAITH, AND BY THE RECEPTION OF HAMASHIACH IS NAME RECORDED IN THE BOOK OF LIFE, AND BY NAME RECORDED IN THE BOOK OF LIFE UNTO THE GRANT OF ACCESS AND CITIZENSHIP IN THE HEAVENLY KINGDOM UNTO THE RIGHT OF STEADSHIP IN THE DAY OF HAMASHIACH.

## **ARTICLE 16: THE PERSON OF YESHUA HAMASHIACH THE MANIFEST CALLING OF THE LATTER HOUSE:**

### **SECTION 01: THE COVENANT OF THE PROPHETIC HERITAGE GRANTED THE LATTER HOUSE:**

Definitively, the Prophetic Heritage stands the conversation of the communion of the Saints of the Generation of Yeshua HaMashiach of Nazareth, even the Body of the Latter House called unto the full demonstration of The Gifts and Power of the Holy Ghost in the publishing of the Gospel throughout all nations, Thus the Prophetic Heritage the called in HaMashiach unto the execution of every the conversation of the Spirit's Directive as through the Pentecostal Evangelical Ministry in the Spirit of Prophecy and Power preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always. Amen;" and "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call;" and "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:" Thus the Prophetic Heritage the conversation of the Divinely called unto the generation of the full manifest OUTPOUR of the Spirit unto the Renewal and Reformation that shall stand the preaching of the cross throughout all nations unto the erection and manifestation of the premise of the Second coming of Yeshua HaMashiach D'Nazareth, Thus the prophetic Heritage the Pentecostal Revival generation immediately precedent before the second coming of Yeshua HaMashiach D'Nazareth.

Thus it was pronounced 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:" where the Perfect Man stands the full Manifestation of Yeshua HaMashiach D'Nazareth, even the full manifestation of the Pentecostal Movement that is the Prophetic Heritage of Yeshua HaMashiach D'Nazareth, even the Latter House Generation and the Endtime Church that shall stand through the knowledge of HaMashiach and Divine Unity across denominational barriers unto the full witness of HaMashiach throughout all the nations of the earth.

Moreover, even as the things of God Almighty stand Progressive in Nature but Eternal in Power, which conversation stands well preached through the Messianic progression in how that in the Messianic Progression, to Abraham was prophesied the seed that would stand unto the blessing of all nations and families, which conversation was fulfilled forty two generations later through Yeshua HaMashiach of Nazareth, through Whose Suffering of Messianic Passion and Open Crucifixion was manifest salvation to all nations and to every the door upon the earth the coming of the Gospel of Yeshua HaMashiach D'Nazareth unto eternal redemption to the household by the reception of His Lordship by faith, as preached saying "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Yeshua HaMashiach, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house:" yet it remains that the same Abraham that stood unto the latter coming of HaMashiach, that same Abraham drew His salvation and redemption by faith through the reception of the preaching of the Cross, even as HaMashiach preached saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet forty years old, and hast thou seen Abraham? Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am:" Thus the Messianic Progression being progressive about the revealing of HaMashiach through Prophecy from generation to generation, but the Cross Eternal in Power because it stands a Virtue far excellent in strength behind time, Thus redemption eternal even before its erection and all generations after its erection eternally.

Thus the Pentecostal Progression too stands progressive in nature but Eternal in power in that the Pentecostal Power was manifest too in the early church, as 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 there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when Thus was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and

Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth Thus? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted 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:" but the full true manifestation of the Pentecostal Revival shall be during the Endtime Generation called of God Almighty in HaMashiach unto the burden and privilege of the establishment of the Promise unto the second coming of Yeshua HaMashiach D'Nzareth, even the full manifestation of the revival prophesied of Joel.

## **SECTION 02: MATURITY APPERTAINING THE GOSPEL DOCTRINE GRANTED THE LATTER HOUSE:**

As here stands again quoted saying "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:" so it stands that the Latter House of Yeshua HaMashiach D'Nzareth stands called of GOD Almighty unto doctrinal maturity, even the conversation of reformation of wisdom by the Word of GOD unto the full maturity and understanding that shall ensure that no soul is deceived but that every conversation of maturity unto perfect functioning and flowing together unto freedom from Deception. Thus Gospel Doctrine stands the conversation of the Teaching and Doctrine of the WORD of GOD Almighty Sourced of the Apostolic Gospel light dispensation unto the preservation of souls in the faith till the Day of HaMashiach. Thus the Latter House Doctrine stands the Divine WORD and Wisdom unto the salvation and preservation of souls until the Day of HaMashiach.

Thus the Latter House Apostolic Doctrine stands the Divine Wisdom unto the leadership of all the Stewards and Saints of the Latter House about every the divine calling and expectation of God Almighty about the walking that shall build and preserve all the harvested until the day of HaMashiach, and too empower each steward and Saint unto Conversation of the personal respective fulfillment and Divine contribution to synergistic order about the Gospel witness of The Latter House. The Latter House Prophetic Doctrine stands the conversation of Prophetic Leadership throughout all the seasons of the Latter House generations, ensuring that all saints Stand

empowered in each season unto Divine exploits by the Prophetic Word, anointing and words of wisdom preacher 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. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."

It stands that through the Chief Ministers shall the Latter House Doctrine stand facilitated, even those having fully devoted their lives unto the Ministry of Yeshua HaMashiach, that shall stand in Pastoral Order unto the facilitation of Messianic Doctrine through the preaching of the Word of God Almighty, which Doctrine stands the conversation of Divine Oracular Wisdom, even the understanding of the Omnipotence and knowledge of God Almighty, even the Divine Doctrine of Spiritual revelatory Wisdom comely only of the Divine, which conversation stands Facilitated by the Spirit according to the respective hour.

### **SECTION 03: MATURITY OF LATTER HOUSE'S ORDER APPERTAINING SPIRIT'S GIFTINGS: THE COMING EXPLOSIVE MIRACLE VIRTUE GRANTED THE LATTER HOUSE:**

The conversation of the Latter House stands the conversation of the common manifestation of the gifts of the Spirit, even the conversation of the common manifestations of divine supernatural enablement and the testimonial manifestation of the Divine supernatural empowerment in and by the Holy Spirit unto the common manifestation of prophecy, words of wisdom, words of knowledge, tongues, Interpretation of tongues, discernment of spirits, healing, miracle working power, faith, all these being the conversation of the demonstration of divine virtue in Evangelical witness unto the harvesting of nations, where Prophecy stands the conversation of Utterance unto the revelation of the future in the Name of the LORD, the Word of Wisdom being the conversation of Divine instruction unto the full exploitation of the future, the Word of knowledge being the Utterance without physical sense about past or presently occurring events, even knowledge of past and present events by spiritual supernatural means without using physical senses including sight, hearing, Snelling, touch and taste; discernment of spirits stands the conversation of the ability to distinguish between the Spirit of GOD and all other Spiritual roots of conversation, even the ability to differentiate the conversation as to whether it stands sourced of the Spirit of God or from an unclean spirit (as all terrestrial manifestations stand sourced of a spiritual root); tongues stand the conversation of prayer in the Spirit the Highest most accurate and empowering form of prayer, tongues too Stand the conversation of Utterance of languages unknown; the Interpretation of the Tongues stands the conversation of understanding that said of the Spirit in prayer, and too the conversation of that being said in a foreign language at the Interpretation the Saint has never learnt or known before its respective moment of Interpretation; faith stands the conversation of Divine conviction, even GOD Standard Authority in conviction unto the manifestation of events that can be established only by The Hand of GOD; healing stands the conversation of casting out sickness and restoring a body plagued by anatomical anomaly and abnormality unto the conversation of perfect

anatomical health; the Miracle stands the conversation of Divine manifestation born of Divine supernatural power unto a testimonial conversation that defies natural principles and natural order as by the accomplishment of Divine supernatural virtue unto the event's manifestation and erection.

Thus it was preached saying "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Yeshua accursed: and that no man can say that Yeshua is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many:" **THUS MIRACLE AND SPIRITUAL GIFT STANDS THE CONVERSATION OF DIVINE EVANGELICAL PURPOSE AS BY SIGN AND WONDER UNTO THE CONFIRMATION OF THE MESSAGE AND MESSENGER ABOUT PERSONAL RESPECTIVE DIVINE SENDING AND HALLOWED COMMISSIONING, AS BY THE DIVINE VIRTUE ENCAPSULATED IN THE NAME OF YESHUA HAMASHIACH D'NZARETH BEING THE OMNIPOTENCE OF GOD ALMIGHTY UNTO THE EVIDENCE OF THE DIVINE REAL POWER OF THE GOSPEL.**

## **ARTICLE 17: YESHUA HAMASHIACH THE CALLING UNTO THE TREASURES OF LIFE EVERLASTING:**

### **SECTION 01: ETERNAL LIFE'S GREATEST TREASURE THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY:**

God Almighty stands Eternally infinite in nature and the knowledge of His Face stands the conversation of the greatness of Divine glory excellent far beyond creation's standing ability to comprehend in sight, even the conversation of His Face that will consume the seer Thereof, as He pronounced to Moses saying "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up This people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, of I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that Thus nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, Of thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." The conversation of the Divine eternal consuming nature of the Face of GOD Almighty too stands proven by how the old heaven and earth fled away from His Face, even as was preached saying "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

Yet it however stands that in the Day of HaMashiach shall the saints be translated unto the hold of Divine celestial glory, even the very glory and virtue of HaMashiach in the hold of Divine nature unto the sufficient capacitation of Virtue that enables and permits them to see the Eternal Face of God Almighty, even the Vision and Eternal access of right in righteousness established by Messianic Redemption unto the beholding of the Face of GOD Almighty as preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Hisband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all theirs from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all

things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death;" and "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Thus the greatest Eternal treasure stands the conversation of the eternal knowledge of the Face of God Almighty, even the heritage of the Communion of the Eternal Face of the Living God.

## **SECTION 02: THE COMING GRANT OF DIVINE MAJESTY UNTO THE VICTORIOUS IN HAMASHIACH:**

Definitively, Kingdom stands the conversation of the area and bounds of rulership, even the dominion hold of land and space and sea and area over which one resides as King, Thus the conversation of space, area and system both physical, social and metaphysical subject to the Crown, Sceptre and Ring and Throne of Him that sits King and Ruler over the area unto the authoritatively defining dictatorship appertaining every the conversation in that area Defined to be His Kingdom. Definitively, rulership by Crown, Throne, Ring and Sceptre stands the conversation of the authority unto the definition of every the law, language, sociocommunal construct and culture practiced by the citizenry and subjects of the respective Kingdom, even the conversation of the determination of every the conversation subject to the defined area and space of the Throne of the Titled Ruler, as enforced by the strength and military order of His Kingdom and Intelligence and guard institutions of His Throne. Definitively, Messianic Majesty stands the conversation of the Kingdom over which One sits and rules as Messiah and King, even the Anointed HaMashiachis and Lord of God Almighty unto the enforcement of His Messianic Law, Rulership, Glory, Righteousness and Divinity throughout the area and space of His Respective Messianic Governance as given by GOD Almighty, as established by the purchase of the sufferings of His Messianic Passion and Death preached saying "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that

sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus Yeshua HaMashiach D'Nzareth sits the Eternal King ordained and Crowned of God Almighty, even the King of Kings, where the saints victorious in pilgrimage shall rule with HaMashiach as Kings, each Saint being granted the conversation of Kingdom rulership, HaMashiach Thus Being the King of Saints the KING of KINGS, where each Saint shall sit as a King unto the dispensation of Divine glory throughout His Respective Kingdom, even during the Messianic Millennium and thereafter throughout New Heaven and Earth, even as was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS;" and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."

### **SECTION 03: THE DIVINE GRANT OF PRIESTHOOD UNTO THE VICTORIOUS IN PILGRIMAGE:**

Definitively, Priesthood stands the conversation of the ministry of the Tabernacle unto the definitive Practice of the order of service and ministry sufficient unto Eternal reconciliation and unto the perpetuation of covenant of redemption, even the conversation of the representation of the defined area that stands the Priestdom, and the endurance of the Eternal perpetual reconciliation of the righteousness and Holiness of the Priestdom before God Almighty as through the ministry of the Altar in accordance with the order of worship as revealed, pronounced and stipulated of God Almighty by the Anointing of the Spirit of Prophecy, Thus the representation of Priestdom by garment and practice of Priesthood by the Prophetic Anointing as exemplified of Aaron anointed of Moses saying "And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, Thus is the thing which the LORD commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD

commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it."

Definitively, Priestdom stands the conversation of the area over which the Priest stands ordained of God Almighty unto God establishment of the ministry of Holy reconciliation by his Respective altar in divine covenant, even the conversation of ministry unto atonement about the respective constitution of the register of Names as scribed upon the stones of the ephod of the respective order of Priesthood: Thus the purpose of Priesthood stands unto the facilitation of Divine reconciliation and unto the perpetuation of the righteousness established and achieved by the Priesthood. Moreover Yeshua HaMashiach D'Nzareth stands the High Priest after the Order of Melchizedek, even the Highest standard of Priesthood strong unto the establishment of Messianic Reconciliation as preached saying "For the word of God is quick, and powerful, and sharper than any twoedth sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Yeshua the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Thus Yeshua HaMashiach D'Nzareth the Priest preached saying "For This Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great This man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. Of therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our

Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he thestofieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.) By so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But Thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

THUS THE JUDAIC PRIESTHOOD OF YESHUA HAMASHIACH D'NZARETH THE CONVERSATION OF THE PRIESTHOOD OF THE SAINTS, WHERE EACH SAINT SHALL STAND GRANTED A KINGDOM AND PRIESTDOM ABOUT WHICH HE MUST ENSURE PERPETUAL RECONCILIATION AND RIGHTEOUSNESS BEFORE GOD ALMIGHTY, EVEN THE DIVINE ORDER OF THE JUDAIC PRIESTHOOD, HAMASHIACH YESHUA D'NZARETH BEING THE GLORIFIED PRIEST OF PRIESTS, AND THE SAINTS THE COMING PRIESTS OF HAMASHIACH, THE SAINTS THE PRESENTERS OF THE WORSHIP OF THEIR PRIESTDONS DURING LIFE ETERNAL IN THE PARADISE OF GOD ALMIGHTY.

#### **SECTION 04: THE ETERNAL REWARDS PROMISED OF HAMASHIACH:**

There stand many the treasures promised of HaMashiach to those that shall stand victorious in pilgrimage unto the hold of life everlasting as by His redeeming virtue, even as He promised and preached saying "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation then days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death;" and "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it;" and "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches;" and "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches;" and "Him that overcometh will I

make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches;" and "Behold, I stand at the door, and knock: of any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

## **ARTICLE 18: YESHUA HAMASHIACH THE DIVINE CALLING UNTO THE PEACE OF JEHOVAH SHALOM:**

### **SECTION 01: THE DEFINITION OF THE DIVINE PEACE OF JEHOVAH SHALOM: THE DIVINE ORDER OF THE RECEPTION OF THE PEACE OF GOD AND HAMASHIACH:**

God Almighty stands YEHOVAHSHALOM, even the LORD GOD of PEACE, from Whom. alone is manifest every the conversation of Divine peace, where definitively, Peace stands the conversation of perfect fullness and wholeness of being without the slightest conversation of feeling incomplete, it stands the conversation of wholeness of being in freedom from all partiality unto the total resting of soul in divine glory and virtue, Thus the conversation of resting and stillness of soul in the Divine Shekinah glory of God Almighty regardless every the conversation of surrounding jeopardy and danger, and too without honour about the surrounding afflictions. Thus GOD ALMIGHTY Alone stands both The Only Source and Only Giver of Divine Peace as through the dispensation of the New Testament of Yeshua HaMashiach D'Nzareth. It too stands that the Peace of JEHOVAHSHALOM is Eternal in nature and holds no conversation of being Temporary, but it stands the conversation of Divine Peace strong to endure far beyond eternity's furthers aeon. Thus Peace stands the conversation of rest of soul because that it is the manifestation of revelation, even the conversation of the enlightenment and knowledge of the Divine nature of GOD and HaMashiach unto the conversation of faith about the ability and faithfulness of GOD Almighty unto the manifestation of the defined hope, and in the hold of the hope the conviction and surety of soul unto rest in the knowledge of the coming faithfulness to the manifestation, and Thus the resting of soul in worship the atmosphere of Divine glory. Peace too being the conversation of completion of soul and being without partiality of soul, but total fullness in Divine glory. Peace too stands the conversation of freedom from vexation of soul and from anguish of being unto total freedom from every the conversation bearing potential unto the disturbing of mind.

God Almighty too stands the King of Heaven, Whose Heavenly Capital City stands Named Jerusalem, that is the City of Peace, even as Peace stands the divine nature of God Almighty, because that of God Almighty is established the conversation of wholeness and rest of soul that can be made manifest in the Eternal glorious Nature of God Almighty. It too stands that Yeshua HaMashiach is that Prince of Peace, even the Lord of Peace the Bearer of Divine Authority unto every the conversation of the manifestation of the Divine Eternal Peace of JEHOVAHSHALOM preached of the Prophet Esaias 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. the Lord sent a word into Jacob, and it hath lighted upon Israel:" Yeshua HaMashiach D'Nzareth too being Melchizedek the King of Salem, even the King of peace the Preincarnate Son of God Almighty preached saying "For Thus Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great Thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tites of the people according to the law, that is, of their

brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth."

Peace therefore stands manifest itself through the conversation of the Reception of the Lordship of HaMashiach, even as HaMashiach stands the Divine Source and Channel unto the hold of Eternal peace manifest in all persons faithful to receive and honour His Lordship unto the right of the Eternal inheritance of Divine Peace through His Cross as by His Divine Virtue. It too stands that Divine peace stands manifest by worship, where worship builds an atmosphere worthy to be a Throne of God Almighty that stands strong unto the dispensation of peace throughout every the conversation of context of the worshipper's livelihood. It too stands that Peace stands manifest through the conversation of revelation, even the knowledge of the nature of the divine ability of GOD Almighty unto faith and unto rest and peace resultant from the conversation of revelation through the diligent studying of the Word of God. Peace too stands manifest by the conversation of Divine fellowship and communion with GOD Almighty, especially the conversation of dialogue in prayer that facilitates the channelling of Divine peace into soul. Peace too stands manifest by the ministry of the Spirit of Peace, even the ministry of the Holy Ghost unto the hold of total being and rest in soul.

## **SECTION 02: THE PEACE THAT FAR SURPASSES ALL UNDERSTANDING:**

Even as Peace was purchased by the chastisement of HaMashiach in Messianic Passion preached saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed:" the Divine peace of GOD Almighty stands a conversation of strength and might unto rest of soul regardless the strength of the affliction of the suffering at hand, true Divine peace always stands excellent far beyond every the conversation of pain, which conversation stood preached and manifest in HaMashiach, even in that HaMashiach stood strong in the Peace of GOD Almighty throughout every the conversations of His sufferings of Messianic Passion and Crucifixion, even in that during His Arrest, and during His affliction and during His trial despite all the cause accusations, and during His mockery and being spat in His Face, and during His false accusations before Pilate, and during His scourging by the Romans, and during His mockery in the Hall Praetorium, and during the Crown of Thorns and burden of Cross, and during His nailing hands and feet to the Cross, and during His hanging thereon, it remains that never once did HaMashiach lose His conversation of peace, because that the true Peace of God stands stronger than the greatest possible pain as proved by HaMashiach that suffered the greatest pain in human history. It too stand that Divine peace is born not of external conditions, but by Spiritual impartation, Thus even in the conversation of terrestrial warfare, the peace of God stands manifest regardless the conversations of warfare and sword and spear, Divine peace stands strong and Eternal in nature unto divine prevelance. Divine Peace Thus stands the conversation of Divine inspiration in soul, even peace that is moved by the Spirit from the Heart of GOD Almighty into the heart of the Saint, Thus it cannot be counterfeited or taken away because that it stands a conversation of Divine inspiration as by the wisdom and power of God Almighty, and Thus it bears virtue to prevail despite whatever the conditions of the surrounding terrestrial environment.

Thus true divine peace cares not about the wars at hand, nor does it honour the current enmity at hand, but it stands the conversation of the culture of the Heavenly Kingdom, even the culture of worship and rest of soul in faith unto the manifestation of Divine supernatural deliverance, as exemplified of HaMashiach Who had peace in GOD Almighty even unto the resurrecting of His Body by Divine supernatural power: Thus peace the conversation of spiritual, even Divine supernatural rest and wholeness on Divine glory and in worship unto the deliverance of the Hand of GOD preached through Jehoshaphat and Judah 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 this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much."

## **ARTICLE 19: YESHUA HAMASHIACH THE DIVINE CALLING UNTO THE JOY OF GOD ALMIGHTY:**

### **SECTION 01: THE DEFINITION OF THE DIVINE JOY OF GOD ALMIGHTY: THE DIVINE ORDER UNTO DIVINE JOY'S RECEPTION:**

Definitively, Divine Joy stands the conversation of cheerfulness of being and merriness of soul regardless every the conversation of the surrounding environment, Thus joy the conversation of cheer without respect or fear of adversity, and joy the conversation of merriness regardless whatever the possible manifestation of pain or affliction. It stands that the Church of Yeshua HaMashiach D'Nazareth bears divine calling unto the conversation of labour in unspeakable joy, which joy was purchased and preached of and through HaMashiach the Source of every the conversation of Divine joy, even the Source and Channel of the Administration of Divine joy as 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 broken hearted, 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." Thus Joy stands the conversation of Eternal cheerfulness in spirit and victorious merriness over every the conversation of grief, mourning, anguish, depression and vexation of soul; joy stands a Spiritual conversation manifest and sustained Only of the Holy Ghost the Abounding of Joy. Joy thus stands not the conversation of reaction unto happiness, but rather the conversation of cheerfulness especially in the conversation of adversity and affliction, where the saint in HaMashiach bears Divine calling unto joyful freedom from every the world's conversation of perpetual mourning and grief, joy being manifest by divine inspiration of soul and within spirit unto the transformation of the external environment, even joy the conversation of rejoicing in the face of death.

It stands that God Almighty stands the Source of every the conversation of Divine supernatural joy, even true unconditional joy that endures until eternity and can never be taken away regardless the suffering, as exemplified of HaMashiach that held His Joy unto strength regardless His Sufferings throughout Messianic Passion and Open Crucifixion, even as was preached saying "Looking unto Yeshua the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." It Thus stands that joy is a the testimonial manifestation resultant of the reception of the Lordship and Salvation of Yeshua HaMashiach D'Nazareth, because by This conversation does HaMashiach then manifest into His Saint the conversation of the impartation of the Divine anointing of Joy. Joy too stands manifest by the conversation of praise regardless the adversity, and too by the conversation of Divine fellowship and communion with God Almighty. Joy too stands the conversation of the manifestation of the Divine inspiration resultant of perpetual habitation and labour in the Secret place, in which place of communion in and dialogue of devotion the conversation of revelation unto the hold of Divine promise and faith unto the hold of hope in joy.

## SECTION 02: THE CALLING AND STANDARD OF DIVINE UNCONDITIONAL JOY IN HAMASHIACH:

Joy thus stands the conversation of Divine cheer regardless the conversation of pain, even the conversation of cheer regardless the pain and surrounding adversity, which conversation was preached through Paul and Silas saying "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And Thus did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Yeshua HaMashiach to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrathes, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Yeshua HaMashiach, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

Thus Joy stands the conversation of cheerfulness of being regardless the conversation of persecution, affliction, rejection and chain, even as Paul and Silas were beaten heavily until their backs were gravely bleeding through the wounds and stripes of chastisement, even as they too were rejected and bound with chain and shackle in the inner most part of prison, it remains that Paul and Silas displayed faithfulness in Divine joy unto the conversation of joyful and cheerful worshipping of GOD Almighty, because of which cheer was manifest Divine supernatural power unto their Evangelical ministry and too were their stripes and wounds washed and treated and too were they given food and too did they establish salvation to the house of a prison head, because of joyful, praise on affliction that moved the Hand of GOD to honour and show Himself the GOD of His servants.

## **ARTICLE 20: YESHUA HAMASHIACH THE CALLING UNTO THE LOVE OF THE GOD OF AGAPE:**

### **SECTION 01: THE DEFINITION OF THE DIVINE AGAPE LOVE OF GOD ALMIGHTY:**

Definitively, sacrifice stands the conversation of offering a creature upon the Altar of GOD Almighty, that by the death of the offering be manifest the conversation of Divine Atonement and appeasement of the wrath of God Almighty unto the full institution of sinner's forgiveness and Divine pardon: where love too stands the conversation of the action and labour unto the betterment of another without the conversation of the desire of personal benefit about the action of love. Love too must be manifest the conversation of the betterment and benefit of another, where the Sacrifice established must Stand unto the benefit and advantage of another. Love too demands the conversation of personal cost, even the conversation of Sacrifice that results in the suffering of the self unto sinner's benefit. The Agape love of God Almighty stands the conversation of the manifestation of the Eternal duration of the Testimony as by Divine Virtue, even the testimonial manifestation of benefit strong upon Divine Eternal foundation unto endurance beyond eternity's furthest aeon.

### **SECTION 02: THE GOD WHO IS LOVE- YESHUA HAMASHIACH LOVE INCARNATE:**

God Almighty Is Love, even as was preached saying "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In Thus was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins:" Thus God Almighty is Love, even as Yeshua HaMashiach stands the Eternal Living sacrifice of eternal redemption, being the gift of GOD Almighty unto life everlasting through HaMashiach the Divine Incarnation of the goodness and love of GOD Almighty, even as was preached saying "For God so love d the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hatheth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." **THUS YESHUA HAMASHIACH D'NZARETH STANDS THE DIVINE MESSIANIC INCARNATION OF THE LOVE OF GOD ALMIGHTY BEING ETERNAL SALVATION THE GIFT, BEING HIM THE BENEFIT OF ALL CREATION, BEING LOVE EVERY THE WORK OF HIS ETERNAL LOVINGKINDNESS, BEING THE PERSONAL COST OF DIVINITY, BEING ETERNAL KINGDOM MAJESTY THE GIFT, BEING ETERNAL LORDSHIP THE GIFT, BEING ETERNAL PRIESTHOOD THE GIFT: THUS HAMASHIACH THE DIVINE ENCAPSULATION AND INCARNATION OF AGAPE LOVE.**

### **SECTION 03: THE DIVINE ORDER APPERTAINING AGAPE LOVE'S RECEPTION:**

The True Love of God Almighty stands free in nature, even without any the conversation of slightest price unto the testimonial hold and knowledge of the Love of God Almighty, where the Divine order unto the hold and knowledge of the love of God Almighty demands first the conversation of the

recognition of the Personal need about the love of God, even the knowledge of personal lack about the Love of God. The love of GOD the demands the revelation of the reality of GOD Almighty as the Source of every the conversation of Agape Love, there being no other orders to the love of God Almighty. The Divine order unto the hold of the love of God Almighty stands the reception of the Lordship of HaMashiach as preached saying "But the righteousness which is of faith speaketh on Thus wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring HaMashiach down from above:) Or, Who shall descend into the deep? (that is, to bring up HaMashiach again from the dead.) But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

#### **SECTION 04: LOVE REVEALED BY THE DEATH OF THE SACRIFICE:**

The measures in love stands diverse in nature, even as the greatness of love stands the accordance of the nature and measure of the granted Divine Sacrifice, Thus the greater the Sacrifice, the greater the love. It too stands that the greatness of love stands determined by the accordance of the duration of the Sacrifice and benefit, the longer the duration of the benefit and advantage, the greater the love. Love too stands defined by the virtue of the sacrifice even and benefit granted by the person showing the love, the more powerful the Sacrifice and the stronger the conversation of the Sacrifice, the greater the love. Love too stands determined and defined by the signification of the love, the greater the message and signification, the stronger the love. Love too stands defined by the significance and value of the love, the more valuable the Sacrifice the greater the love. Love too stands defined in measure by the Source of the manifestation of the love, the greater the Source, the more powerful the love and Thus the greater the love. Love too stands defined by the recipient to whom the love is shown, the weaker and powerless and the underserving the recipient, the greater the love.

#### **SECTION 05: NO GREATER LOVE THAN GIFT OF ONLY BEGOTTEN SON UNTO CRUCIFIXION:**

There stands no conversation of love greater than that that was manifest of God Almighty, which God Almighty offered His Only Begotten Son unto the conversation of death for the sinner's sake, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we

beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;" and again quoted saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

#### **SECTION 06: NO GREATER LOVE THAN SELF SACRIFICE UNTO MESSIANIC PASSION:**

There stands no conversation of love greater than that which was displayed by Yeshua HaMashiach D'Nzareth Who willingly offered Himself unto the death of the Cross, even which HaMashiach suffered the greatest conversation of Passion and painful affliction in history unto open death by Crucifixion being nailed to His Cross, even as was preached saying "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:" and "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."

#### **SECTION 07: NO GREATER LOVE THAN THE GIFT OF THE HOLY GHOST:**

There stands no conversation of greater love than the testimonial manifestation of the blessing of Abraham in the life of the redeemed Saint, even the conversation of the baptism and Infilling of the Holy Ghost the Most Sacred Person of GOD Almighty. GOD Almighty stands One Being that by Omnipresence stands unto the manifestation of Infinite Persons without division about His BEING, where He Is One Person of Being manifest through Three main Persons especially, even the Persons of JEHOVAH ADONAI SABAOTH THE ETERNAL FATHER, YESHUA HAMASHIACH D'NZARETH THE SON OF GOD THE WORD OF GOD ALMIGHTY, AND THE PERSON OF THE HOLY GHOST THE HOLY SPIRIT OF THE LIVING GOD IN WHOM IS THE NAME OF GOD, EVEN THE ANGEL OF THE THE LORD. It stands that the HOLY Ghost is not an abstract force or an element of wind or fire or water, nor is He a thing but He is a Person, about Whom was preached of HaMashiach saying "Nevertheless I tell you the truth; It is expedient for you that I go away: for of I go not away, the Comforter will not come unto you; but of I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of This world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he

shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

It too stands that the HOLY Ghost is the Spirit and Anointing of Pentecost prophesied and preached of Joel 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;" as was fulfilled in the Lamb's Apostles 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 there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this:" To the which Pentecostal conversation of ministry every saint bears Divine calling,

#### **SECTION 08: NO GREATER LOVE THAN ETERNAL COMMUNION OF DIVINE SONSHIP:**

Definitively, Divine Sonship stands the conversation of standing a Son of God Almighty from salvation throughout eternity, even the conversation of the glory, Virtue and grant of Divine nature as a Son of GOD Almighty for a time that shall endure beyond eternity's furthest aeon, which conversation of Sonship stands manifest through the reception of Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour, as was preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure;" and "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and "But when

the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and of a son, then an heir of God through HaMashiach;" and "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Divine Sonship Thus stands the conversation of the hold of the very eternal nature and Genetic constitution that comprises the Eternal essence of the nature of GOD Almighty. Divine Sonship too stands the conversation of perfect obedience and submission to the eternal father and unto every the conversation of His Divine Will. Divine Sonship too stands the conversation of planting in the very garden of GOD Almighty and too in the place of respective Apostolic Movement unto personal unique respective order of calling unto worship. Divine Sonship too stands the conversation of the display and open demonstration of the Divine supernatural Virtue and power encapsulated in the Name of Mashaich unto the thorough conversation of witness and preaching of salvation and publishing of redemption in and through Yeshua HaMashiach D'Nazareth as before all nations. Divine Sonship too stands the conversation of the very Authority of the Throne of God and HaMashiach over every the conversation, device and craft of the Kingdom of Darkness. Divine Sonship too stands the conversation of the inheritance of life Eternal, and every the conversation of the Eternal treasures of GOD Almighty. Divine Sonship too stands the conversation of Divine Communion with GOD Almighty the Eternal FATHER and with Yeshua HaMashiach of Nazareth the Son of GOD, as especially by Divine unctioning in the Holy Ghost. Divine Sonship too stands the conversation of steadship in the Family of GOD Almighty, even the Family of the Eternal Paradise of GOD. Divine Sonship too stands the conversation of purpose, even the divine calling unto the fulfillment of the Eternal will of GOD according to respective calling and Divine assignment standing the reason of personal experience.

**ARTICLE 21: YESHUA HAMASHIACH THE CALLING UNTO ETERNAL  
PERPETUAL ECCLESIASTICAL UNITY OF THE CHURCH OF HAMASHIACH AND  
GOD:**

**SECTION 01: THE DIVINE CALLING OF THE BRETHERN UNTO UNITY IN BROTHER'S KEEPING: DIVINE  
UNITY MANIFEST IN THE AGAPE LOVE OF GOD ALMIGHTY:THE DEFINITION OF BROTHER'S  
KEEPING:**

Definitively, unity stands the conversation of oneness, even the conversation of the interlinking and nature of connection that stands the reality of one institution regardless the numerous parts and components linked, which conversation stands Sourced of God Almighty the I AM in that He Is One without the slightest conversation of division or partition about His Divine Being, but He Is One throughout all the expressions of His Divine Persons and Triune Persons, even One Being expressed by Omnipresence in all His Divine Persons. Definitively, Divine Ecclesiastical Unity stands the conversation of the the interlinking of the Saints, even the order of the harmonic accordance of the Saints unto the manifestation of Divine oneness unto the dispensation of Divine virtue, Thus the conversation of the perfect bond of oneness interlinked by the Communion of the Flesh and Blood of HaMashiach unto One Body serving together unto one purpose as the church, by which oneness is born Divine activity, as exemplified by the early Church unto the Pentecostal manifestation, which conversation of Pentecost and earthquake was born of the Divine Oneness 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 again that Oneness preached saying "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 lifted 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. 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."

The Church of Yeshua HaMashiach D'Nzareth bears Divine calling unto unity, even unto the unity that shall stand the perfect man that shall establish the Gospel throughout all nations and Thus establishing the order of the Day of HaMashiach, even the premise of the Second Coming of Yeshua HaMashiach D'Nzareth preached saying "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

But unto every one of 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."

## **SECTION 02: THE DEFINITION OF THE UNITY OF BODY OF HAMASHIACH IN LOVE:**

Definitively, brotherly love stands the conversation of ministry one to another to ensure the manifestation of the Divine benefit in the brother's life without the expectation of anything in return: Thus by Unity shall be manifest the Perfect Man, where there shall be a unity strengthened by the conversation of Agape love, even love preached saying "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This Unity stands the conversation of the Body of HaMashiach bound and united by the Spirit unto the conversation of Oneness in divine function as an ecclesiastical institution and entity, even as was preached saying "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. Of the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? Of the whole body were an eye, where were the hearing? If 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 "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. Be kindly affectioned one to another with brotherly love; in honour preferring one another." **THUS THE PREACHING OF THE CONVERSATION OF SACRIFICIAL labour UNTO BROTHER'S BENEFIT AT PERSONAL COST, EVEN THE CONVERSATION OF MINISTRY SPOKEN UNTO BROTHER'S BENEFIT, WHERE MINISTERING BROTHER HOLDS NO EXPECTATIONS OF RETURN ABOUT ECCLESIASTICAL SACRIFICE, EVEN THE FIGHTING FOR BROTHER'S REDEMPTION (EXEMPLIFIED OF ABRAHAM IN SAVING LOT): BROTHERLY LOVE BEING EXERCISED IN AGGRESSIVE INTERCESSION AND BROTHER'S KEEPING BY SHEPHERDING AND DISCIPLINESHIP, BROTHERLY KEEPING STANDING THE CONVERSATION AND ORDER OF THE DIVINE PURPOSE AND ORDER OF MESSIANIC ECCLESIASTICAL STEWARDSHIP.**

Definitively, love stands the conversation of ministry unto the betterment and benefit of another without the conversation of the expectation of anything in return, even the conversation of labour unto the benefit of another at great personal cost without the desire of any the form of compensation of labour about brother's benefit and betterment: brotherly love Thus stands the Mark of Messianic Discipleship, even the Mark and signatory emblem of redemption by the blood of HaMashiach unto the fellowship of righteousness and the communion of the fellowship of the Blood and Flesh granted His Church, about which Mark HaMashiach preached saying "Here in is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than This, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you;" and "Therefore, when he was gone out, Yeshua said, Now is the Son of man glorified, and God is glorified in him. Of God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By Thus shall all men know that ye are my disciples, of ye have love one to another." Thus all conversations of Ecclesiastical ministry and fellowship were to be founded and born of love, even the conversation of Agape ministry.

## **ARTICLE 22: THE CALLING UNTO THE TESTIMONY AND PROLIFERATION OF THE PUBLISHING OF YESHUA HAMASHIACH D'NZARETH:**

### **SECTION 01: THE DIVINE DEFINITION AND THE ETERNAL POWER OF THE TESTIMONY OF YESHUA HAMASHIACH:**

Definitively, Testimony stands the conversation of the Utterance and publishing the manifestation of personal witness, even the conversation of pronouncing witness according to first Hand account about the the personal sight or hearing or hold of the conversation having transpired, Thus personal experience unto the witness of first Hand account stands the qualification of all standard about the true conversation of personal witness. Thus Definitively the conversation of the Testimony of Yeshua HaMashiach of D'Nazareth stands the conversation of the Personal witness of the manifest experience of the Saving power of Yeshua HaMashiach D'Nazareth, even the conversation of the first Hand account of the utterance of True witness about eternal salvation from sin unto righteousness, even salvation from the coming conversation of eternal damnation unto the hold and of eternal life through the reception of Yeshua HaMashiach of Nazareth as Personal Lord and Saviour by the WORD of Faith. The testimony of Yeshua HaMashiach D'Nazareth too stands the conversation of the witness and publishing of every the conversation of the Divine Messianic redeeming Virtue of Yeshua HaMashiach D'Nazareth as purchased by His Cross. The Testimony of Yeshua HaMashiach D'Nazareth too stands the conversation of the restoration purchased and accomplished and established by the sufferings of HaMashiach in Messianic Passion and Crucifixion, the chief conversation of Messianic Restoration being the manifestation of right unto the grant of steadfastness in the eternal glory of God Almighty as in Yeshua HaMashiach D'Nazareth unto the eternal communion and fellowship of the knowledge of the Face of God Almighty. The Testimony of Yeshua HaMashiach D'Nazareth too stands the conversation of the experience of the Personal renewing virtue of Yeshua HaMashiach D'Nazareth, even the conversation of the renewal of spirit unto the hold of the Divine Nature and eternal communion with GOD Almighty as by standing a new born of Spirit Sourced of the Holy Ghidh unto the divine linking, networking and tethering with GOD Almighty as especially by Divine auctioning in HaMashiach and the Holy Ghost.

The Testimony of Yeshua HaMashiach too stands the conversation of revival, even the conversation of the resurrection of spirit unto the hold of Eternal fellowship with God Almighty during every the step of pilgrimage, even the experience of Divine Messianic Virtue unto Divine zealousness of witness in the publishing of the Lordship and Salvation of Yeshua HaMashiach D'Nazareth through Divine Wisdom and supernatural power. The Testimony of Yeshua HaMashiach D'Nazareth too stands the conversation of redemption unto the hold of Divine refreshing, even the conversation of Messianic Cleansing from every the conversation of grief and affliction unto the hold of Peace and strength and joy in the Holy Ghost regardless of all the conversations of suffering and affliction in pilgrimage. Thus the conversation of the testimony of Yeshua HaMashiach D'Nazareth stands the Divine order of power unto liberation from speedy the conversation of iniquity unto righteousness. The Testimony of Yeshua HaMashiach D'Nazareth too stands the conversation of Divine supernatural power unto the redemption from every the form of demonic oppression and satanic affliction unto the hold of Spiritual authority in the Name of HaMashiach unto the casting out of devils and the pulling down of demonic principalities and powers as well as the putting of Satan to flight. The Testimony of Yeshua HaMashiach D'Nazareth too stands the conversation of Divine supernatural power unto liberation and redemption from sickness unto the healing Virtue and perfect health manifest by the Word of faith in the Name of Yeshua HaMashiach D'Nazareth. The Testimony of Yeshua HaMashiach D'Nazareth too stands the conversation of Divine supernatural power unto

deliverance from both first death and second death in the lake of fire unto the hold of life eternal in the Kingdom of GOD Almighty. The Testimony of Yeshua HaMashiach D'Nzareth too stands the conversation of Divine supernatural power unto redemption from grief and vexation and anguish of soul unto Divine Peace. The Testimony of Yeshua HaMashiach D'Nzareth too stands the conversation of Divine supernatural power unto redemption from mourning and depression unto Messianic Joy and hallowed cheer. The Testimony of Yeshua HaMashiach D'Nzareth too stands the conversation of Divine supernatural power unto redemption from poverty unto Divine supernatural superabundant prosperity.

## **SECTION 02: THE TESTIMONY OF YESHUA HAMASHIACH THE STANDARD OF THE CHURCH AND THE PERSONAL STRENGTH OF THE PILGRIM:**

The Messianic Testimony of Yeshua HaMashiach D'Nzareth stands eternal in nature, even that by through HaMashiach is manifest the conversation of eternal redemption, even the hold of life that endures beyond eternity's furthest aeon as manifest by the Messianic Atonement and Reconciliation established through HaMashiach's suffering of Messianic Passion and Crucifixion of Judaic Priesthood preached saying "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being chanthed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Yeshua made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But Thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself."

The Messianic Testimony of Yeshua HaMashiach D'Nzareth stands Heavenly in Nature, even as it stands the Divine order unto the restoration of the righteousness and citizenship of the Heavenly Kingdom and Throne of God Almighty. The Messianic Testimony of Yeshua HaMashiach D'Nzareth stands Terrestrial in nature even in that it was manifest and established and the stead of God Almighty unto terrestrial creatures being men that would stand by Divine Sonship unto the total redemption of terrestrial creation preached saying " For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also

shall be delivered from the bondage of corruption into the glorious liberty of the children of God For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus the Messianic Witness stands the Testimony of the Shiloh Prophetic Witness preached saying "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The Testimony of Yeshua HaMashiach D'Nzareth too stands the highest conversation of the Church, even the witness of the resurrection of Yeshua HaMashiach D'Nzareth 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. 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:" **THUS THE DIVINE PURPOSE OF THE CHURCH OF YESHUA HAMASHIACH D'NZARETH STANDS THE DIVINE CALLING UNTO THE PUBLISHING OF THE GOSPEL OF YESHUA HAMASHIACH D'NZARETH THROUGHOUT ALL NATIONS.**

The Testimony of Yeshua HaMashiach D'Nzareth too stands the conversation of the dive purpose of pilgrimage, even the publishing of the saving power of HaMashiach unto the maximization of soul harvest, even the conversation of the publishing and preaching of HaMashiach unto salvation through out all the Nations of man, where the pilgrim bears Divine calling to perpetually witness and preach HaMashiach both in all contexts and conversations of livelihood, and in all contexts and conversations of sociocommunal interaction the preaching of the Cross. Thus the Testimony of Yeshua HaMashiach stands the calling of pilgrimage, where each Saint bears Divine calling unto the Personal respective witness of the Saving power of HaMashiach in divine wisdom and supernatural power. The Testimony of Yeshua HaMashiach too stands the conversation of seperation in pilgrimage, even the conversation of differentiation and distinction from all the World unto standing bright Divine lights in the witness of the Saving Power of Yeshua HaMashiach D'Nzareth 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 separathe, 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." The Testimony of Yeshua HaMashiach too stands the conversation of

consecration in pilgrimage, where the Voice of God and HaMashiach stands to pronounce the Eternal offering and devotion of the saved to Stand unto the preaching of Eternal life in HaMashiach. The Testimony of HaMashiach too stands the conversation of Divine sanctification, even the conversation of Divine glorification.

## **ARTICLE 23: YESHUA HAMASHIACH D'NZARETH THE DIVINE CALING UNTO THE PREACHING OF THE GOSPEL:**

### **SECTION 01: GOSPEL'S FURTHERANCE THE DIVINE PURPOSE AND CALLING OF SAINT AND CHURCH- EVERY SAINT DIVINELY CALLED UNTO MESSIANIC TESTIMONY'S WITNESS:**

Definitively, the Gospel of Yeshua HaMashiach of Nazareth stands the conversation of the good news of the benefits granted the recipients of the Lordship of Yeshua HaMashiach D'Nazareth, even the conversation of the Divine Order unto the reception of the redeeming virtue purchased, established and dispensed by the Cross of Yeshua HaMashiach D'Nazareth, even the conversations of the purchase of righteousness, salvation, prosperity, life Eternal, Healing, Grace, revelation, joy, peace, deliverance, authority and power, even as was declared of the preaching of the Cross saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in HaMashiach Yeshua, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

Definitively, Gospel's furtherance stands the conversation of the procession of the Gospel of Yeshua HaMashiach D'Nazareth throughout all nations, even the conversation of the full publishing of the Gospel as instructed 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."

Gospel's furtherance stands established by Ecclesiastical ministry, even as by the conversation of ecclesiastical ministry, even that all the saints be raised and established in the anointing of divine capacitation in respective purpose unto the manifestation of furtherance and procession of Yeshua HaMashiach of Nazareth throughout all the Nations of the Earth, even the building of the Body of Mashaich the Church unto the hold of the capacity sufficient unto the furtherance and manifestation of the Gospel in all nations. Gospel's furtherance too stands manifest by the conversation of full devotion of the called unto fulltime Evangelical ministry, even the conversation of ministry in all nations as manifest especially in the gatherings of multitudes and Facilitating unto the gatherings the preaching of the Cross and the demonstration of Divine supernatural virtue in the Name of Yeshua HaMashiach D'Nazareth unto the conversation of bringing the gathered to the salvation of HaMashiach and ensuring that these harvested are then planted in churches and Ecclesiastical institutions of fellowship in HaMashiach. It too stands that others bear Divine calling unto the conversation of presenting the offering unto Gospel's furtherance, even the conversation of economic labour unto substantial gain that is then offered unto the financial contribution of the going forth of the Gospel throughout all he nations of the earth: Thus the Divine calling unto Ministry Partnership development whereby the bringer of the offering presents it unto the Apostle and Evangelist that then applies it unto His Messianic Crusade and thus by the offering is established the salvation of nations and the procession and going forth and triumphant furtherance of the gospel throughout the earth.

There stands established of HaMashiach the Divine calling unto the conversation of the publishing of the Gospel of Yeshua HaMashiach D'Nazareth in all contexts of livelihood, and all the constructs of sociocommunal interaction, even each Saint the conversation of personal burden of witnessing and publishing HaMashiach according to each man the places and contexts of the fulfillment of his personal burden, even the conversation of personal Evangelical contexts unto the ministry and publishing of the Cross of Yeshua HaMashiach D'Nazareth. **THUS THE DIVINE CALLING UNTO THE WITNESS OF HAMASHIACH STANDING AND BEING THE PURPOSE OF EVERY THE CONVERSATION OF TERRESTRIAL SAINTSHIP, EVEN THE CONVERSATION OF GOSPEL PUBLISHING IN MILITIA, GOSPEL PUBLISHING IN ECONOMICS, GOSPEL PUBLISHING IN FINANCE, GOSPEL PUBLISHING IN HEALTHCARE, GOSPEL PUBLISHING IN EDUCATION, GOSPEL PUBLISHING IN ENTERTAINMENT, GOSPEL PUBLISHING IN CULTURE, GOSPEL PUBLISHING IN LAW, GOSPEL PUBLISHING IN POLITICS, GOSPEL PUBLISHING IN GOVERNMENT, GOSPEL PUBLISHING IN POLICE ENFORCEMENT, AND GOSPEL PUBLISHING IN MEDIA.**

## **SECTION 02: DIVINE LEADERSHIP UNTO GOSPEL'S FURTHERANCE AND DIVINE ETERNAL REWARD APPERTAINING SALVATION'S ORDER:**

The Coming of the Holy Ghost stood unto the Harvesting of all nations, even as in the Day of Moses the law of GOD stood that the feast of Pentecost stood the feast of the first harvest, and the coming of the Holy Ghost on the Day of Pentecost stood the Divine fulfillment of Pentecost, where the Pentecost of Moses stood the shadow of the reality of Pentecost the feast fulfilled in the Early Church and onwards to This day, The Spirit being the Director and Leader unto the Harvest 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 there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when Thus was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth This? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted 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."

The conversation of Pentecost stood further fulfilled saying "Then Peter said unto them, Repent, and be baptized every one of you in the name of Yeshua HaMashiach for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call. And with many other words did he thestofy and exhort, saying, Save yourselves from Thus 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 steadfastly 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." **THUS THE HOLY GHOST STANDS THE SPIRIT AND ANOINTING OF PENTECOST.**

Thus in the conversation of the leadership appertaining the ministry and facilitation of Evangelical order and service, it stands that Apostolic Leadership stands unto the conversation of the Gospel light dispensation that all saints in that respective Apostolic Institution must be empowered and capacitated to witness and fulfill in the conversation of Divine supernatural power; by prophetic Leadership is manifest the conversation of the revelatory and oracular preaching of HaMashiach and too the conversation of the Word of the LORD and Prophetic gifting in all nations unto the calling of repentance by believing upon Yeshua HaMashiach of Nazareth the Son of GOD Almighty; by Pastoral leadership is manifest the conversation of the mobilization of communities in their respective residences unto the publishing and preaching of the Gospel throughout even the sociocommunal structures and cultures and languages of their respective residential areas and communal structures

and social order. By the Leadership of the teaching community shall be made manifest the conversation of the impartation and establishment of doctrinal wisdom unto the conversation of establishing strength, skill and maturity in each Saint unto the effective sharing of HaMashiach from the scriptures, even unto the preaching of HaMashiach in all conversation of professional personal gifting. It too stands that by the Directive of the Evangelist is administered the Divine order of salvation in all nations, as pronounced and dictated by those the Bearers of True Apostolic Office before GOD Almighty.

Appertaining the Eternal rewards of Evangelical ministry, diversities of Eternal rank shall be made according to effectiveness about respective personal contribution unto Gospel's furtherance, where greatness of light standing shall be established according to greatness in witness and Gospel publishing unto righteousness and redemption by the cross of Yeshua HaMashiach D'Nazareth preached saying "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." It too stands that Evangelical witness stands the conversation and Divine order unto eternal treasures and unto the purchases of the treasures of life everlasting, even as the more effective the Evangelical ministry, the greater the treasures of life everlasting; too the greater the conversation of Evangelical ministry the higher the position and rank in the Kingdom of GOD Almighty, even the conversation of the greater and higher the hold of life Eternal the greater the hold of Personal Majesty and Lordship. Too the greater the Evangelical Witness the greater the conversation of the determination of the size of personal Mansion in the City of God Almighty preached of HaMashiach saying "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Too the greater the conversation of rank in the order of the determination of seating in Divine judgement, even as preached of Paul saying "Do ye not know that the saints shall judge the world? and of the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to This life?" Too the greater the conversation of Evangelical Witness the greater the conversation of proximity unto the Throne of God and HaMashiach: remembering that SOULS STAND THE HIGHEST ECONOMIC ORDER OF THE HEAVENLY KINGDOM, AND THE GREATEST CURRENCY OF THE THRONE OF GOD ALMIGHTY.

## **ARTICLE 24: HAMASHIACH YESHUA D'NZARETH THE DIVINE CALLING UNTO GOLGOTHA'S PILGRIMAGE:**

### **SECTION 01: THE DIVINE DEFINITION OF PILGRIMAGE:**

It stands that at the point of salvation, even at the point of the reception of the Lordship and Saving power of Yeshua HaMashiach D'Nazareth, where the sinner receives Yeshua HaMashiach of Nazareth as Personal Lord and Saviour by the conversation of the Utterance of the WORD of Faith, it stands that the recipient of HaMashiach is not translated into Heaven but rather stands in the same place despite the reality of being born again, because that salvation is not an instantaneous moment unto the Heavenly Kingdom, but it actually stands a conversation of journey unto The Day of HaMashiach, even as was preached saying "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Thus in truth, at the moment of the reception of the Lordship and Salvation of HaMashiach, it stands that the Saint is born again, even the conversation of the hold of a spirit born and Sourced of the Holy Spirit of GOD Almighty, even the conversation of the regeneration preached saying "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It Thus stands that even though the sinner stands born again by receiving HaMashiach, it however remains that at the point and after salvation and regeneration, the new born still holds both the same mind and body, even the conversation of the same memory and intellectual construct of psychological paradigms and nerve constructs of thought pattern as conditioned according to intellectual experience, as well as the same construct of physical anatomical construct and bodily shape, structure as in terrestrial glory, because that salvation definitively in truth stands the conversation of journey and progression unto life eternal, even the journey of pilgrimage throughout terrestrial livelihood in the fulfillment of Divine calling and purpose unto the hold of redemption in the day of HaMashiach, even journey until the hold of bodily translation from terrestrial to Divine celestial glory, as preached saying "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in

faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of the y had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Thus salvation stands the conversation of divine WAYFARING, even the conversation of passage and pilgrimage in Yeshua HaMashiach of Nazareth Who Himself is the Way of Holiness, even HaMashiach the Way of Life until Heavenly coming unto life everlasting in the Leadership of the Holy Ghost, even as preached saying "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me;" and "For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us." Thus pilgrimage the conversation of journey of terrestrial livelihood, even the conversation of pilgrimage that means the assumption of Divine calling of wayfaring in burden of personal cross.

## **SECTION 02: THE CONVERSATION OF PERSONAL CROSS' BURDEN:**

It stands that each Saint, even every the soul redeemed in HaMashiach, each bears respective unique Divine calling unto the assumption of the respective unique burden of personal cross, even as was preached saying "Then said Yeshua unto his disciples, Of 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? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works;" and "And when he had called the people unto him with his disciples also, he said unto them, Whosoever 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; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, of he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in Thus adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Thus each man bears Divine calling unto the conversation of the communion of the death of HaMashiach, even that by the joint Suffering of his affliction be established to be the cosufferer unto the conversation of steadship in the hold of life Eternal and every the coming accompanying glory of redemption and Messianic glorification granted HaMashiach and His redeemed, that by the Suffering be established portion of Divine Glory. Thus the Divine calling unto the right of steadship in the coming manifestation of the purchases of the glory and treasures purchased by the Messianic Passion and Crucifixion of Yeshua HaMashiach D'Nazareth, even as was preached saying "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made

conformable unto his death; Of by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, of that I may apprehend that for which also I am apprehended of HaMashiach Yeshua;" and "It is a faithful saying: For of we be dead with him, we shall also live with him: Of we suffer, we shall also reign with him: of we deny him, he also will deny us: Of we believe not, yet he abideth faithful: he cannot deny himself."

Thus the Calling to each Saint the conversation of the Divine calling of affliction unto the hold of life Eternal, even the conversation of partaking the death of HaMashiach unto the partaking of the Life Eternal granted the Messianic Communion and the Dispensation of the New Testament of Yeshua HaMashiach D'Nzareth, even the Divine Calling unto the following of HaMashiach in the hold and assumption of the Personal burden of respective Cross, each Saint carrying personal cross and burden of personal suffering unto Golgotha, where each Saint must there be crucified together with HaMashiach. Thus the Divine calling unto the conversation of death in HaMashiach, even the conversation of affliction and suffering of death unto the hold of life everlasting, which conversation stands the doctrine signified by baptism in water in the Name of HaMashiach: because that being baptized in water stands the preaching of death and bury the physical Body, and coming out there of preaches the resurrection unto respective glorious Body in HaMashiach, even the prophecy of what shall be manifest in death and the burying of flesh unto the resurrection and eternal translation unto the Day of HaMashiach.

Thus baptism the conversation of death to Flesh unto Spirit's eternal life in HaMashiach as preached saying "There is therefore now no condemnation to them which are in HaMashiach Yeshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in HaMashiach Yeshua hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, of so be that the Spirit of God dwell in you. Now of any man have not the Spirit of HaMashiach, he is none of his. And of HaMashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But of the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up HaMashiach from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For of ye live after the flesh, ye shall die: but of ye through the Spirit do mortify the deeds of the body, ye shall live;" and too the conversation of physical body's annulment to the hold of celestial Body fashioned of the Divine Nature and glory of HaMashiach preached saying "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath Thus hope in him purifieth himself, even as he is pure."

### **SECTION 03: GOLGOTHA THE DIVINE PLANTING INTO THE COMMUNION AND AFFLICTION OF THE BAPTISM AND DEATH OF YESHUA HAMASHIACH:**

There stands the conversation of the baptism of HaMashiach, even the conversation of the suffering of affliction, pain and grave persecution sometimes even unto martyrdom and physical death, even as HaMashiach Himself in Messianic Passion was gravely beaten, mocked, made to wear a crown of Thorns, nailed to a cross and raised thereon until His physical death because of His witness of righteousness, which conversation of baptism stands the suffering that every Saint must too endure in Personal witness, even as HaMashiach pronounced to John and James saying "And they were in the way going up to Jerusalem; and Yeshua went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Yeshua said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Yeshua said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." Thus definitively the conversation of the cup of HaMashiach stands the conversation of the drink of the partaking of the suffering and affliction of HaMashiach, even as the Communion, fellowship and Community of the death of HaMashiach stands the institution of the dispensation of the Messianic Testament and regeneration established by the blood and Divine supernatural power of Yeshua HaMashiach D'Nzareth.

Golgotha stands the conversation of the plantings of Crosses, where Golgotha means the place of death, even the place of the communion and community of death, even as was preached saying "And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS YESHUA THE KING OF THE JEWS." It stands that Golgotha stands the place of the community of Shiloh, even the place of the plantings of the Crosses of Shiloh and Golgotha the assembly and community of Shiloh, even as was preached saying "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk:" **THUS PILGRIMAGE THE CONVERSATION OF GOLGOTHA, EVEN THE GOLGOTHA AFFLICTION MANIFEST IN MOCKERY, AND GOLGOTHA AFFLICTION MANIFEST IN PERSECUTION, AND THE GOLGOTHA AFFLICTION MANIFEST IN MARTYRDOM.**

#### **SECTION 04: THE DIVINE ETERNAL TREASURY AND REWARDS STABLISHED BY GOLGOTHA'S BAPTISM:**

It however stands that even as the Golgotha Communion stands the conversation of the fellowship of the sufferings of HaMashiach, it stands that to the Golgotha Communion is manifest the conversation of the Divine rewards of life eternal, the first and most critical component being that the Cross stands the order of righteousness unto the inheritance of life everlasting in the eternal Kingdom of GOD Almighty preach saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Hisband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son;" and "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of This book."

It too stands that many stand the rewards of the conversation of the Messianic redemption, even the conversation of the partaking of the fruit of the tree of life in the Eden Paradise of God Almighty unto the hold of life eternal, even the literal conversation of the eating of the tree of life that stands unto the manifestation of Eternal victory ver every the conversation of death. It too stands that to the Golgotha Union shall be established the grant of the virtue, even the very healing Virtue of the leaves of the tree of life unto the hold of National Messianic Redemption granted all the conversations of the nations of the cross of Yeshua HaMashiach D'Nzareth, and too the conversation of the translation and glorification of the Nation of the Heavenly Kingdom the Nations and Hosts of the Cross. Too shall to the Golgotha Communion Stand granted unto the becoming of the Host of HaMashiach preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of

KINGS, and LORD of LORDS;' and "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years."