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YESHUA HAMASHIACH THE ETERNAL  
LIVING SACRIFICE

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CALEB T MATETA

# SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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## **ARTICLE 01: YESHUA HAMASHIACH D'NZARETH THE PASSEVER LAMB OF GOD ALMIGHTY:**

### **SECTION 01: HIM THE LAMB OF GOD WITHOUT BLEMISH OR SPOT OR ANY EXPRESSION OF DEFILEMENT:**

Definitively, Sacrificial Lamb stands the conversation of the Lamb that was slain by Priesthood, where the Lamb the Sacrifice stands the Incarnation of the transition of iniquity from the sinner to the Lamb, which Lamb is then slain as an expression of the judgement of GOD Almighty, by the death of which Lamb the Wrath of God Almighty stands pacified, even the Lamb the conversation of of pure blood, which blood is shed unto the justification of the unrighteous by Sacrifice, even as was preached through Samuel about the Sacrificial Lamb unto victory by Divine Atonement as by Lamb's offering and bloodshed saying "And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD. And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Bethcar. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us. So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel."

Definitively, spot, blemish and defilement stands the conversation of any the abnormality of the anatomical state of the sacrifice that disqualifies the sacrifice and renders powerless the sacrifice's atoning virtue about the conversation and standard to the which it stands offered, even the conversation esteemed of God Corruption by anatomical anomaly of Sacrifice that causes the Sacrifice to stand unworthy and abominable before GOD Almighty, even as was preached saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of This 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

"And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, Thus is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. the one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD. And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: Thus is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering."

It too stands that only the Recipient of the Sacrifice bears the Authority unto every the conversation of the determination of the standard of what is to stand the sacrifice deemed acceptable, where definitively acceptable sacrifice stands the conversation of Sacrifice esteemed worthy of GOD Almighty unto the pacification of Divine wrath and propitiation of iniquity unto the remission of all sins, Thus Acceptable Sacrificial Lamb definitively stands the conversation of Lamb offered unto and in Divine standard established by God Almighty worthy unto the reception of offering sufficient to the full pacification of Divine wrath, even the conversation of the pardoning, remitting, annulment and remission of every the sin for which the Lamb stands offered, where definitively Divine Standard of Sacrificial Lamb Stands the Lamb pure and perfect without the slightest conversation of blemish, spot and impurity. Moreover Divine order appertaining the Sacrifice of Lamb stands the conversation of the presentation and order of killing the Lamb as defined by the commandment, even as outlined of GOD Almighty through the order of Divine Priesthood: where in actuality it stands that every the conversation of the offering of Lamb stands the preaching of Yeshua HaMashiach D'Nzareth the Lamb of GOD, and thus every sacrificial Lamb stands the representation of HaMashiach, where the Atoning virtue of sacrificial Lamb bears the conversation of virtue derived by the Sacrificial offering of Yeshua HaMashiach D'Nzareth.

## **SECTION 02: HIM THE LAMB WHOSE BLOOD STANDS THE DIVINE ATONEMENT:**

Appertaining the need of Messianic Atonement of Yeshua HaMashiach D'Nzareth: Definitively, Atonement stands the conversation of the suffering of affliction unto the full pacification of the Wrath of God Almighty, even the conversation of the full appeasement of the Wrath of GOD Almighty as established through the Suffering of sacrificial offering by conversation of Priesthood sufficient unto the establishment of both Divine Pardon and reconciliation by way of Divine offering; Thus Messianic Atonement, as defined by the Doctrine of Sacrificial Messianic Substitution stipulated by the Precepts of Eternal Law's Doctrines and Order, stands the conversation of one Person, being the Lamb pure, perfect and Holy before GOD Almighty in all conversations, suffering on the behalf of the sinner, that by the Messiah suffering the wrath of GOD Almighty on the sinner's behalf, be established to the sinner the righteousness of GOD Almighty granted the estate of the Messiah, even the conversation of the shedding of the blood and accursed death of the Messiah in the sinner's place, that to the sinner be granted the righteousness and life virtue of the Messiah as

by the reception of the Lordship and Salvation of the Messiah by the Word of Faith, even Personal Utterance unto receiving Messiah as Personal Lord and Saviour in faith by Grace. Thus there must be the Lamb of GOD granted unto Divine Messianic Atonement, where Him Yeshua HaMashiach of Nazareth stands the Lamb of GOD Almighty witnessed and preached of John the Baptist 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 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, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. 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 "And they asked him, and said unto him, Why baptizest thou then, of thou be not that HaMashiach, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!"

It stands that GOD Almighty stands Him JEHOVAH and YAHWEH the ETERNAL LIVING GOD the I AM IN WHOSE SELF IS HIS HOLD of HIS ETERNAL DIVINITY of Life, GLORY, HOLINESS, WISDOM and AUTHORITATIVE POWER, Which God pursued not enlightenment unto the achievement of Divinity, but Forever IS, being not subject to Time that He should have a beginning and an end, but stands Him the Eternal God that conceptualized, instituted and Created Time, being Him worshipped of Time and all Days the seed of time; Thus God Almighty is Him JEHOVAH ADONAI EL OHIM the ONLY ETERNAL CREATOR that fashioned and created all existence simply by the Utterance of His Word, where God Almighty created all existence inclusive of both the Celestial and Terrestrial Realm and all creatures therein, where the Celestial Realm was fashioned unto the Divine governance of God Almighty through the Heavenly Kingdom that GOD Almighty therein planted and sat JEHOVAH ADONAI SABBAOTH unto Majestic Authority and Domini on Hold over all Creation. GOD Almighty did too fashion all Terrestrial Creation and then in His Divine Image did He fashion Man unto the conversation of Dominion hold over all Terrestrial Creation on the behalf of GOD Almighty, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" Thus Man was fashioned of God Almighty unto terrestrial Dominion Hold in the Covenant of Worship. Even as Worship stands the conversation evidenced by Submission in the

acknowledgement of God Almighty as the Higher, and Submission stands evidenced by the conversation of Obedience to Divine Commandment even the forfeiture of personal will unto the adoption and fulfillment of divine commandment: Thus to Adam was granted the covenant of worship fulfilled by obedience about the conversation of commandment of communion 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."

However man sinned against God Almighty, even by breaching the covenant of worship as by the partaking of the forbidden communion, where Adam disobeyed God by eating the fruit of the tree of the knowledge unto discernment of good and evil, even as was preached saying "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her Husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat:" Thus the nature of man was corrupted from righteous anatomy unto sinful nature, which sinful nature leads unto sinful works, and sinful works unto Eternal judgement, and judgement unto Eternal condemnation, even as was preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Thus the defined need of Messianic Redemption by Sacrificial Atonement unto Divine pardon that establishes Redemption and deliverance from second death by name's recording in the Book of Life unto deliverance from being cast into the Lake of Fire, which conversation stands established only by the Blood of HaMashiach shed upon the Cross unto Eternal Redemption; even the blood of HaMashiach shed unto Redemption from sin and to the hold of righteousness and life eternal.

### **SECTION 03: HIM THE LAMB WHOSE BLOODY CROSS STANDS THE SEAL OF THE MESSIANIC TESTAMENT:**

Definitively, Messianic Testament stands the conversation of The Divine Covenant of the Witness of the Redeeming Power of Yeshua HaMashiach D'Nzareth manifest by His Resurrection power, even the first Hand Personal Testimony and experience and encounter of the Saving and Redeeming

Power of the resurrection of Yeshua HaMashiach: Thus the Testimony of Yeshua HaMashiach the Inheritance of every the conversation of the purchased redeeming virtue manifest be the erected Cross, even the manifestation of the inheritances purchased by the Messianic Passion and Accursed death by Crucifixion, being manifest by the personal Testimonial Redemption of the Personal Respective Reception of Yeshua HaMashiach of Nazareth as Lord, Saviour and Master. Thus by the death of the Cross was instituted the Messianic Testament of Yeshua HaMashiach D'Nazareth, even as was preached saying "Now when these things were Thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost Thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But HaMashiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of Thus building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For of the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for Thus cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the Testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the Testator liveth. Whereupon neither the first testament was dedicated without blood;" and "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after Thus the judgment: So HaMashiach was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

As was instructed Israel, even Moses and the Church of the Wilderness, that there in Egypt were they to seal their doors by the blood of the Passover Lamb, using the blood to paint a sign of the Cross upon their doors, as was preached saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, Thus month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of Thus month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And of the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And

they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it;" and "For I will pass through the land of Egypt Thus night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt;" and "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you:" which conversation signified Egypt the World, HaMashiach the Passover Lamb and the Blood of the Passover Lamb the Blood of Yeshua HaMashiach D'Nzareth shed upon the Cross and too during Messianic Passion, and the doors of Israel the hearts of the redeemed, and the houses of Israel the habitations of the redeemed during pilgrimage: Thus the Cross of Yeshua HaMashiach, and the blood shed thereon stands the conversation of Divine sealing from every the conversation that afflicts the world because of the conversation of Iniquity, **THUS THE CROSS THE PASSOVER SEAL UPON DOOR BY LAMB'S BLOOD UNTO THE MESSIANIC IMMUNIZATION VIRTUE OF HAMASHIACH.**

Thus the Cross of Yeshua HaMashiach D'Nzareth stands the Divine Eternal Seal of every the conversation of the New Testament, the first being the seal unto Passover Righteousness, where by the Blood of HaMashiach is manifest the forgiveness of sins and Divine cleansing unto perfect righteousness before GOD Almighty, even the conversation of perfect standing before the Eye of GOD Almighty without the slightest conversation of impurity of blemish, but perfect purity as defined in accordance with Eternal law. The Cross too stands the Passover Seal unto Eternal Salvation, even the conversation of deliverance from the coming condemnation of judgement unto the wrathful fire of GOD Almighty in the lake of fire, even deliverance from second death unto the hold of life Eternal in the paradise of GOD Almighty. The Cross too stands the Passover Seal unto Divine prosperity, even deliverance from every the form and shackle of poverty unto the hold of Divine Supernatural superabundant wealth as purchased by the Cross unto riches and treasury both in pilgrimage and in life eternal. The Cross too stands the seal unto the conversation of Divine Healing, even the conversation of deliverance from sickness, disease, illness, ailment and anatomical anomaly and disfunction and anatomical impairment unto the hold of Body bearing perfect health according to the Eternal design established of God Almighty. the Cross to stands the seal unto Passover deliverance, even redemption from every the conversation of demonic oppression and satanic affliction and demonic persecution unto the Spiritual Authority of casting out devils and pulling down demonic principalities and annulling all satanic conversations by the Name of the Resurrected Son of God. The Cross too stands the Passover Seal unto deliverance from depression and grief and sadness and perpetual mourning unto Divine Joy in the Holy Ghost. The Cross too stands the Passover Seal unto Redemption from vexation of soul unto Divine peace in the Holy Ghost, even the resting of soul and Spirit and mind in the Holy Ghost.

#### **SECTION 04: HIM THE LAMB WHOSE FLESH AND BLOOD STANDS THE COMMUNION UNTO LIFE ETERNAL:**

It stands that as was preached about the Passover communion unto the Divine immunity from the coming death and judgement of Egypt preached saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, Thus month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of Thus month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And of the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover. For I will pass through the land of Egypt Thus night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And This day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever:" so the blood and Flesh of HaMashiach stands the communion unto life Eternal preached saying "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of 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 it was pronounced saying "And he said unto them, With desire I have desired to eat Thus passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take Thus, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them,

saying, Thus is my body which is given for you: Thus do in remembrance of me. Likewise also the cup after supper, saying, Thus cup is the new testament in my blood, which is shed for you;" and "For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: Thus is my body, which is broken for you: Thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, Thus cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat Thus bread, and drink Thus cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat Thus bread, and drink Thus cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For Thus cause many are weak and sickly among you, and many sleep. For of we would judge ourselves, we should not be judged."

## **ARTICLE 02: YESHUA HAMASHIACH THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD:**

### **SECTION 01: CALVARY THE CONVERSATION DETERMINED IN DIVINE ANCIENT COUNSEL:**

It stands that GOD Almighty is not a creature, nor is He subject to time that He hold beginning or end, but He is the Eternal Living God that forever and eternally was the I AM, YAHWEH ELOHIM JEHOVAH ADONAI SABAOTH the ETERNAL LIVING GOD the CREATOR of ALL Existence, Which GOD created and established and formed Time to stand the Creature that Worships GOD Almighty in the Fulfilment of its ministry appertaining the referential procession order of Creation, even reference appertaining the sequence and record of historic order appertaining that which transpires: Thus Time is not Superior to GOD Almighty, but Time stands a Creature that Worships GOD Almighty in all conversations, even as GOD Almighty holds no beginning nor did He ever become but eternally was, where God Almighty holds all His Divine Persons and Natures that all were not created but eternally existed before the Divine GOD's conceptualization and institution of Time. Thus God Almighty stands Him that Forever and in His Life and Divinity Eternally Was, Is and Forever Shall be the Eternal GOD Almighty that Yesterday Is, Today Is and Tomorrow Is, even through the conversation of the Expression of His Divine Omnipresence, where He Exists at Real Time throughout every the referential record of time, there existing simultaneously in past presence and future and there holding control, even as there stands no place where GOD is not appertaining time yesterday and morrow, which Omnipresence David preached saying "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? Of I ascend up into heaven, thou art there: of I make my bed in hell, behold, thou art there. Of I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. Of I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Definitively, Divine Indaba stands the conversation of the Ancient Counsel that was conducted of God Almighty unto the determination of His Divine Will, even the conversation of the Counsel meeting that was conducted of GOD Almighty unto the resolute determination of what would Stand every the conversation of both the creature and moment that would be manifest in time, even as was preached 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 ANCIENT INDABA STANDS THE DIVINE DETERMINATION AND RESOLUTION of THE WILL of GOD APPERTAINING EVERY THE MANIFESTATION AND PURPOSE of CREATION THROUGHOUT TIME: THUS THERE STANDS NO CONVERSATION THAT STANDS MANIFEST WITHOUT FIRST HAVING BEEN PLANNED AND DEFINED of GOD ALMIGHTY, AND IN ITSELF CALVARY STANDS A CONVERSATION DETERMINED of GOD ALMIGHTY, THE CROSS of YESHUA HAMASHIACH**

BEING ERECTED of THE ETERNAL WISDOM, RESOLUTION, COUNSEL AND DETERMINATION of GOD ALMIGHTY, WHERE IT IS GOD ALMIGHTY THAT DETERMINED CALVARY TO STAND THE FOCAL POINT of BOTH ALL CREATION AND TIME.

## **SECTION 02: CALVARY THE DIVINE FOCAL POINT OF ETERNAL POWER FROM WHENCE ALL CREATION WAS SOURCED:**

Calvary stood instituted and purposed of GOD Almighty in Ancient INDABA to stand the Focal Point of all Atonement and Creation, even that all Creation stand subject unto the Cross, being the conversation and determination and resolution of GOD Almighty that all things stand reconciled in and through the Cross of Yeshua HaMashiach D'Nzareth, even as was preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; 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;" and "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 "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 stands a Divine fundamental oracular mystery that the things of GOD Almighty stand progressive in nature but eternal in power, even as to Abraham was divinely pronounced and Prophesied the seed, that is HaMashiach, through Whom would be established the blessing to all Nations manifest by the coming of the redeeming Gospel of Calvary to the every door of every nation under the sun, which Abraham stood father of the Messianic Lineage, about which seed of Avraham it was preached saying "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. 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;" and "HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet of it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is HaMashiach."

Thus proven that the things of GOD Almighty stand progressive in nature; but these too stand Eternal in power, even as This same Abraham that stood to father the Messianic Progression before the Cross was erected, Abraham received salvation by the same cross of Yeshua HaMashiach D'Nzareth that was erected and manifest forty two generations after him, even as Abraham was visited by Yeshua HaMashiach D'Nzareth in the Form of Melchizedech the Preincarnate Son of GOD Almighty, which Melchizedech King of Righteousness and King of Salem King of Peace, being HaMashiach Propesied of Jeremiah as YAHWEH TSIDKENU the LORD OUR RIGHTEOUSNESS, and Propesied of Esaias saying "Prince of Peace:" that same Melchizedech came with bread and wine, even the communion of the Lord's Table unto life Eternal, even the communion unto life everlasting preached of HaMashiach 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 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.;" Thus HaMashiach preached the Eternal Power of the Messianic Progression saying about Abraham that "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am.:" **THUS THE THINGS OF GOD PROGRESSIVE IN BATURE BUT ETERNAL IN PIWER, EVEN THE CROSS OF YESHUA HAMASHIACH D'NZARETH PROGRESSIVE IN NATURE BYT ETERNAL IN POWER; WHERE IN THE CELESTIAL REALM CALVARY STANDS THE CHANNEL OF CREATION, AND IN THE CELESTIAL REALM CALVARY STANDS THE FOCAL POINT OF EVERY THE CONVERSATION OF CREATION, EVEN THE FICAL POINT UNTO THE CHANNELING AND DISPENSATION OF EVERY THE CONVERSATION OF DIVINE SUPERNATURAL POWER.**

### **SECTION 03: THE DIVINE ETERNAL NATURE OF HAMASHIACH THE SLAIN LAMB OF GOD- EVEN THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD:**

There Is One Titled 'LAMB OF GOD SLAIN BEFORE THE FOUNDATION OF THE WORLD' even as was heard and witnessed of the Apostle John saying "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." It stands that Yeshua HaMashiach D'Nzareth The Eternal Lamb of GOD Almighty is not a Creature but is Divine and Eternal, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Thus Yeshua HaMashiach stands the Eternal Lamb of GOD Almighty testified of John the Baptist saying "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, Aftter me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!"

**THUS YESHUA HAMASHIACH D'NZARETH STANDS HIM THE ETERNAL SLAIN LAMB of GOD ALMIGHTY UNTO THE DIVINE PERPETUAL ETERNAL DISPENSATION of THE MESSIANIC TESTAMENT AS BY STEADSHIP IN THE ESTATE AND TRUST of HAMASHIACH Established BY THE RECEPTION of HIS**

LORDSHIP, SALVATION AND MASTERY BY UTTERANCE OF FAITH AT VOCAL RESPECTIVE LEVEL OF INDIVIDUALITY, WHERE LAMB SLAIN STANDS ONE OF THE CHIEF ETERNAL NATURES OF HAMASHIACH, even as witnessed and 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 blessings of. 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."

It was too well proven that the Nature of HaMashiach as Eternal Lamb of GOD Slain before the foundation of the World' as Gethsemane, even during the night of the Institution of His Messianic Passion in that during HaMashiach's time of prayer Before His arrest, HaMashiach did sweat Blood, even as was witnessed and preached saying "And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, of thou be willing, remove Thus cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." **THUS THE REDEEMING ETERNAL SACRIFICIAL LAMB THE ETERNAL NATURE AND VIRTUE OF YESHUA HAMASHIACH D'NZARETH THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD.**

## **ARTICLE 03: BEHOLD YESHUA HAMASHIACH THE LAMB OF GOD THAT TAKETH AWAY THE SIN OF THE WORLD:**

### **SECTION 01: THE WITNESS OF JOHN THE BAPTIST APPERTAINING YESHUA HAMASHIACH D'NZARETH:**

John the Baptist stands the Bearer of the Elijah anointing unto the preparation of the First Messianic Coming and Visitation of Yeshua HaMashiach D'Nzareth, even as He Himself preached saying "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. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. 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 Thus is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the HaMashiach. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, of thou be not that HaMashiach, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing."

John the Baptist then preached of HaMashiach saying "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that This is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!" And "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he

shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will throughly purthe his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Yeshua from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou unto me? And Yeshua answering said unto him, Suffer it to be so now: for Thus it be cometh us to fulfil all righteousness. Then he suffered him. And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased:" that's the Elijah preaching of Yeshua HaMashiach D'Nzareth the LAMB of GOD ALMIGHTY.

## **SECTION 02: THE CLEANSING POWER OF THE BLOOD OF YESHUA HAMASHIACH D'NZARETH:**

Yeshua HaMashiach D'Nzareth stands the Eternal WORD of GOD Almighty, even as was preached of His Divine Eternal Nature and Glory 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 "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 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:" and "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men;" and "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 Yeshua HaMashiach D'Nzareth was born not of human copulative seed, but of the conversation of the Divine supernatural working of the Holy Ghost in the womb of a Virgin of the House of David, which conversation facilitated Divine purity in the heart of HaMashiach free from sinful nature, even as was preached saying "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the

throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." It Thus stands that Yeshua HaMashiach D'Nazareth stood born and manifest by the conversation of Divine human parthenogenesis by the working of the Holy Spirit unto freedom from every the form and manifestation of corruption.

THUS YESHUA HAMASHIACH D'NZARETH STOOD AND STANDS HIM THE SON OF GOD WHOSE BLOOD BEARS DIVINE VIRTUE, EVEN DIVINE CLEANSING POWER BEING ONE OF THE VIRTUES OF THE BLOOD OF HAMASHIACH, EVEN THE BLOOD OF HAMASHIACH THE ENCAPSULATION OF CLEANSING VIRTUE FROM EVERY CONVERSATION OF SIN PREACHED SAYING "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

### **SECTION 03: THE BLOOD OF YESHUA HAMASHIACH THE PROPITIATION OF ALL INIQUITY:**

Definitively, propitiation stands the conversation of payment by Sacrificial offering unto the appeasement of the wrath of God Almighty, even the conversation of suffering that Established the Divine purchase of righteousness and restoration of Divine communion via the conversation of sacrificial offering pleasing unto GOD Almighty in perfect accordance with Eternal Law, even as was preached saying "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;" and "My little children, these things write I unto you, that ye sin not. And of any man sin, we have an advocate with the Father, Yeshua HaMashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world;" and "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 definitively, Messianic Propitiation stands the conversation of there being a Holy, Pure and Perfect Son of Man that arises to stand the Sacrifice unto the suffering of the sins of sinners, that by His Suffering of their sins is to them stablished the forgiveness of their sins and the Inheritance of the righteousness of His Estate of Messianic Testament as by the reception of His Lordship and Salvation by Word of Faith, Thus the conversation of Sacrificial Substation, which conversation stood 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."

Iniquity thus stands the conversation of every the satanic record appertaining wickedness, even the conversation of sin that defies the Eternal law and commandment of GOD Almighty, where eternal law stipulates every the conversation expedient of GOD Almighty unto the manifestation of representatives, which iniquity, being pronounced of satanic accusation unto judgement, and judgement unto eternal condemnation, and condemnation the conversation of the eternal suffering of the Lake of Fire, 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." Yet it stands that Yeshua HaMashiach D'Nazareth stood unto the conversation of Suffering Messianic Passion and Open

Crucifixion, that by His suffering be manifest the conversation of righteousness to every the sinner willing to stand unto the reception of His Lordship and Salvation preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

It stands that in the Heavenly Temple of GOD Almighty, on the Day of Atonement was the Blood of Yeshua HaMashiach D'Nazareth established the sufficient Divine payment unto Eternal Propitiation unto all souls willing to stand the heirs of His Messianic Testament through the conversation of the reception of the Lordship of Yeshua HaMashiach D'Nazareth, even the annullment of every the record of sin by the Blood of HaMashiach that dreaded every the conversation of sin, even as 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;" and "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 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."

## **ARTICLE 04: THE LAMB PROPHESED OF ABRAHAM UNTO THE DIVINE SACRIFICIAL ATONEMENT:**

### **SECTION 01: 'GOD SHALL PROVIDE HIMSELF A LAMB' - HIM CRUCIFIED IN OPEN SIGHT:**

Appertaining the Lamb of God Almighty, it was prophesied of Abeaham saying "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them thither:" Which conversation stood the preaching of the Coming Lamb of GOD Almighty Yeshua HaMashiach D'Nzareth, which Lamb stands the Eternal Only Begotten Son of God Almighty given unto the righteousness and Messianic Reconciliation established by Sacrifice, even as was 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. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "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."

In the knowledge of HaMashiach Yeshua D'Nzareth the Sacrifice unto the Dispensation of the Messianic Reconciliation granted His Lordship as purchased by Trial of Passion and Accursed Death, Him Thus revealed Yeshua HaMashiach D'Nzareth stands Him the Eternal Sacrificial Lamb of GOD Almighty that was given of God unto the establishment of Divine Propitiation, even the full payment of Suffering unto the purchase and Dispensation of both righteousness and grace unto the communion of Life everlasting in the Paradise of God Almighty as by the communion of the Flesh and Blood of HaMashiach, Thus the substantial sufficient payment unto eternal Redemption; HaMashiach too being the Sacrifice unto divine Atonement, even the conversation of the full remission of every the recorded iniquity and payment by Passion and death sufficient unto the restoration of covenant of reconciliation, unity and communion; Thus HaMashiach the Sacrifice unto the Appeasement that erected the full apology by affliction unto Divine Pardon and Redemption to steadship in hallowed glory in the estate of the believer from the abominable as by the redemptive nature of Messianic Virtue; thus HaMashiach the Sacrifice unto the full restoration of Heavenly Citizenship, even the reclamation of place in hallowed glory by righteousness unto steadship as a Citizen and Son of GOD Almighty preached of the Heavenly Kingdom by God Almighty Himself saying "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;" and "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

## **SECTION 02: 'IN THE MOUNT OF THE LORD IT SHALL BE SEEN:' THE ETERNAL CONTEXTUAL VIRTUE OF THE MESSIANIC ATONEMENT:**

As was Prophesied of Abraham saying "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 Jehovah Jireh: as it is said to This day, In the mount of the LORD it shall be seen:" so was This the preaching of Calvary upon which mount was HaMashiach Crucified, that all those with spiritual sight, seeing the Cross regardless their place and generation, would stand heirs worthy unto the knowledge of Life eternal as by the reception of the Lordship and Salvation of Yeshua HaMashiach of Nazareth, where the same Mount Moriah where Abraham was to offer His Only son begotten of the promise stood the same Mount where the Son of GOD Almighty was offered being nailed to a Cross and Crucified in open sight unto the dispensation of life everlasting. It too stands that Calvary the Mount of HaMashiach is the same Mount where David offered the sacrifice unto the Salvation of Israel from the judgement and condemnation of the wrath of GOD Almighty preached saying "Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. Then David said to Ornan, Grant me the place of Thus threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred

shekels of gold by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof. At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD."

Thus Calvary stands the Mount erected unto the conversation of the dispensation of Life Eternal through the conversation of the manifestation of the impartation of the Anointing and Divine Virtue by sight, even the Inheritance of Life Eternal through the revelation of the saving Virtue of Him that was sacrificed and suffered accursed death on the behalf of the accursed, that all willing to receive His Redeeming virtue be made free from the curse and be established the heirs of Life Eternal as through the reception of the Lordship of Him the Resurrected Son of GOD that by the power of God Almighty, even as was preached through Moses and the church of the wilderness saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived:" Thus the raised serpent stands the accursed creature dying accursed death the Dispensation of Life by revelation to all the seers thereof in freedom from serpent's venom: where the serpents signify Satan and His devils that bite unto eternal condemnation by sin and wickedness in satanic accusations, yet HaMashiach dying the accursed death preached saying that 'cursed is he that dies upon a tree:' by that same conversation of curse was Established Redemption unto the blessing of the Messianic Estate, Thus it was preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life;" and "Now is my soul troubled; and what shall I say? Father, save me from Thus hour: but for Thus cause came I unto Thus hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. the people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Yeshua answered and said, Thus voice came not because of me, but for your sakes. Now is the judgment of Thus world: now shall the prince of Thus world be cast out. And I, of I be lifted up from the earth, will draw all men unto me. Thus he said, signifying what death he should die."

## **ARTICLE 05: THE RESURRECTION OF YESHUA HAMASHIACH D'NZARETH:**

### **SECTION 01: HAMASHIACH'S DIVINE MESSIANIC TRIUMPH OVER ALL HELL DURING THE SABBATH:**

About the Sabbath of HaMashiach Yeshua D'Nzareth it was preached saying of the Spirit of HaMashiach through David saying "I will love thee, O LORD, my strength. the LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. the sorrows of death compassed me, and the floods of ungodly men made me afraid. the sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. the LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them."

Which conversation was contained saying "Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the LORD was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me. the LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the LORD my God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall. As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him. For who is God save the LORD? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Thus it was continued saying "Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. They cried, but there was none to save them: even unto the LORD, but he answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. the strangers shall fade away, and be afraid out of their close places. the LORD liveth; and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore."

It stands that during the Sabbath of His death, Yeshua HaMashiach of Nazareth worked in Divinity, where at the point of the death of HaMashiach, even at the point that HaMashiach gave up the Ghost and at the time that His Spirit moved out of His Body was HaMashiach carried Prisoner into hell by Death, the Grave and Satan. Arriving in hell was HaMashiach greatly and openly mocked of Satan and His devils, which conversation was signified through Samson saying "Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only Thus once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life;" as preached in the Psalms that Satan assembled all hell and all His demons and conducted a service of celebration believing that he had killed God, believing that he had fully overcome HaMashiach.

After these festivities was HaMashiach then cast into the bottomless pit, Satan believing that HaMashiach would have to forever suffer the flames of hell in order to fully pay the price of Messianic Reconciliation, knowing not that HaMashiach upon the cross endured the full flames of the wrath of GOD Almighty during the three hours of Darkness. Being cast in the bottomless pit did HaMashiach begin to transform into His Form of Divine glory and ascend out of the bottomless pit until all hell was paralyzed by His Glory and blinded by His light, Thus were all Demons, including Satan, blinded and paralyzed, even as was preached saying "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in

Galilee of the nations. the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." HaMashiach then walked over to where Satan was lying and stamped on satan's forehead and marked him defeated and took from him the keys of death and hell, and Thus HaMashiach singlehandedly triumphed over all hell.

## **SECTION 02: THE MESSIANIC TRANSLATION OF EVERY THE SOUL IN ABRAHAM'S BOSSOM UNTO HEAVENLY PLACES:**

It stands that after defeating Satan and all hell, Yeshua HaMashiach D'Nzareth did then ascend over the great trench and divider between hell and Abraham's bosom by way of Divine Power over the trench, and arriving in Abraham's Bosom was HaMashiach worshipped greatly by all souls therein, where all Saints from Adam until the cross did greatly honour HaMashiach, having witnessed His great triumph over all hell and over Satan and the demons and devils and unclean spirits and all the devices and crafts of the Kingdom of Darkness. HaMashiach then rose and then did He begin to ascend out of Abraham's Bosom together with all saints therein, and they then reached and passed through and ascend out of the Valley of the Shadow of Death. Continuing to ascend did these souls rise together with HaMashiach up above and out of the depths and floods and molten earth, til they reached the surface, where the souls and spirits of the saints in Abraham's bosom were ushered of angels into First and Second Heaven unto the Temple of God Almighty unto the Assembly called to witness the petition of the Messianic Atonement of Yeshua HaMashiach of Nazareth. Some souls of saints were allowed to return unto their bodies and rise from their graves unto the witness and testimonial preaching of HaMashiach's triumph over all hell, even as was preached saying "Yeshua, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

## **SECTION 03: THE REENTRANCE OF HAMASHIACH'S SPIRIT INTO HIS BODY EARLY SUNDAY MORNING:**

Definitively, resurrection stands the conversation of the arising of physical body out of the grave, even the conversation of the reunion of physical body and spirit, that spirit again be housed within physical body, and all mental faculties operate and the resurrected Man live as if he had never died, Thus resurrection power stands the conversation of Divine supernatural power that stands strong in omnipotence unto the conversation of the restoration and revival of person out of the grave, even Divine power to reverse the effects of death and give Life and raise a body that had died (where death stands the conversation of the deterioration of physical body until the state where it stands unable to continue housing the human spirit), Thus resurrection the conversation of revival from the grave. Yeshua HaMashiach of Nazareth stands the resurrection and the Life, even as was preached saying "Then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me,

though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou Thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world." Thus Yeshua HaMashiach of Nazareth returned unto His physical body and arose, where He His Body was then unbandaged and unwrapped by the Angels of GOD Almighty, which Angels then granted Him the garments of His Judaic Priesthood and also gave Him the vial containing every the drop of His Blood shed during Messianic Passion and Crucifixion, that by that blood He Ascend unto the Day of Atonement and establish His Messianic Atonement unto Appeasement by His blood shed during the suffering of Passion and Accursed death. Then did Yeshua HaMashiach D'Nazareth walk out of His grave early Sunday morning, being ushered by many Angels.

#### **SECTION 04: HAMASHIACH'S DIVINE FIRST ASCENSION UNTO ATONEMENT'S STANDING AT HEAVEN'S MESSIANIC PROCESSION:**

Having received His Blood shed during Messianic Passion did Yeshua HaMashiach D'Nazareth ascend into Heaven and was ushered into the Heavenly Temple, where all Heaven and all Hell was assembled. Satan did then present His accusations, about which accusations was it judged of God Almighty that all the bearers of which conversations of sin and wickedness would stand creatures subject to perdition and Eternal condemnation in the lake of fire the second death, but when HaMashiach sprinkled and poured out His Blood upon the Heavenly Altar, to Him it was granted that every the receiver of His Lordship would stand worthy heirs and receivers of Eternal Salvation, life everlasting and the full redemptive work of Calvary unto righteousness, salvation, healing, deliverance, authority, peace, joy, Grace, life and prosperity, being delivered from sin, sickness, poverty, demonic oppression, death both first and second, vexation of spirit and mourning and depression and anguish of soul. It too stands that HaMashiach was granted Messianic Lordship by New Testament unto Name above all Names, even as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father." Thus GOD Almighty spoke to HaMashiach saying "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy Kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

## SECTION 05: THE RECORDED APPEARANCES OF HAMASHIACH AFTER HIS RESURRECTION:

Appertaining the Appearances of HaMashiach it was preached saying "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Yeshua had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid him. And when she had Thus said, she turned herself back, and saw Yeshua standing, and knew not that it was Yeshua. Yeshua saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, of thou have borne him hence, tell me where thou hast laid him, and I will take him away. Yeshua saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Yeshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." HaMashiach too appeared as witnessed saying "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Yeshua himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Yeshua D'Nzareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all Thus, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not HaMashiach to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the villathe, whiter they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, the Lord is risen indeed, and hath appeared to Simon."

HaMashiach too appeared saying "And they told what things were done in the way, and how he was known of them in breaking of bread. And as they Thus spake, Yeshua himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed

that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved HaMashiach to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

HaMashiach did to appear as preached saying "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Yeshua and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. Then said Yeshua to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said thus, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;" and But Thomas, one of the twelve, called Didymus, was not with them when Yeshua came. The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Yeshua, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God. Yeshua saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Yeshua in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Yeshua is the HaMashiach, the Son of God; and that believing ye might have life through his name."

HaMashiach was too seen as preached saying "After these things Yeshua shewed himself again to the disciples at the sea of Tiberias; and on thus wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Yeshua stood on the shore: but the disciples knew not that it was Yeshua. Then Yeshua saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Yeshua loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was

the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Yeshua saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fofty and three: and for all there were so many, yet was not the net broken. Yeshua saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Yeshua then cometh, and taketh bread, and giveth them, and fish likewise. Thus is now the third time that Yeshua shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Yeshua saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Yeshua saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whiter thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whiter thou wouldest not. Thus spake he, signifying by what death he should glorify God. And when he had spoken Thus, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Yeshua loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Yeshua, Lord, and what shall Thus man do? Yeshua saith unto him, Of I will that he tarry till I come, what is that to thee? follow thou me. Then went Thus saying abroad among the brethren, that that disciple should not die: yet Yeshua said not unto him, He shall not die; but, Of I will that he tarry till I come, what is that to thee? Thus is the disciple which testifieth of these things, and wrothe these things: and we know that his testimony is true."

HaMashiach did too appear as preached saying "the former treatise have I made, O Theophilus, of all that Yeshua began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at Thus time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? Thus same Yeshua, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

HaMashiach too did appear as preached 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 if 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 "9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in Thus man: but of a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

The last recorded conversation of the appearance of HaMashiach stands preached saying "I John, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Yeshua HaMashiach, was in the isle that is called Patmos, for the word of God, and for the testimony of Yeshua HaMashiach. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as of they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. the seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

**ARTICLE 06: YESHUA HAMASHIACH THE SACRIFICE DIVINELY ACCEPTED  
UNTO THE DIVINE GRANT OF MESSIANIC ATONEMENT BY TESTIMONIAL  
HOLD OF LORDSHIP'S RECEPTION:**

**SECTION 01: YESHUA HAMASHIACH D'NZARETH THE ACCEPTABLE SACRIFICE OF THE CROSS:**

It stands that by the disobedience of Adam the first father of all mankind was established the corruption of all human bodies to emerge of His copulative seed because that all men to emerge of him stood subject unto the the conversation of corruption by sinful nature, which sinful nature leads all men descendent of the copulative seed of Adam unto sinful works, which sinful works lead unto the Divine judgement of GOD Almighty, and by judgement the sentence unto second death, even the very conversation of eternal perdition and suffering in the Lake of Fire, even to every the soul bearing works of sin unto the condemnation of the judgement and wrath of GOD Almighty: Thus the conversation of condemnation stands the descriptive need for the conversation of Salvation, even as was given the institution of the Inheritance of Salvation by Messianic Testament's dispensation preached saying "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For of we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." But eternal law stipulates the conversation of salvation Eternal unto deliverance and Redemption from condemnation even unto the very conversation of the hold of eternal righteousness and Life Eternal by Divine reconciliation, as through the Eternal Law Doctrine of Messianic Substitution, whereby one person pure and perfect suffers on the behalf of the sinful unto retribution by bloodshed that then stands the conversation of Messianic Testament unto salvation.

It therefore stands that The Sacrifice acceptable unto GOD Almighty must be perfect in all righteousness without the slightest conversation of sin and trespass as unto standing the dispensation of righteousness as by the Suffering of Messianic Passion; the sacrifice must too be perfect in every the conversation of holiness and righteousness without compromise: Thus the conversation of righteousness and Divinity through Holiness: which conversations stood well preached Perfectly through Yeshua HaMashiach D'Nzareth who was born free from every the conversation of iniquity and sinful nature unto Holy blood, that He stand the Messianic Substitute perfect and acceptable before GOD Almighty, even as was preached saying "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God;" and " Now the birth of Yeshua HaMashiach was on Thus wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her

Husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name YESHUA: for he shall save his people from their sins. Now all Thus was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Thus HaMashiach Yeshua D'Nazareth lived Thirty three years without sin, and suffered Messianic Passion without the slightest form of blemish, Thus Yeshua HaMashiach D'Nazareth the Eternal Lamb of GOD Almighty acceptable, pure, Holy and Worthy unto the establishment of Messianic Reconciliation by Testament of Regeneration through hallowed communion by blood, EVEN YESHUA HAMASHIACH D'NZARETH GOD INCARNATE. THUS HAMASHIACH THE LAMB OF GOD, EVEN HAMASHIACH THE LAMB WITHOUT IMPAIRMENT OR FAULT, EVEN HAMASHIACH THE LAMB WITHOUT SIN AND BLEMISH, EVEN HAMASHIACH THE DIVINE LAMB WITH DIVINE BLOOD UNTO ETERNAL REMISSION : THUS HAMASHIACH THE SACRIFICIAL LAMB IN COMPLIANCE WITH ETERNAL LAW, EVEN HAMASHIACH THE LAMB OF THE JUDAIC PRIESTHOOD AND HAMASHIACH THE LAMB WHOSE BLOOD HOLDS DIVINE VIRTUE NATURE UNTO ETERNAL CLEANSING, REMISSION AND BLOTING OUT OF INIQUITY, THEREFORE YESHUA HAMASHIACH THE FULFILLMENT OF THE PERFECT SACRIFICE:

## **SECTION 02: YESHUA HAMASHIACH THE MESSIANIC AUTHORITY GRANTED UNTO DIVINE ATONEMENT:**

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

Thus the conversation of HaMashiach's Suffering of Death by Crucifixion stood granted Messianic Lordship preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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;" and "Now is my soul troubled; and what shall I say? Father, save me from This hour: but for Thus cause came I unto This hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again;" and "Then delivered he him therefore unto them to be crucified. And they took Yeshua, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Yeshua in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, YESHUA D'NZARETH the KING of the JEWS. Thus title then read many of the Jews: for the place where Yeshua was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin."

### **SECTION 03: THE DIVINE CONVERSATION OF THE FATHER UNTO GRANT OF MESSIANIC LORDSHIP:**

Appertaining the Divine Utterance of the Eternal FATHER unto the institution of the Messianic Testament of Yeshua HaMashiach of Nazareth, it was preached saying "the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. the LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. the LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he loft up the head;" and "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy Kingdom is a right sceptre. Thou lovest righteousness, and hathest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad;" 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;" and "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 unto the institution of the Messianic Testament of Yeshua HaMashiach D'Nazareth, it was uttered of God Almighty the Eternal Father that unto Yeshua HaMashiach D'Nazareth was granted the conversation of Lordship unto Redemption from sin, even Divine forgiveness and cleansing from iniquity to all men willing to stand unto the reception of His Lordship as by the Word of Faith; to HaMashiach it was too uttered that to all the receivers of His Lordship would be manifest the conversation of Redemption from every the chain and shackle of the curse of poverty unto divine supernatural superabundant Prosperity as by JEHOVAH JIREH; too to every the receiver of the Lordship of HaMashiach was granted and manifest every the conversation of Redemption from demonic oppression and satanic affliction and spiritual persecution unto the conversation of Divine Authority in the Name of HaMashiach even unto pulling down demonic principalities and powers and casting out devils in the Name of Yeshua HaMashiach of Nazareth, as by the Power of YEHOVAH ADONAI SABBAOTH NISSI; too to the Lordship of HaMashiach was granted the conversation of redemption from sickness unto divine health manifest through the healing Virtue of JEHOVAH RAPHAH and manifest by the casing upon the Name of Yeshua HaMashiach of Nazareth. Too to the Lordship of Yeshua HaMashiach of Nazareth was granted redeeming Virtue from both first and second death unto the first resurrection and life Eternal in the Kingdom and Paradise of GOD Almighty; too to the Lordship of HaMashiach was granted the conversation of Redemption from depression unto Divine joy; to the Lordship of HaMashiach was too manifest Redemption from the vexation and anguish of soul unto Divine Peace of JEHOVAH SHALOM through YESHUA HAMASHIACH D'NZARETH the PRINCE of PEACE.

#### **ARTICLE 04: THE DIVINE ORDER UNTO THE RECEPTION OF THE MESSIANIC LORDSHIP OF JESUS HAMASHIACH D'NZARETH:**

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. Lord 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

## **ARTICLE 07: THE HAMASHIACH OF GOD NAMED ZERUBABEL UNTO DIVINE PERPETUAL ETERNAL MAJESTY:**

### **SECTION 01: HIM THE SON OF GOD CALLED AND DRAWN OUT OF BABYLON-EGYPT:**

Definitively, Babylon-Sodom-Egypt-Tyre-Jericho stands the city of the confounded unto eternal condemnation as by Divine visitation unto judgement, even the city of the Passover whereby the Saints of GOD Almighty, as by the Sacrificial Death of the Lamb the firstborn, shall be called and drawn out of the same city that they were to be condemned by judgement but rather that they be called out, delivered and Established unto life everlasting, not with the World that worships Satan and stands subject unto satanic blindness, deception and manipulation, but rather the conversation unto life everlasting by the redeeming Virtue of Yeshua HaMashiach D'Nazareth. It stands that Yeshua Mashaich of Nazareth was born of the virgin of the House of David as by the supernatural workmanship of the Holy Ghost unto number among men, which HaMashiach numbered among men was called of GOD Almighty out from men, That He stand the sacrifice and channel unto the Dispensation of Life everlasting. Thus it stands that even before His birth, Mashaich Yeshua D'Nazareth was separated unto the conversation of the establishment of Redemption, that He be separated from all men unto the dispensation of Eternal life, 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 Hisband, 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."

Thus Yeshua HaMashiach of Nazareth stands Him consecrated by the Voice and Utterance of GOD Almighty to stand the Worthy Eternal Sacrifice, even as was preached saying "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Yeshua from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Yeshua answering said unto him, Suffer it to be so now: for Thus it becometh us to fulfil all righteousness. Then he suffered him. And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, Thus is my beloved Son, in whom I am well pleased." Thus Yeshua HaMashiach D'Nazareth stands Him that was Anointed and Sanctified of GOD Almighty to stand the worthy Testator of Messianic Testament as from among men, 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."

Which conversation was continued saying "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

## **SECTION 02: STANDING IN BABYLON WITHOUT BEING NUMBERED AMONG OR JOINT WITH THE BABYLONIANS:**

It stands that Yeshua HaMashiach of Nazareth was born among sinners, even among sinful men and for thirty three years, every day of His Life HaMashiach lived and walked among sinners, yet He Himself never once committed any action that can stand a justful accusation and conversation of Iniquity, Thus HaMashiach was perfect in righteousness everyday of His Life in Egypt, never once polluting Himself by sin, even as He was among Babylonians, but He Himself was not a Babylonian, even as was preached saying "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath

hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." Thus Yeshua HaMashiach D'Nazareth stands Him The Lamb of God Almighty that lived among men, yet was free from all condemnation because unlike all other men, He was worthy, perfect and pure to stand Him the Word the Light unto life and salvation everlasting as by the redeeming virtue dispensed by His Cross.

### **SECTION 03: THE CHUCH OF JEDUS HAMASHIACH THE CALLED UNTO THE DIVINE ETERNAL HEAVENLY HERITAGE OF GOD ALMIGHTY AND YESHUA HAMASHIACH:**

It stands that the Church of Yeshua HaMashiach D'Nazareth stands the Divine Ecclesia of GOD Almighty, even the institution purposed unto the conversation of the presentation of the Eternal offering of Worship, even the Ecclesia the Body of the Called out unto the Eternal worship and honour of GOD Almighty, which Church stands Divinely separated of GOD Almighty to stand The Eternal Heritage of Life Everlasting in the righteousness and Holiness of God Almighty, which institution HOLDS Divine calling unto isolation from the world unto the separation and consecration of eternal witness about the redeeming Virtue of Yeshua HaMashiach of Nazareth, even as was preached saying "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Thus the Church eternally separated unto the preaching of the Cross pronounced saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

### **SECTION 04: THE MESSIANIC MEANING OF THE NAME ZERUBABEL (THE SHADOW OF HAMASHIACH):**

Zerubbabel definitively stood One called of GOD Almighty to shadow and represent Yeshua HaMashiach D'Nazareth, where the name Zerubbabel means "Him hewn out of Babylon:" preaching Yeshua of Nazareth the Anointed HaMashiach of GOD Almighty that was called out of Egypt-Sodom-

Babylon-Tyre-Jericho, even out of the world that He stand the Passover communion by His Cross unto the dispensation of Life everlasting throughout the earth, Thus Him called out, being the Zerubbabel preached saying "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son;" and "In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw Thus house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not."

Which conversation was continued saying "For Thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill Thus house with glory, saith the LORD of hosts. the silver is mine, and the gold is mine, saith the LORD of hosts. the glory of Thus latter house shall be greater than of the former, saith the LORD of hosts: and in Thus place will I give peace, saith the LORD of hosts;" and "And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of Kingdoms, and I will destroy the strength of the Kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts;" and "Then he answered and spake unto me, saying, Thus is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the LORD came unto me, saying, the hands of Zerubbabel have laid the foundation of Thus house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth. "

#### **SECTION 05: JERUSALEM THE ETERNAL MAJESTY OF YESHUA HAMASHIACH:**

Jerusalem, the true City of HaMashiach, even the City of Peace, stands the City of all those called out, even the City of Zerubbabel and all the Saints of GOD Almighty in Him, even as was 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 the age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Jerusalem Thus stands that Holy City ordained of GOD Almighty, even the city of Eternal Righteousness and Eternal Glory as by the Grace and Power of GOD Almighty. Even the City of Eternal life, Eternal Divine power and Eternal glory Virtue.

Thus about the City prepared of GOD Almighty it was preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

About which Jerusalem it was continued saying "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the

tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

## **ARTICLE 08: THE DIVINE CALLING OF THE SAINT UNTO SELF'S STANDING AS LIVING SACRIFICE IN PILGRIMAGE:**

### **SECTION 01: GOLGOTHA THE LIVING SACRIFICES' COMMUNION IN HAMASHIACH YESHUA- EACH MAN CALLED UNTO THE BURDEN OF PERSONAL CROSS:**

It stands that Golgotha is the Crucifixion point upon Mount Calvary, even as was preached saying "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." Thus Golgotha stands the place of the communion of the skulls, even the place of the baptism to death unto the hike and to inheritance of life everlasting, where all men bear Divine calls to be Crucified together with HaMashiach unto Life, even death by personal crucifixion of being together with HaMashiach, unto the Life dispensed by His Cross preached saying "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together."

Thus the conversation of the calling for the following of HaMashiach stands the conversation of assuming burden of Personal Cross and pursuing the conversation of following HaMashiach with personal Cross unto personal respective communion of death at respective lot and portion of Crucifixion at Golgotha, even unto the Inheritance of Life Eternal, which conversation HaMashiach well defined and pronounced 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 This 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."

Definitively, the conversation of burden of personal cross respective stands the conversation of covenant of worship, even ensuring that GOD Almighty stands glorified by every the conversation of personal being and every the conversation of personal livelihood, that in all things God Almighty stands the Sole Supreme Power honoured and worshipped in all things, which worship stands

evidenced by submission, and submission evidenced by the perfect obedience and following of every the instruction and order of protocol of GOD Almighty, Thus Personal Cross stands the conversation of perfect obedience in all things, even as obedience stands honour by the forfeiture of personal will unto the enforcement of Divine instruction. Personal Cross too stands the conversation of the Covenant of righteousness and holiness in all conversations, even the conversation of standing in perfect compliance with every the will and statute and precept defined and ordained of GOD Almighty unto manifestation by order of submission.

## **SECTION 02: THE DIVINE CALLING UNTO STEADSHIP AS A DIVINE LIVING SACRIFICE: DIVINE SANCTIFICATION'S HOLD OF SELF IN EVERY CONVERSATION APPERTAINING PILGRIMAGE**

Definitively, Eternal Living Sacrifice stands the conversation of the hold of sacrilege in Eternal honour of all things before and as unto GOD Almighty, even the conversation of standing faithful in the hold of being's full separation from all other possibilities unto the full self devotion and Eternal perpetual isolation and consecration and sanctification of being unto the labour of every the commanded respective will of GOD Almighty about Body, mind soul and beings I strutted of GOD in full devotion without compromise of righteousness and Holiness in perfect accordance with personal Divine calling pronounced of GOD Almighty 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 Thus world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Thus Living Sacrifice stands the conversation of Divine calling unto the perpetual presentation of self unto God Almighty when summoned, even the conversation of being faithful to stand before GOD Almighty to the hearing and knowledge of His Divine Will to be enforced by person. Living Sacrifice too stands the conversation of Divine calling unto Holiness, even the conversation of purity and perfect Divine righteousness of glory throughout being without the slightest form of blemish and of corruption or impurity, but perfect standard of cleanliness in Godliness throughout being and throughout every the conversation of personal livelihood. Living Sacrifice too stands the standard of reasonable service, even in that it stands an expectation of God Almighty, without which testimony there will not be granted the conversation of life everlasting. Living Sacrifice too stands the Divine calling unto the conversation of transformation, even the conversation of the transformation of mind unto the full development of self to the standard of perfect capacity and strength unto the fulfillment of Divine calling in all righteousness and Holiness without compromise regardless the external environment, Living sacrifice stands the Divine calling unto the development of internal environment of soul and spirit unto the inhabitation of God Almighty and unto the fulfilment of His every Divine respective calling and purpose.

Appertaining Sanctification as Living Sacrifice, Divine sanctification stands the order of the standard of devotion, even the full submission and offering of self unto the covenant of worship and honour as stipulated of God Almighty. Sanctification too stands the conversation of anointing and glorification and empowerment Established and imparted during every the conversation of the perpetual presentation of self at the altar of prayer. Sanctification too stands the conversation of Divine Peace and empowerment Established through the conversation of the strong personal knowledge of Divine revelation by the vigorous engaging and meditation upon the Holy Scriptures the Word of GOD Almighty unto revelatory sanctification in Divine glory 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. Have not I commanded thee? Be strong and of a good courathe; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." Sanctification too stands the standard of harvesting souls, even the hold of anointing in Divine glory unto the conversation of Evangelical ministry in all goings, even sanctification unto the harvesting of nations as by the Gospel of Yeshua HaMashiach D'Nzareth. Sanctification too stands purposed unto the conversation of labour in Divine Will, even the perpetual pursuit of GOD Almighty and the perpetual enforcement of every the conversation of His Divine Will in worship by oil of anointing unto the testimony of Grace. Sanctification too stands purposed of God Almighty unto the conversation of labour in personal calling and in respective Divine purpose unto Gospel's furtherance by both witness and economic financing, as well as unto Tabernacular Erection.

### **SECTION 03: THE PILGRIMAGE DIVINELY EXEMPLIFIED OF YESHUA HAMASHIACH D'NZARETH:**

Appertaining Divine Calling unto steadship as a Living Sacrifice in pilgrimage, Yeshua HaMashiach D'Nzareth stands the divine standard and model of Sacrificial hold as living standard, even as HaMashiach was perfect and righteous in pilgrimage unto victorious righteousness over every the conversation of satanic temptation for thirty three years, as too exemplified by His Victory in the wilderness saying "Then was Yeshua led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, Of thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, Of thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Yeshua said unto him, It is written again, Thou shalt not tempt the Lord thy God. 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, get 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." HaMashiach too exemplified Himself as the standard of Holiness, even in that throughout His Life and Ministry He stood in perfect accordance with every the conversation of the Divine will of GOD Almighty, even in perfect worship unto God Almighty in faithfully acting Only according to the Will and instruction of the Father to the which He was sent and Sanctified saying "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me;" and "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And Thus is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day:" Thus perfect Holiness in the labour of the will of GOD Almighty in freedom from all sin and vanity.

There too stands no greater exemplification of absolute meekness in Divine focus more than that of all exemplified of HaMashiach, even as was preached saying "But when Yeshua knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust:" Thus the greatness of the Zealousness of HaMashiach appertaining His labour unto be the manifestation of the will of God Almighty in perfect meekness and humility. HaMashiach too did well exemplify the conversation of prayerfulness as Living Sacrifice, even as was preached saying "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;" and "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Yeshua went unto them, walking on the sea;" and "And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, of thou be willing, remove Thus cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation."

Yeshua HaMashiach of Nazareth too stood the exemplification of Living Sacrifice through the conversation of perfect obedience, even submission and obedience to the will of the FATHER even unto the Dasth of the cross, and in all conversations in perfect obedience did HaMashiach labour unto the manifestation and erection of the will of God Almighty. But as the Living Sacrifice, HaMashiach did well exemplify the power of GOD Almighty in all conversations, even unto the healing of the sick, the opening of blind eyes and the opening of deaf ears and the loosening of dumb tongues and the healing of the crippled and the raising of the dead.

#### **SECTION 04: THE CALLING UNTO FLESH'S DEATH AND SPIRIT'S LIVELIHOOD IN PILGRIMAGE:**

Definitively, flesh's death stands the conversation of the forfeiture and death of all fleshly desires unto the establishment of the purposes of GOD Almighty by the regenerated spirit sourced of HaMashiach, Thus the forfeiture of fleshly satisfaction unto perpetual spiritual edification, even as was 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. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together."

Thus the conversation of livelihood in the Spirit of Holiness without compromise about fleshly lasciviousness and gratification, even as was preached saying "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But of ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are HaMashiach's have crucified the flesh with the affections and lusts. Of we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another;" and "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and 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."

## **ARTICLE 09: THE DIVINE DEFINITION, PURPOSE AND POWER OF SACRIFICE:**

### **SECTION 01: SACRIFICE THE CONVERSATION OF OFFERING UNTO DIVINE WRATH'S APPEASEMENT:**

Definitively, Appeasement stands the conversation of action unto the full satisfaction of the order of apology that truly satisfies and establishes the conversation of quenching and concluding the anger of the pain to whom the appeasement stands given, even the conversation of the pacification of the Wrath to whom the appeasement is Established unto amendment and then Reconciliation: Thus Divine Appeasement stands the conversation of Apology and action purposed to establish Divine amendment and reconciliation by way of Sacrificial practice in divinely ordained Priesthood unto Messianic atonement by the suffering of Sacrificial Passion and Crucifixion, even as was preached saying "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof;" and "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." It too stands that the condition unto the perpetuation of the communion achieved by Reconciliation stands established by the the conversation of the perpetual worship unto Divine communion, even the perpetual offering of due honour that further establishes and deepens communion and fellowship with the Holy.

Definitively, worship stands the conversation of the offering of acceptable Sacrifice born and resultant of the state of heart pleasing unto God Almighty, Thus worship the conversation of revelation of the Divine nature and His worthiness unto first the sacrificial presentation of being and person and all possessions the property of God Almighty unto His Divine Directive, and then the presentation of sacrifice of honour in worship in accordance preached with the Defined statutes of the Divine Directive of sacrificial honour in accordance with Priesthood. Thus Worship stands the conversation of honour evidenced by submission, even the conversation of subjection that honours God Almighty as the One Above and Supreme, which submission stands evidenced by the conversation of obedience, even the forfeiture of personal will unto the adoption of of the Divine Directive in honour of God Almighty as the One Above and Supreme. Thus Obedience stands the conversation of the honour of God Almighty as Him Supreme, even as by the conversation of absolute observation and honour of every the law and statute of Covenant, e ven every the defined statute, precept and tittle of Divine Law and Covenant of Testament unto the perpetuation of Divine communion. It Thus stands that sin stands the breach of Covenant by the hold of disobedience of being through the failure to perfectly observe every the conversation of Divine covenant, the restoration and reinstitution of which covenant stands manifest only by the conversation of appeasement unto the quenching of the Wrath of GOD Almighty as by Sacrificial Atonement in Divinely instituted Priesthood according to the Dispensation of Testament.

## **SECTION 02: SACRIFICE THE PLEASING FRAGRANT INCENSE THAT MOVES THE HAND OF GOD:**

Definitively, Sacrificial Fragrance stands the conversation of the rise of fragrance of Sacrifice offered by fire, which Sacrifice stands the conversation of Worship that burnt offering releases fragrance pleasing into the nostrils of GOD Almighty, even as fragrance is a necessary conversation of Divine sacrifice preached saying "Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office;" and " Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD. And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD."

Thus fragrance stands a critical component of sacrifice, even as was preached about the altar of incense created literally for Atonement and Priesthood preached saying "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lightheth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD."

The conversation of sacrificial fragrance stands a Heavenly Order of Worship, even as was preached saying "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it

with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake." Thus the conversation of sacrificial fragrance stands a conversation conducted even with the prayers of saints, being conducted in Heavenly Places: which reality was to manifest by the conversation of the Crucified by the Wrath of GOD Almighty, where by the flames of the Wrath of God Almighty was HaMashiach established the sweet smelling Sacrificial fragrance; even the sweet smelling fragrance that stands the conversation of the Messianic Atonement that stood perfect unto the establishment of the Sacrifice, where THE POWER OF THE SWEET SMELLING FRAGRANCE STANDS THAT IT IS A SMELL SWEET UNTO THE MOVING OF THE HAND OF GOD ALMIGHTY.

### **SECTION 03: SACRIFICE THE SEED PRESENTED UNTO THE HARVEST OF DIVINE POWER:**

Definitively, standard of sacrifice stands the conversation of the defined quality necessary unto God Almighty for the Sacrifice to be deemed acceptable, even the conversation of the Nature and corresponding state of the sacrifice as defined by law of Priesthood about the order of sacrifice necessary to empower and reinforce the covenant of Reconciliation unto the hold of Divine fellowship, where the definitive order appertaining sacrifice stands the conversation as to how the practice of offering stands to establish Reconciliation in perfect accordance with the Defined protocol of the respective Priesthood, where the blessing stands established to the Priesthood obedient, but the curse of death unto the Practice not in accordance with the Defined order of priesthood, even as was preached saying "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, Thus is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses."

It therefore stands that in absolute simplicity appertaining conversation and practice of Sacrifice, Sacrifice means the death of one unto the life of another, even the conversation of the offering of a life unto the Redemption of a life, Thus there can stand no dispensation of life without death, because that Only by Sacrifice is manifest the Reconciliation of life. Thus by the conversation of the Practice of Sacrifice is manifest the conversation of Life, where the Sacrifice killed stands the seed of Life sown unto the dispensation of life, even the conversation of harvesting life everlasting and harvesting Life Eternal Zoe as by the seed of HaMashiach where He sowed Himself upon the cross and unto the tomb was He sown unto the harvest of the souls and lives of Nations and generations, even by the Divine communion of the Flesh and blood of Yeshua HaMashiach D'Nzareth. *THUS THE SACRIFICE OF THE CROSS THE DISPENSATION OF THE HARVEST OF LIFE ETERNAL through THE MESSIANIC REDEEMING VIRTUE OF THE CRUCIFIED HAMASHIACH, EVEN AS THE CROSS STOOD THE SEED OF THE BODY OF HAMASHIACH SOWN TO CHANNEL ETERNAL REDEMPTION TO EVERY TTE*

*PERSON WILLING AND DESIRING TO RECEIVE THE LORDSHIP OF YESHUA HAMASHIACH D'NZARETH, EVEN SALVATION BY CALLING UPON THE NAME OF YESHUA HAMASHIA CH. THUS SACRIFICE DIVINELY PURPOSED TO ESTABLISH ETERNAL REDEMPTION THROUGH THE BODY OF THE HAMASHIACH OF GOD ALMIGHTY THAT DIED UPON THE CROSS.*

## **ARTICLE 10: THE DIVINE EXPECTATION APPERTAINING CONVERSATION OF LIVING SACRIFICE:**

### **SECTION 01: THE LIVING SACRIFICE CALLED AND EXPECTED OF GOD UNTO THE HOLD OF ETERNAL PERPETUAL CONSECRATION:**

Even as Consecration definitively stands the conversation of the Divine Utterance of GOD Almighty pronouncing Divine Utterance of sacred sacrilegious separation and absolute devotion unto the erection of a unique Divine purpose in all Holiness, Thus Holiness the conversation of consecration being hallowed in devotion unto a uniquely defined Divine purpose ordained and elected of GOD Almighty unto the full manifestation of His Divine Will to the which purpose of respective will the consecrated creature stands purposed unto. Thus consecration stands the conversation of Divine Eternal calling unto Eternal Divine function in all Holiness, even in perfect purity from all and every the conversation of fleshly lasciviousness, as was preached saying "Furthermore then we beseech you, brethren, and exhort you by the Lord Yeshua, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Yeshua. For Thus is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness."

Consecration too stands the conversation of Divine Utterance and separation in hallowed calling unto full time ministry preached saying "But unto every one of us is given grace according to the measure of the gift of HaMashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." **THUS CONSECRATION THE CONVERSATION OF DIVINE SEPARATION UNTO THE COVENANT OF WORSHIP BY SERVICE IN ALL CONVERSATIONS.**

Definitively, Messianic Covenant unto Living Sacrifice stands the conversation of the Divine Order of Messianic Reconciliation established by the suffering of Passim and Accursed Death unto the Dispensation of Testament that they the beneficiaries of the respective Testament be strong in the hold of eternal righteousness and purity achieved and established by standing part of the Body of the Messiah, even standing in the hold of the Divine eternal sanctification and consecration by the

communion of His Flesh and Blood unto steadfastness as member and organ of The Eternal Living Sacrifice, and Thus Messianic Covenant unto Eternal Living Sacrifice. Definitively, Living Sacrifice stands the conversation of standing the eternally consecrated property of GOD Almighty, being Sanctified by His Altar and therein abiding faithfully as His Sanctified property in all Holiness unto the Eternal enforcement of every the conversation of His Will and Divine Atonement, thus perpetually abiding as Divine Property consecrated unto the Divine Order of Life Everlasting in subjection and absolute submission to GOD Almighty in all conversations without partiality of devotion. Thus by the conversation of the Reception of the Lordship and Salvation of Yeshua HaMashiach D'Nazareth is manifest righteousness unto the consecration of receiver as Living Sacrifice upon the altar before the Throne of GOD Almighty as by Yeshua HaMashiach D'Nazareth unto the hold of sanctification Divine in the Holy Ghost. Thus Living Sacrifice stands the conversation of Divine order appertaining righteousness unto the estate of the Communion of the Israel of God Almighty, even the communion of Life Everlasting as by Covenant of Messianic Reconciliation unto both the nature and Culture of the LORD's Sanctified and Redeemed unto the perpetual dispensation of Divine Virtue through the Sacrifices the Reconciled, even the full Omnipotence of the Hand of GOD Almighty.

## **SECTION 02: HOLINESS THE CONDITION OF DIVINE SANCTIFICATION'S ABIDING AND REMAINING:**

Definitively, Divine Sanctification stands the conversation of the hallowing and Divine glorification of a vessel Chosen and ordained of God Almighty unto His Divine will, even the conversation of the glorification and Hallowing of a vessel consecrated and eternally devoted unto the will of GOD Almighty: which conversation stands achieved by the crown of oil the Crown of Divine anointing, that even by the Divine Virtue encapsulated and imparted in the oil of anointing there be Established the conversation of Divine glorification, which conversation stood well preached of Moses saying "And the LORD spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he."

It further stands that there stands conditions necessary to be observed unto perpetuation, even anointing's perpetuation through the conversation of righteousness, as GOD Almighty abides not

within nor communes with a vessel defiled by iniquity and trespass, as such a vessel stands abominable before GOD Almighty; even anointing's perpetuation through the conversation of worship, even as the anointing rests Only by the conversation of full subjection and devotion unto God Almighty, even as Worship stands evidenced by subjection and submission, and submission and subjection evidenced by full obedience perfect in all conversations according to the Divine directive; even anointing's perpetuation through the conversation of faithfulness about every the conversation of Divine instruction; even anointing's perpetuation through the conversation of witness, that is the testimony of HaMashiach D'Nzareth established by the preaching of the Cross, and by the pronouncement of the saving power of Yeshua HaMashiach D'Nzareth; even anointing's perpetuation through the conversation of the order of ministry as dictated and defined by the hold of Holiness in all conversations of learning and intellectual growth and development, never allowing human knowledge to interfere with the Truth of God Almighty; even anointing's perpetuation through the conversation of Holiness in all conversations of speech and Utterance of word of mouth; even anointing's perpetuation through the conversation of holiness in all actions, ensuring that no Work stands in defilement of the divine will and instruction of GOD Almighty; even anointing's perpetuation through the conversation of holiness in all conversations of entertainment and recreation without engaging in any of the sacrilegious practices of Babylon and Wickedness and Sodom Occult; even anointing's perpetuation through the conversation of all relationship and Social interaction and communal engaging with all other Persons regardless the society and ethnicity the showing of love to neighbour equivalent to love of self; even anointing's perpetuation through the conversation of vocation, career and profession; even anointing's perpetuation through the conversation of child rearing, ensuring that the child stands fully equipped and empowered unto the Fulfilment of every the conversation of His or her respective Divine calling; and even anointing's perpetuation through the conversation of financial activity and entrepreneurial and commercial venture unto Divine Prosperity without moved any conversation undesired of GOD Almighty.

### **SECTION 03: LIVING SACRIFICE'S CALLING THE FULL REPRESENTATION OF THE DIVINE:**

The conversation of Living Sacrifice in Yeshua HaMashiach D'Nzareth stands the conversation unto the calling of Divine Ambassadorship in the representation of the Persons of GOD and HaMashiach, even the full authority and representation of the Throne of God and HaMashiach, which conversation was well preached of Paul saying "For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh, yet now henceforth know we him no more. Therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" and "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."

Living Sacrifice Thus stands the conversation of the representation of the righteousness of GOD Almighty, even the representation of the cleansing power of the Blood of HaMashiach and the transforming power of HaMashiach unto perfect purity in all conversations of livelihood as pronounced in Divine calling unto the mind and culture of perfect purity and holiness before GOD Almighty 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." Living Sacrifice too stands the conversation of the representation of the Divine supernatural miracle working power in the Name of Yeshua HaMashiach of Nazareth as by the Holy Ghost, even as was preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen;" and "For the kingdom of God is not in word, but in power."

Living Sacrifice too stands the conversation of the representation of the Divine wisdom and oracular revelation, even the Divine omniscient wisdom of God Almighty preached saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men;" and "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of This world, nor of the princes of This world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of This world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Living Sacrifice too stands the conversation of the Divine calling unto the representation of the goodness of GOD Almighty unto neighbour's benefit at personal cost, even the representation of the love and heart of GOD Almighty directed to all men preached saying "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they

which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are HaMashiach's have crucified the flesh with the affections and lusts." Living Sacrifice too stands the conversation of the representation of the Divine Authority of God Almighty, even the representation of the Authority of GOD Almighty over all terrestrial and celestial creation purposed and granted unto the manifestation of His Divine Will, even the Authority of GOD and HaMashiach preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "And 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."

## **ARTICLE 11: THE DIVINE DEFINITION, PURPOSE AND POWER OF MESSIANIC LIVING SACRIFICE:**

### **SECTION 01: HIM THE ETERNAL RESURRECTED LIVING SACRIFICE UNTO PERPETUAL DIVINE FAVOURYONDER ETERNITY'S FURTHEST AEON:**

Definitively, Resurrection stands the conversation of a dead body being revived unto the restoration among the living, even the conversation of human spirit returning back into dead body unto the hold of physical life once again, as if the resurrected person had never died, even as was preached by the work of HaMashiach about Lazarus saying "Then Martha, as soon as she heard that Yeshua was coming, went and met him: but Mary sat still in the house. Then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou Thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world;" and "Yeshua therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Yeshua said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by Thus time he stinketh: for he hath been dead four days. Yeshua saith unto her, Said I not unto thee, that, of thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Yeshua lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he Thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Yeshua saith unto them, Loose him, and let him go."

Definitively, Eternal Perpetual Living Sacrifice stands the conversation of One Resurrected Being, having been revived from death, arising unto never again dying, even the conversation of being resurrected unto Eternal life and unto freedom from both first and second death, where the resurrected person was slain as the conversation of Sacrifice unto Divine Atonement and unto Divine Reconciliation by the communion of His Body the Flesh and blood offered by death and resurrected Son of GOD Almighty unto the full estate of Eternal Living Sacrifice: which conversation stands perfectly fulfilled in Yeshua HaMashiach D'Nzareth Who is the Firstborn from the dead, in that He entered into and then returned out of death that He be the first human being resurrected unto life everlasting in freedom from both First and second death, that he should never die again, even as was preached saying "Therefore we are buried with him by baptism into death: that like as HaMashiach was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For of we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing Thus, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now of we be dead with HaMashiach, we believe that we shall also live with him: Knowing that HaMashiach being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God;" and "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church:

who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Thus Yeshua HaMashiach D'Nzareth stands He that was resurrected by the divine supernatural power of GOD Almighty that He should never again know death, even Yeshua D'Nzareth the Messiah of GOD Almighty that was slain by the death of the Cross but was raised from the dead by the power of GOD Almighty and was received in Heavenly places and consecrated to stand unto GOD Almighty as the Eternal Living Sacrifice, that He be by Divine Virtue stand the Sanctified Eternal Living Saviour that through Messianic Virtue He stand the Channel of Divine Reconciliation and Eternal Messianic Salvation unto all men, even for as long as He lives: about WHOSE resurrection it was preached saying "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Yeshua, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Yeshua met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Yeshua unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me;" and "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Yeshua. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words,"

## **SECTION 02: MESSIANIC SACRIFICE DIVINELY PURPOSED AND EMPOWERED TO REVEAL YESHUA HAMASHIACH ORDAINED DIVINE RECONCILIATION INCARNATE:**

Definitively, it Thus stands that the purpose of Messianic Living Sacrifice was to stand first by the death of HaMashiach unto the establishment of Divine Messianic Reconciliation through the Testament of His Lordship as established by the finished work of Calvary, that by His Testament be Established the expression of His Lordship that every the receiver of His Lordship stand in right as beneficiary of Testament unto the hold and Inheritance of Life Eternal as by the Messianic Estate of HaMashiach Established by His Death, and by His Resurrection never again the need for Atonement but the perpetuation of Covenant of reconciliation, which shall be fully manifest in the day of HaMashiach unto the translations and bodies of glory at first Resurrection, Thus it was preached saying "But HaMashiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of Thus building; Neither by the blood of

goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For of the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for Thus cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the Testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the Testator liveth. Whereupon neither the first testament was dedicated without blood;" and "And almost all things are by the law purthed with blood; and without shedding of blood is no remission. It was therefore necessary t hat the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after Thus the judgment: So HaMashiach was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Even as abridgement stands the Doctrinal conversation of establishing connection between the two lands by bridging contact, it therefore stands the nature of the Mediator that He must hold the nature of both the parties that He stands purposed to reconcile and unite by His Abridging Virtue, Thus the conversation of the purpose and power of the coming of HaMashiach Who held both the natures of GOD and Man Unto the establishment of Messianic Reconciliation, Thus Yeshua HaMashiach was both the Only Son of GOD and The Only Son of Man born bearing Estate of righteousness, purity and Divinity, even as was preached of Him saying "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God;" and "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." **THUS YESHUA HAMASHIACH D'NZARETH HIM BOTH SON OF GOD AND SON OF MAN HIM ETERNAL GOD UNTO MAN, EVEN HIM THE ORIGINAL UNCORRUPTED MAN UNTO GOD; AND THUS THE CROSS THE MINISTRY UNTO THE RECONCILIATION**

OF MAN AND ALL CREATION UNTO GOD ALMIGHTY, THEREFORE THE ETERNAL LIVING SACRIFICE THAT IS YESHUA HAMASHIACH D'NZARETH MESSIANIC RECONCILIATION INCARNATE.

## **ARTICLE 12: THE CROSS THE SACRIFICIAL ALTAR OF THE BODY OF YESHUA HAMASHIACH:**

### **SECTION 01: THE DIVINE ETERNAL ORDER APPERTAINING ACCEPTABLE MESSIANIC PASSION:**

There stands the conversation of strong and strict Divine qualitative standard appertaining what in Eternal law stands the acceptable standard and dispensation of Messianic Passion, even that esteemed of GOD Almighty worthy to be received and Divinely respected and honoured of GOD Almighty as conversation of Messianic Passion in perfect accordance with Eternal Law's defined and stipulated precepts and statutes about Messianic Passion and Accursed Death: the first standard being that the Messiah to suffer Messianic Passion must be Holy, which conversations in HaMashiach stood fulfilled in that He was born of the workmanship by the Hand of GOD Almighty unto freedom from every the blemish of corruption held by every man born of the copulative seed of Adam, but all the days of His pilgrimage did HaMashiach exemplify Holiness and freedom from all sin, but perfect and pure in all Holiness from infancy until this very day. The further standard stands the conversation of righteousness, even the conversation of perfect purity and upright standing in perfect accordance with all the defined Statutorial precepts and ordinances of the Eternal Law of GOD Almighty, even too uprightness and perfect purity of full being before the Eye of GOD Almighty, that the Messiah hold righteousness in His estate that all the beneficiaries of His Testament as empowered by His Death, that all these unclean then stand the righteousness of His Divine Estate unto full Messianic Reconciliation. Eternal law too Defined the standard of Divinity, that the Messiah hold Divine Nature in His flesh that all the partakers of the communion of the Flesh and Blood of the Messiah stand worthy unto the impartation and hold of life Eternal achieved by the partaking of His Body sacrificed as Passover Lamb, where HaMashiach Yeshua D'Nazareth stood perfectly upright and righteous before GOD Almighty, and too appertaining the conversation of Divinity was HaMashiach born of the Divine supernatural miraculous working of the Holy Ghost through the womb of the Virgin unto the estate of Divine Nature as the Only Begotten Son of GOD Almighty, about Whom it was witnessed that JEHOVAH ADONAI ELOHIM Himself Declared saying "Now when all the people were baptized, it came to pass, that Yeshua also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased;" and "Then cometh Yeshua from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou unto me? And Yeshua answering said unto him, Suffer it to be so now: for Thus it becometh us to fulfil all righteousness. Then he suffered him. And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, Thus is my beloved Son, in whom I am well pleased."

The Standard of Acceptable Messianic Passion according to Eternal Law too demands that the Messiah hold human nature, that the be able to redeem men, which conversation of human nature stood preached through Yeshua HaMashiach of Nazareth the seed of Abraham and the Seed of David saying "But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which

God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

## **SECTION 02: THE CROSS THE ALTAR UNTO MESSIANIC SACRIFICE'S:**

As has now stood well established in This writing, it stands that Yeshua HaMashiach of Nazareth stands the Sacrificial Lamb of GOD Almighty through Whom was to be Established by His Sacrifice, even by His Sacrificial suffering of Messianic Passion and Crucifixion unto accursed death was to be established the Dispensation of Life Eternal, as He Himself so clearly revealed 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 Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after Thus the judgment: So HaMashiach was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

The Cross of Yeshua HaMashiach D'Nazareth Thus stands an altar, even as it in truth was the altar upon which HaMashiach was sacrificed, even the altar that was established to stand the Bearer of the burden of the sacrifice unto the establishment of Life everlasting, where the blood of HaMashiach flowed upon the Cross and the body of HaMashiach was broken upon the same unto His Death, whereby He died upon the Cross as being thereon sacrificed to stand the offering unto Eternal Atonement, Thus the Cross stands The Eternal altar that was hallowed by the body, blood and Anointing of Yeshua HaMashiach that was established as the Sacrifice unto life everlasting, even the Sacrifice unto the remission of sins and unto Divine Pardon granted every the person for the which HaMashiach was sacrificed, even the Register of Sacrificial Lamb of GOD's Book of Life: where the cross was erected to stand the altar consecrated and Sanctified unto the dispensation of life

eternal, thus the Cross the Altar of HaMashiach granted Virtue Divine, as preached saying "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

### **SECTION 03: HIM NAILED TO THE CROSS AND BURNT THEREON BY THE DIVINE FLAMING WRATH OF GOD ALMIGHTY:**

It stands that Yeshua HaMashiach D'Nzareth stands the Sacrifice of GOD Almighty that was Nailed to the cross, even as was witnessed saying "the other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Yeshua, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God." Definitively, burnt sacrifice stands the conversation of Sacrifice offered unto God Almighty that upon altar establishes the Atonement by the conversation of Fire, even as this conversation was of GOD Almighty ordered and received being established upon the altar by fire, which mystery preached the three hours during the Messianic Crucifixion of Yeshua HaMashiach D'Nzareth, where He was visited by God Almighty, which Eternal GOD seeing the iniquity laid upon HaMashiach did propel flames of His Wrath upon HaMashiach, in address to the record of sin written upon Him, Thus HaMashiach was burnt of GOD upon the cross, and Thus the Cross the altar of fire, even as was preached saying "the thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Yeshua cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" and "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee."

Definitively the Wrath of GOD Almighty stands the conversation of the fullness of His anger and judgement unto the suffering of pain and affliction beyond the Imagination of a person never having experienced it, which suffering stands born of judgement to the painful power of GOD Almighty expressed and encapsulated in fire, even in the glances of judgement unto the Eternal consumption by Fire that burns being fuelled by sulphur and brimstone pure, which wrath of GOD Almighty stands kindled by iniquity- even where because of each man His sins shall be manifest judgement, and by judgement the sentence of condemnation unto the Eternal perdition of the lake of Fire that holds the purest flame of the wrath of GOD unto burning the flames of hell, even as was preached saying

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. 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 suffering the full wrath upon the cross was HaMashiach manifest as the burnt offering, and Thus the cross the Altar of Sacrifice by fire.

## **ARTICLE 13: THE GRACE OF PERPETUAL HOLD OF SELF IN LIVING SACRIFICIAL LIVELIHOOD:**

### **SECTION 01: GRACE UNTO ETERNAL ACCEPTABLE HONOUR OF HOLINESS IN PILGRIMAGE:**

Definitively, pilgrimage stands the conversation of journey in Messianic Salvation, even the conversation of terrestrial journey until the full manifestation of Celestial translation unto Divine glory, even the conversation of journey and migration of earthly livelihood until the arriving in Heavenly Jerusalem, 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;" and "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city;" and "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

It Thus stands that in pilgrimage, each Saint, even each living Sacrifice Bears Divine calling unto holiness, even the hold of self in perfect consecration of being where the pilgrim the Living Sacrifice stands called of GOD Almighty unto the standards of bodily purity in all righteousness and consecration and sanctification hold in Divine glory marked and evidenced by separation from every the conversation of Babylonian iniquity and Sodomite defilement, even as was preached saying "Furthermore then we beseech you, brethren, and exhort you by the Lord Yeshua, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Yeshua. For Thus is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: be cause that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness;" and "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

It stands that victory in pilgrimage stands manifest Only by the conversation of grace, even the grace that is Divine supernatural empowerment unto victory regardless the Trial and regardless the greatness of the temptation, even grace unto purity without compromise in pilgrimage, that the pilgrim be not corrupted by the conversations of This world, even as was pronounced saying in the prayer of HaMashiach that "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

## **SECTION 02: PILGRIMAGE'S DIVINE PURPOSE- THE PRESENTATION OF SELF AS A LIVING SACRIFICE:**

In the Spirit realm there stand two cities, even the City of Babylon that is Babel, and Jerusalem, where Babylon stands the city of the Confounded unto eternal damnation, but Jerusalem the city of the heirs of Mashaich unto life everlasting: where about Babylon it was preached saying "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and then horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON the GREAT, the MOTHER of HARLOTS and ABOMINATIONS of the EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yeshua: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and then horns;" and "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cathe of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Which conversation was continued saying "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. the merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto Thus great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

But about Jerusalem it was preached saying "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 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, chrysolithe; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Pilgrimage Thus stands the conversation of voyage from Babylon to Jerusalem, even from Egypt-Sodom-Tyre-Jericho-Babylon unto New Jerusalem, where Babylon was constructed of Satan unto the perpetuation of wickedness that would stand unto the perpetuation of the condemnation. The souls of men unto the afflictions of Eternal perdition born of the wrath of GOD Almighty in accordance with the Divine wrath of God Almighty encapsulated in the lake of fire, as stipulated of Divine judgement according to the standing of satanic accusation, but Jerusalem stands the city of the victorious by the redeeming and saving power of HaMashiach in victory over every the satanic accusation unto life eternal in new Jerusalem, even as was pronounced about the standards of righteousness saying "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Thus pilgrimage the journey of Salvation, Redemption and Eternal victory in HaMashiach until the full manifestation of the Day of HaMashiach,

## **ARTICLE 14: THE DIVINE REWARD AWAITING THE ACCEPTABLE LIVING SACRIFICE PROVEN FAITHFUL IN PILGRIMAGE:**

### **SECTION 01: THE ETERNAL TREASURE DIVINELY PURPOSED AND PORTIONED UNTO THE ACCEPTABLE OFFERINGS OF SELF SACRIFICE:**

Appertaining the eternal treasures of HaMashiach promised and pronounced of HaMashiach, it stood promised and pronounced of Him 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 "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 "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 "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."

### **SECTION 02: THE DIVINE ORDER OF MAJESTY GRANTED WARD THE VICTORIOUS ACCEPTABLE SACRIFICES:**

Definitively, Divine Majesty stands the conversation of rulership over all things as by Throne, where all things defined as part of the Kingdom stand the property of the Throne of the Kingdom and are therefore subject to every the ordinance, will, desire and order of Him that sits enthroned therein, where GOD Almighty created the Heavenly Kingdom unto the seating of rulership and Authority over all existence and over all creation both Celestial and Terrestrial. It Thus stands that YEHOVAH ADONAI SABAOTH sits and stands enthroned in the Heavenly Kingdom the Movement of Divine Sovereign Majesty, and HaMashiach Himself sits enthroned at the Right Hand of GOD Almighty, even as was preached saying "the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. the LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. the LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he loft up the head;" and "But we see Yeshua, who was made a little lower

than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

Thus by the reception of the righteousness of HaMashiach as by His Lordship and Salvation received by the WORD of Faith, shall all the recipients stand worthy unto the communion of Divine Majesty, where each Saint shall stand a King of HaMashiach Who during the Messianic Millennium shall reign as KING of KINGS over the earth, the Saints each being King and bearer of Kingdom each unique and respective to the Saint according to His respective Divine grant of Majesty, even as was preached saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 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 ORDER OF PRIESTHOOD GRANTED WARD THE FAITHFUL IN PILGRIMAGE'S CONVERSATION OF SELF SACRIFICE:**

Definitively, Priesthood stands the conversation of Persons called and ordained, and consecrated and Sanctified of GOD Almighty unto the conversation of the order of the presentation of Sacrifice unto the Atonement and unto the perpetuation of the Gospel in Tabernacle's abiding as by the Divine election of GOD Almighty, Thus definitively Priestdom stands the conversation of the Nations and Persons of the register and constitution to the which register is the Priesthood instituted unto the Atonement by Sacrifice defined in the grant of the respective priesthood, even as was preached saying "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh Thus honour unto himself, but he that is called of God, as was Aaron. So also HaMashiach glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with

strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec."

Thus Yeshua HaMashiach D'Nzareth stands Him The High Priest of the New Testament according to Judaic order of Priesthood, even as was further preached saying "And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. Of therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec."

It thus stands that during the Messianic Millennium shall each Saint of GOD Almighty be ordained unto conversation of Priesthood, where the Kingdom he resides over shall stand each His respective Priestdom, that He collect and present unto GOD and HaMashiach the offering of His respective Priestdom in order of Worship, and that he then receive of GOD Almighty and dispense throughout His Priestdom the Glory of GOD Almighty, 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 "the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjecthed 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."

#### **SECTION 04: LIVING SACRIFICES' LORDSHIP COMMUNION IN THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY:**

Definitively, Lordship stands the right of Directorate unto the determination of every the conversation over which the Appointed Lord holds right of Directive unto dictation and order of command and expectation over that respective Dominion, Thus Definitively the Lordship of GOD Almighty stands the conversation of His Directive as YAHWEH ADONAI SABAOTH unto the determination of every the conversation manifest throughout all creation, which Lordship stands enforced by His Angelic Hosts; where Definitively the Lordship of HaMashiach stands the conversation of His Authority over all creation as entitled by His Name preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth;" 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;" and "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they 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."

Definitively, the communion of the Face of GOD Almighty stands the conversation of Eternal habitation in the Heavenly Temple of GOD Almighty, where all the inhabitants therein shall stand unto the Eternal knowledge of the Face of GOD Almighty, even as was 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." It stands that the victorious Saints of HaMashiach shall be empowered unto the conversation of Lordship, where

each Saint shall be Titled Lord, together with HaMashiach, Who shall be revealed as LORD of LORDS, even as was preached saying "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Yeshua: worship God: for the testimony of Yeshua is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS."

**ARTICLE 15: LIVING SACRIFICE THE REASONABLE SERVICE DEMANDED OF THE DIVINE AS PRONOUNCED IN THE ETERNAL LAW OF THE BOOK OF THE LORD:**

**SECTION 01: GRACE INTO AND FAITH UNTO STANDING IN BOOK OF THE LORD'S DIVINELY ACCEPTABLE SACRIFICE UNTO GOD ALMIGHTY:**

Definitively, the Book of the LORD stands the conversation of the Book of GOD Almighty and of the YAHWEH DEITY, in which book was recorded every the conversation of Divine Resolution decreed and determined in Ancient Insaba, even the Book in which was recorded the Divine Will of GOD Almighty appertaining every the conversation of Creation throughout time, space and matter from everlasting to everlasting, Thus the Book that stands the predetermined and predefined record of every the conversation of manifestation throughout Creation from everlasting to everlasting, where all manifestation stands inevitably in perfect accordance and compliance with the defined Book of the LORD, which was preached of Esaias saying "Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them;" and it was witnessed to Daniel as the Scripture of Truth by the Angel Gabriel saying "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 when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of Thus my lord talk with Thus my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. 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." Appertaining the Defined standard of calling unto living Sacrifice defined in the Book of the Lord, each Sacrifice Bears Divine calling unto the righteousness achieved by the cleansing Virtue of the Blood of HaMashiach from every the conversation of iniquity, transgression and impurity as by the reception of the Lordship, Salvation and Mastery of HaMashiach by the Word of Faith.

According to The Book of the LORD, living Sacrifice too bears Divine calling unto the conversation of holiness, even the conversation of uncompromised purity in the Glory and Spirit and Anointing of GOD Almighty being Sanctified unto the hold of true witness of the full greatness and the Glory of GOD Almighty; Book of the LORD too stipulates that Living Sacrifice must be pure and perfect before GOD Almighty in all conversations without the slightest firm of blemish, impurity and defilement, as the Sacrifice stands considered abominable before God Almighty and is therefore subject unto the greatness of His Divine Wrath. Living Sacrifice must too stand faithful appertaining absolute and total devotion unto the altar, even the conversation of every the Directive of the Will of GOD Almighty appertaining Personal Divine calling and every the conversation of the personal Divine expectations defined of God Almighty, as according to His Directive of worship established by the labour of respective divine purpose. Thus by the Book of the LORD the calling of pilgrim unto the faith

suffering unto purchase and establishment in pilgrimage the full righteousness and saving power of Yeshua HaMashiach D'Nzareth, even by Vocal Utterance born of heart's full conviction; too the Divine calling unto the purifying and cleansing Virtue of the Blood of HaMashiach perpetuated in the hold of the Covenant of Holiness that is the Messianic Testament of Ye shua HaMashiach D'Nzareth. And too the calling unto perfect and absolute faithfulness by obedience appertaining every the Divine instruction regardless the price, adversity and painful affliction compliant with instructions, which conversation stood perfectly exemplified of HaMashiach that evidenced obedience and submission and faithful subjection even unto the greatest suffering of Passion concluded by the death of the Cross.

## **SECTION 02: LIVING SACRIFICE THE DIVINELY EXPECTED ETERNAL WITNESS OF THE MESSIANIC SALVATION OF YESHUA HAMASHIACH:**

The conversation of standing as Living Sacrifice stands Instituted at the moment of the reception of the Salvation of Yeshua HaMashiach, even the moment in which HaMashiach is Received by the WORD of Faith unto the Institution of Personal respective pilgrimage, which conversation of Righteousness stands perpetuated by the covenant of worship in Yeshua HaMashiach D'Nzareth, where Living Sacrifice Bears Divine calling unto evidencing Messianic Righteousness, even the display before all the world about what it means to be saved and cleansed by the blood of HaMashiach unto separating self from every the conversation of Babylonian sin and wickedness and all conversations of trespass and iniquity before GOD Almighty, even the standards of Divine purity in worship. Living Sacrifice too stands the Divine calling unto the display of transformation in HaMashiach, even the conversation of transformation witnessed and preached by the pilgrim showing a new behaviour evidenced by him no lonther embracing and participating in the former conversations of his past sins, but now standing a perfect picture of the righteousness of God Almighty, even leaving fleshly sins and showing the fruits of the Holy Ghost, as was preached saying "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But of ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are HaMashiach's have crucified the flesh with the affections and lusts. Of we live in the Spirit, let us also walk in the Spirit."

Living Sacrifice too Bears the Divine calling unto the evidence of the Messianic Wisdom of Yeshua HaMashiach D'Nzareth, even the display of speech and behaviour that can be sourced of the Holy Ghost unto excellence beyond all the conversations of both human and demonic wisdom, as too evidenced by the accompanying Divine Virtue, especially in the conversation of Evangelical witness, even as was preached saying "For I determined not to know any thing among you, save Yeshua HaMashiach, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the

wisdom of This world, nor of the princes of This world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of This world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of HaMashiach." Thus Living Sacrifice too Bears Divine calling unto the display of Divine heavenly revelation sourced and manifest of the Holiness in the consecration of the Word of GOD Almighty and of the Testimony of Yeshua HaMashiach D'Nzareth.

## **ARTICLE 16: LIVING SACRIFICES CLEANSING UNTO DIVINELY ACCEPTABLE STANDARD:**

### **SECTION 01: THE CLEANSING STABLISHED BY THE BLOOD OF YESHUA HAMASHIACH D'NZARETH:**

Yeshua HaMashiach D'Nzareth was born not a normal man but Holy and Divine unto the nature and consecration of Eternal Lordship and power in Divinity, even as was preached saying "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. 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 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. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word:" Thus Yeshua HaMashiach D'Nzareth stands Him Divine, even the Bearer of blood unlike the blood of any creature, even the bearer of Divine supernatural blood, that is blood with Divine miraculous properties, One chief property of His Blood being Messianic Cleansing Virtue.

Thus HaMashiach was openly killed and Crucified before all creation, where upon the cross did blood flow out of the wounds of HaMashiach, HaMashiach being the letter of iniquity Nailed to the cross, where His Blood flowed out and erased every the tittle of sin written upon Him, that all men come to wash themselves by His Blood and so be made Hoy and Pure, even as was preached saying "After This I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have

washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

## **SECTION 02: THE CLEANSING WROUGHT OF THE WATERS OF THE WORD OF GOD:**

It stands that the Word of GOD Almighty stands the conversation of His Wisdom and Power, even in that by His every Divine utterance was manifest all creation, where Yeshua HaMashiach of Nazareth is the Living Being and Divine Incarnation of the WORD of GOD, even as was preached saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, Thus was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua HaMashiach. 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 "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 "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

It stands the Word of God is the Source of waters unto cleansing, even as was preached about Mashiach saying "That he might sanctify and cleanse it with the washing of water by the word." Yet upon the Cross did water flow out of HaMashiach, even blood and water unto the Divine cleansing 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 divine calling unto cleansing by the waters of HaMashiach through the reception of His Lordship and Salvation by faith in Him, even by calling upon the Name of the Resurrected Son of GOD Almighty.

### **SECTION 03: HYSOP'S CLEANSING VIRTUE STABLISHED BY THE CROSS OF YESHUA HAMASHIACH:**

As was preached saying "And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrothe all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words:" the conversation of cleansing by Hyssop stood the preaching of the cleansing by the Cross of Yeshua HaMashiach D'Nzareth, that even as Moses sprinkled blood and water by the hyssop unto sanctification, so the cross stands the wood the hyssop of HaMashiach used unto the sanctification to all the collective of the register of the Messianic Testament.

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

was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

#### **SECTION 04: DIVINE ORDER UNTO THE MANIFESTATION OF DIVINE CLEANSING:**

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 wathes 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 though 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 17: LIVING SACRIFICE'S CONVERSATION OF DIVINE SEPERATION:**

### **SECTION 01: 'THEY ARE IN THE WORLD BUT ARE NOT OF THE WORLD:'**

Yeshua HaMashiach D'Nazareth stood numbered among men but He Himself was a being not sourced of men but of GOD Almighty, even as by the Divine Supernatural workmanship of the Holy Ghost, being the Heavenly King that preached the conversation of His Kingdom to Pilate saying "Then said Pilate unto them, Take ye him, and judge him according to your law. the Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Yeshua might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Yeshua, and said unto him, Art thou the King of the Jews? Yeshua answered him, Sayest thou Thus thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Yeshua answered, My Kingdom is not of Thus world: of my Kingdom were of Thus world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Yeshua answered, Thou sayest that I am a king. To Thus end was I born, and for Thus cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said Thus, he went out again unto the Jews, and saith unto them, I find in him no fault at all." Moreover it stood that Yeshua HaMashiach D'Nazareth stands Him the Son of Man that hold anatomical existence dually in Heaven and Earth at the sane time, even as was preached saying "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

It stands that Yeshua HaMashiach D'Nazareth stands the expression of Heavenly Wisdom, even the expression of the Truth and Oracular Wisdom of God Almighty that He often pronounced with the excellence of His parables, as even did He always over come the wisdom of the Pharisees and Saducees by answering their questions with excellent wisdom that never once failed Him, which HaMashiach too at the age of twelve Confounded the great Doctors of the law through the excellence of His Divine Wisdom. HaMashiach Yeshua too stood the expression of Heavenly supernatural power, even as He healed many from every sickness He encountered without failure, even as He did cast out every demon He ever encountered, He did too Show power unto the Resurrection of the dead. HaMashiach Yeshua too stood the expression of Heavenly righteousness, even perfect purity and holiness before the eye of God Almighty without any form of blemish or impurity by transgression, even the conversation of uprightness and purity of Estate in perfect accordance with Eternal law's definition of righteousness.

The Saints therefore stand the expression of the Culture and Heritage of the Heavenly King that is Yeshua HaMashiach D'Nazareth, being Pilgrims in the World but not of the WORLD, even the saints of HaMashiach and Citizens of the Heavenly Kingdom: even as was preached saying "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are

mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

## **SECTION 02: THEM CALLED OUT OF THE WORLD- DIVINE ECCLESIASTICAL SEPARATION:**

Definitively, Divine separation stands the conversation of being called out and from by GOD Almighty unto the conversation of Holiness, even the conversation of Divine distinction by the Voice of GOD Almighty from the people, that the called stand out from among the people and made different and distinct by the Voice of GOD Almighty, which conversation stood preached first in Abraham saying "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran;" and "And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord;" In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the Kingdom of heaven is at hand. For Thus is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins:" Thus John the Baptist separated from birth unto holiness.

As was preached saying "Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." It Thus stands that the Saints of GOD Almighty bear Divine calling unto the conversation of Messianic Witness, even the preaching of the redeeming power of Yeshua HaMashiach D'Nzareth; it too stands that the Messianic Heritage Bears divine calling unto the separation of perfect righteousness and purity in all Holiness without the slightest form of blemish; the Messianic Heritage too bears Divine calling unto the separation of Divine wisdom, even maturity about skilful understanding unto the perfect erection of the standards and altars of GOD Almighty according to personal respective Divine calling and purpose; the Messianic Heritage too bears Divine calling unto the conversation of Divine supernatural power unto the conversation of evidencing the reality of the Gospel wisdom, that it stands Sourced of GOD Almighty and the Lord Yeshua HaMashiach D'Nzareth; the Messianic Heritage too bears Divine calling unto the separation of revelation, even the mastery of skill in the Holy Ghost unto the unveiling of the oracles and mysteries contained in the WORD of GOD Almighty.

## **ARTICLE 18: LIVING SACRIFICE'S CONVERSATION OF PERPETUAL LIVELIHOOD UPON THE CONSECRATION OF THE ALTAR OF GOD ALMIGHTY:**

### **SECTION 01: THE COMMUNION OF THE DIVINE CONSECRATION UNTO THE ETERNAL HABITATION UPON THE ALTAR OF THE GOD OF HEAVEN:**

Definitively the Altar stands the conversation of the place of the offering of Sacrifice unto GOD Almighty being hallowed by His Divine commandment and Virtue unto Atonement and Sacrificial Worship, Thus altar stands the conversation of the place of Sacrificial translation by fire unto GOD Almighty. The Altar thus stands hallowed and purposed of GOD Almighty by blood and oil unto the ministry of Reconciliation by Priesthood ordained of GOD Almighty, such as how Levitical altar stood preached saying "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD."

There therefore stands a living altar before the Throne of GOD Almighty, even as was preached saying "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand;" and "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." the altar thus stands Commissioned of GOD Almighty unto the determination of the weight of Sacrifice and unto the determination of the Atoning Virtue of blood, where the sprinkled blood of HaMashiach was weighed and confirmed strong in Divine Virtue and purity unto the Regeneration and Reconciliation of His Messianic Testament, even unto the dispensation of Life Eternal. Thus by the Blood of HaMashiach was established the communion of the Heavenly Family unto the Reconciliation of communion and fellowship with the Holy, where all saints stand hidden in HaMashiach and thus consecrated in Him upon the Heavenly Altar unto Eternal life as Living Sacrifices in HaMashiach upon the Altar of GOD Almighty, even the communion of the Altar. Definitively, divine consecration stands the conversation of separation unto a specific hallowed Divine purpose of GOD Almighty, where consecration upon Heavenly altar stands the Divine calling unto living sacrifice stands the conversation of offering and perpetual hallowing as the Sacrifice the offering and hallowed Property of God Almighty, so separated by His Voice. Consecration therefore

stands the conversation of separation from all things by God Almighty unto full devotion of a hallowed Divine purpose: THUS THE DIVINE CALLING UNTO THE CONSECRATION OF THE MESSIANIC TESTAMENT UNTO THE WITNESS OF THE ETERNAL ABIDING UPON THE HEAVENLY ALTAR OF JEHOVAH SABBAOTH.

## **SECTION 02: BROTHERLY COMMUNION IN THE DIVINE ALTAR'S STANDARD OF PERPETUAL LIVING SACRIFICE:**

Definitively, brotherly love stands a conversation of unity necessary in Divine consecration, 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 "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By Thus shall all men know that ye are my disciples, of ye have love one to another;" and "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 vauntheth 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."

The brethren to bear Divine calling unto perfect unity and harmony in the Spirit, even as the Body of HaMashiach Episcopal and Catholic preached 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; 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." It Thus stands that the Body of HaMashiach bears Divine calling unto Divine synergy, even each person contributing His respective Divine calling and gifting, which unity of function then stands unto the synergistic corporate function and prosperity of the Body of HaMashiach, even unto the Generation's respective innovative mobilization unto great influence and impact appertaining socio-communal order.

Thus it was too preached of Ecclesiastical unity and harmonic order 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? 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 03: THE CROSSES AND ALTARS OF THE SONS OF GOD:**

The highest Altar in Ecclesiastical Unity stands the conversation of calling and consecration unto full time ministry, even the conversation of calling and devotion unto serving GOD Almighty full time without any other vocational practice or career save the conversation of the ministry of Yeshua HaMashiach D'Nzareth, even the ministry of the preaching of the Cross of HaMashiach 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." There too stands the altar of prayer and intercession, even the seeking of the Face of GOD Almighty unto the benefit and Prosperity of all saints, and unto the coming of sinners unto the Gospel and redeeming Virtue of Yeshua HaMashiach D'Nzareth.

There too stands the altar of respective Divine purpose, even the conversation of personal respective Divine calling and assignment ordained of GOD in Ancient counsel about the Saint, which conversation always stands unto Gospel's furtherance. There too stands the Altar of Messianic Witness, even the conversation of the witness and preaching of the Cross of Yeshua Mashaich of Nazareth pronounced saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of This world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." There too stands the altar of worship leading, even the conversation of leading Worship in the Song of the LORD that the Ecclesiastical Assembly be ushered into the Presence of GOD Almighty through worship.

There too stands the altar of House Keeping, even the conversations of cleaning, catering and culinary Practice, decorating and other tasks though considered unimportant actually stand important and necessary; it too stands that there is the altar of Tithing, even the conversation of the presentation of the Lord's Tithe, that is the tenth of every form of money in honour of GOD Almighty, which conversation was first Established of Abraham that gave tithe to Yeshua HaMashiach, even the Preincarnate HaMashiach of GOD Almighty 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 tithes of all." There too stands the altar of offering's presentation unto Tabernacular erection and unto Gospel's furtherance as by financial offering. Thus the Chief conversation of altar is the conversation of unto Gospel's furtherance, even the procession and advantage of the preaching of the Cross, even as every Divine purpose always holds a unique contribution unto Gospel's furtherance.

**ARTICLE 19: LIVING SACRIFICE'S CONVERSATION OF DIVINE  
SANCTIFICATION IN SHEKINAH GLORY'S ETERNAL RAPTURE COVER:**

**SECTION 01: "ARISE SHINE FOR YOUR LIGHT IS COME AND THE GKOTY OF THE LORD IS RISEN  
UPON YOU:' THE CALLING UNTO DIVINE REPRESENTATION IN GLORY'S LABOURING:**

As was preached saying "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Loft up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and Kingdom that will not serve thee shall perish; yea, those nations shall be utterly washed. the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

Which conversation was continued saying "the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the LORD, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time:" so it stands that the sanctification of GOD Almighty is the conversation of Divine anointing and light unto glorification in all the redeeming contexts of the Cross of Yeshua HaMashiach D'Nzareth, even the context of righteousness and holiness, of divine supernatural superabundant Prosperity, of perfect wholeness and health of being, of Life Eternal, of Divine Spiritual Authority, of Divine perfect peace and of joy unspeakable.

Definitively, sanctification stands the conversation of anointing and empowerment by Divine Virtue unto the absolute fulfilment of consecration, even the conversation of Divine lighting and empowerment in the separation of Divine calling and purpose unto the full manifestation of every the context of Divine consecration: sanctification being granted according to the ministry and calling of Divine representation. Definitively, Divine representation is the conversation of standing the In the knowledge of GOD Almighty, even the picture and sight of the Being and glory and Person, presence and Power of the Living GOD as by sanctification in Divine consecration unto the representation of the Divinity and Virtue of God Almighty; definitively Glory's labour stands the conversation of work in Divine empowerment unto the fulfillment of Divine calling, even service and Practice of anointing in Divine gifting unto the full manifestation and conclusion of Divine purpose. Thus Sanctification stands the conversation of Divine anointing unto the representation, practice and expression of Divine Omniscience, even the knowledge of all things in Divine gifting and empowerment channelled, imparted and perpetuated by Divine unctioning; Thus Sanctification stands the conversation of Divine anointing unto the representation, practice and expression of Divine Omnipotence, even the conversation of the expression of power above all other powers, even capacity strong unto miraculous feats of strength that can be accomplished Only by the Hand of GOD Almighty, even creative power excellent beyond all other powers United, as is comely of the finger of GOD; Thus Sanctification stands the conversation of Divine anointing unto the representation, practice and expression of Divine Omnipresence, even the conversation of representation throughout creation manifest by Divine gifting's exploitation in the anointing; Thus Sanctification stands the conversation of Divine anointing unto the representation, practice and expression of Divine Authority, even Virtue Divine to the Directorate, Dictation and Control over all things in the empowerment by Divine Virtue granted Only of GOD Almighty; Thus Sanctification stands the conversation of Divine anointing unto the representation, practice and expression of Divine Eternal Wisdom, even the conversation of revelatory understanding comely only of the Omniscient Mind and all seeing Eye of God Almighty.

## **SECTION 02: THE PERPETUAL EXPLOITATION OF DIVINE GLORY'S PRACTICE AND POWER GRANTED THROUGH SANCTIFICATION:**

### ***THE DEFINITION OF DIVINE GLORY PRACTICE***

Supernatural power unto the manifestation of strength Sourced only of the Anointing of GOD Almighty granted the excellence of service in Divine gifting; definitively Divine Glory Power stands the conversation of every the expression of Virtue Sourced of the Presence and Throne of GOD Almighty unto the Advantage of His Heavenly Kingdom, even the conversation of the Virtue given of GOD Almighty manifest through man in the expression of Divine gifting purposed unto the conversation of the Reconciliation and subjection of all creation unto the Throne of the Living God, as in the intent of sanctification unto Divine calling's accomplishment and unto respective Divine purpose's fulfilment. Definitively, perpetual exploitation stands the conversation of maturity in Divine gifting unto excellence in vocational practice and exercise of context of career born of the wisdom of the Omniscience of GOD Almighty, Thus perpetual exploitation the maximization of advantage and personal development and gain born of the full seizing of every the chance and opportunity appertaining all the possible manifestations of the granted respective Divine Virtue and gifting unto height above all present colleagues and competitors, such as was witnessed in Daniel saying "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before

Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them then times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus;" and as was preached about Joseph saying "And Pharaoh said unto his servants, Can we find such a one as Thus is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all Thus, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

Through sanctification is established the conversation of the manifestation of Divine Virtue, even miracles that preach power that can Only be manifest by the Omnipotent power of God Almighty, such as was demonstrated by Elijah saying "And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known This day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that Thus people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, the LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

THUS BY SANCTIFICATION IS Established THE TESTIMONIAL MANIFESTATION OF DIVINE EXCELLENCE IN DIVINE GIFTING, THE TESTIMONIAL MANIFESTATION OF DIVINE THE HARVESTING OF NATIONS, THE TESTIMONIAL MANIFESTATION OF DIVINE THE ADDRESSING OF ALL NATIONS, KINGDOMS, PEOPLES, TONGUES AND KINDREDS AND FAMILIES, THE TESTIMONIAL MANIFESTATION OF DIVINE TABERNACULAR ESTABLISHMENT, THE TESTIMONIAL MANIFESTATION OF DIVINE GOSPEL FURTHERANCE, AND THE TESTIMONIAL MANIFESTATION OF DIVINE ADDRESSING KINGS, JUDGES AND RULERS.

## **ARTICLE 20: LIVING SACRIFICE'S CONVERSATION OF DIVINE ISOLATION:**

### **SECTION 01: DIVINE ISOLATION THE CONVERSATION FOUNDED ON HALLOWED SEPARATION UNTO DIVINE PURPOSE IN SPIRITUAL COMMUNION AND HALLOWED SECRET FELLOWSHIP WITH GOD ALMIGHTY:**

Definitively, divine Isolation stands the conversation of separation and the putting of person unto place of singleness and individuality, even the place where the Saint stands alone unto personal direct secret communion with God Almighty, Thus the place of being hidden and reserved from the World unto the position of One on one dialogue with GOD Almighty, Thus Divine isolation stands the place of Divine communion with GOD Almighty, even the conversation of fellowship unto Divine grooming. The conversation was well preached of Joseph, in how that he was separated from His brethren and of them sold a slave into Egypt and then a servant into the house of Potiphar and then a prisoner in Pharaoh's dungeon, which separation GOD orchestrated and used to manifest in him maturity unto the hold of government over Egypt the greatest superpower Kingdom in history, even unto the feeding of all the earth and all the Nations of earth during his Generation; the conversation of Divine Isolation was too preached in Moses, who was a shepherd for forty years in the wilderness until he encountered the burning bush unto the ministry of the salvation, leadership and Prophetic shepherding of Israel out from under the yoke of Egypt; Divine isolation was too preached in David who was expelled and hunted of Saul until he was given the Kingdom, which David by the anointing in secret place as a shepherd stood strong to slay the lion and the bear in secret, a conversation known and witnessed Only of him and GOD Almighty; divine isolation was too reached of Elijah who grew in secret until an explosive Prophetic ministry before Israel, which Elijah was also hid of GOD for three and a half years, which Elijah did too journey forty days to the Mount of GOD in secret; which conversation of Divine isolation was also preached of John the Baptist who grew and lived in the wilderness until the day of his prophetic ministry by Divine order; which Divine isolation was also preached of Yeshua HaMashiach D'Nazareth who went into the wilderness and was tempted of Satan there, having fasted for forty days alone in the wilderness.

Even as Divine purpose stands the conversation of unique individual calling unto the conversation of Divine function ordained and Established of GOD Almighty about the respective person during Divine Indaba's resolute determination, so it stands that the place of isolation is purposed of God Almighty to establish in the person the conversation of maturity and skillful training and empowerment unto ability, Virtue, wisdom and power sufficient unto the accomplishment and respective Fulfilment of Divine purpose. Definitively, hallowed fellowship with GOD Almighty stands the conversation of communion with God Almighty in secret place, even the conversation of dialogue with God Almighty known Only of GOD and the Person, such as was preached of Abraham with HaMashiach saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all;" as too was preached of Jacob who communed with HaMashiach saying "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost

ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

Communion in Divine isolation was too preached through Moses saying "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up Thus people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, of I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that Thus nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, Of thy presence go not with me, carry 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 I 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." **THUS GOD ALMIGHTY IS FOUND IN THE SECRET PLACE, EVEN IN THE PLACE OF DIVINE ISOLATION, EVEN THE DIVINE ORDER OF DIALOGUE PRAYER IN ISOLATION (PRAYER IN THE HOLY GHOST BOTH WITH AND WITHOUT UNDERSTANDING), AND THE CONVERSATION OF DIVINE VOICE IN ISOLATION, THAT IS THE CONVERSATION OF DIVINE ISOLATION PURPOSED UNTO MATURITY IN THE VOICE OF GOD AND ISOLATION PURPOSED UNTO MATURITY IN DIVINE UNCTIONING.**

## **SECTION 02: DIVINE ISOLATION THE ORDER OF THE SONS OF GOD: DIVINE ISOLATION THE PLACE OF GROWTH IN HAMASHIACH AND MATURITY IN THE SPIRIT OF GOD:**

Definitively, Divine sonship stands the conversation of election of Title of Son of GOD, that is the conversation of the communion of the Divine nature achieved by the partaking and steadship in the communion and fellowship of the Flesh and Blood of HaMashiach, Thus the conversation of the hold of the Nature, even the very essence and genetic composition of the Eternal Divine nature of God Almighty, even as was preached of Divine Sonship 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 the m that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of

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

Isolation therefore stands the conversation of the Divine Pastorate and Grooming of GOD Almighty unto the full expression of Divine Sonship according to each person's respective calling and purposed unique expression of Divine Sonship in respective calling and gifting granted of God Almighty in Ancient Indaba, even through determination and predestination established in Ancient Divine Counsel. Isolation too stands the conversation of the Divine order purposed to establish maturity, wisdom and skill unto the full exploitation of respective hold of Divine nature in covenant of Divine Sonship. By Isolation is Thus facilitated the conversation of skill unto the terrestrial colonization of Creation unto the advantage and establishment of the Kingdom and power of GOD Almighty. Isolation too stands of GOD Almighty purposed to establish in the pilgrim Divine skillsmanship and maturity unto the advantage of the Kingdom Gospel, even the advantage of the evangelical ministry of Yeshua HaMashiach D'Nzareth that stands the conversation of the preaching of the cross. Thus Divine Isolation stands the Divine calling unto maturity in the Holy Ghost, even as He pronounced saying "Nevertheless I tell you the truth; It is expedient for you that I go away: for of I go not away, the Comforter will not come unto you; but of I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you:" Thus the PARACLETE MINISTRY of the HOLY GHOST AS Divine DIRECTOR, LEADER, TEACHER, GUIDE, HELPER, COMFORTER, ADVOCATE, COUNSELLOR, INSTRUCTOR, as the Spirit Himself pronounced saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."

## **ARTICLE 21: DIVINE NAMES' SCRIBINGS IN CONVERSATION OF LIVING SACRIFICE'S ETERNAL DIVINE CONSECRATION:**

### **SECTION 01: LIVING SACRIFICE'S NAME SCRIBED IN THE BOOK OF LIFE:**

Definitively, the Book of Life stands the Book of the Register of the Names of all people granted the righteousness, Salvation and inheritance of Life everlasting through Yeshua HaMashiach, even the persons having received the Lordship and Salvation of Yeshua HaMashiach D'Nzareth at a personal respective level by the Word of faith, about which book it was preached saying "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in Thus rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven;" and "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life;" 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;" and "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world;" and "the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Too new Name stands the conversation preached saying "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire;" and "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life;" and "And 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. For I testify unto every man that heareth the words of the prophecy of Thus book, Of any man shall add unto these things, God shall add unto him the plagues that are written in Thus book: And of any man shall take away from the words of the book of Thus prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in This book."

Thus Yeshua HaMashiach D'Nazareth stands the Proprietor of the Book of Life, even the Eternal Lamb of GOD Almighty the owner of the Book of Life, the power of the Book of Life being that it is the record and register of all granted the conversation of the Inheritance and possession of Eternal Salvation and Eternal life in the coming Kingdom of God Almighty, even the Inheritance of Divine glory in the coming paradise of the Living God. Thus Yeshua HaMashiach D'Nazareth us the Author of the Book of Life, THE BOOK OF LIFE BEING DIVINELY PURPOSED TO ESTABLISH THE ETERNAL COMMUNION OF RIGHTEOUSNESS UNTO ETERNAL LIFE IN THE PARADISE OF GOD ALMIGHTY.

## **SECTION 02: LIVING SACRIFICE'S NEW NAME GRANTED OF GOD AND HAMASHIACH:**

Even as by Redemption in HaMashiach is manifest deliverance from all former conversation purposed of Satan unto the accusation of condemnation unto the full Suffering of the Eternal Wrath of GOD Almighty, even the conversation of eternal perdition, it Thus stands that as preached saying "For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh, yet now henceforth know we him no more. Therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's sthead, 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." Thus New Name stands the conversation of new definition in HaMashiach, and too new Name the significance of the redeeming power of Yeshua HaMashiach D'Nazareth, even New Name the testimonial evidence of Redemption from iniquity and trespass unto the righteousness of GOD purchased by the Cross of HaMashiach, ne name the testimonial evidence of Redemption from demonic possession and every the form of the satanic affliction and demonic oppression unto Divine Spiritual Authority over all Demonic Principalities and Powers, too new Name the conversation of Redemption from sickness, infirmity and illness and ailment and disease and impairment and disability unto perfect health in hold of perfect physical anatomical state; too new Name the testimonial evidence of redemption from poverty unto the supernatural divine superabundant prosperity and provision of GOD Almighty; too new name stands the evidence of the Redemption from mourning and anguish of spirit unto Divine peace; new Name stands the testimonial manifestation of Redemption from vexation of spirit and depression of soul unto Divine joy in HaMashiach Yeshua D'Nazareth.

APPERTAINING THE DEFINITION OF SECRET NAME, EVEN NAME SOURCED OF HAMASHIACH TO THE OVERCOMER PRONOUNCED 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 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:" THERE IS THUS THE DEFINITION OF WHITE STONE THE STONE OF HEAVENLY GLORY UNTO PERSONAL RESPECTIVE ETERNAL ENDURING RECORD OF NEW NAME GIVEN OF GOD AND HAMASHIACH, WHICH NAME BEARS THE KNOWLEDGE RESERVED BETWEEN SAINT AND GOD, EVEN THE CONVERSATION OF SECRET COMMUNION, AND THE CONVERSATION OF SECRET ETERNAL

CONFIDING BETWEEN GOD AND SAINT: THUS THE ETERNAL SECRET FELLOWSHIP AND OPERATION BETWEEN GOD AND SAINT AND THE CONVERSATION OF ETERNAL SECRET NARRATIVE BETWEEN GOD AND SAINT through HAMASHIACH BY HALLOWED SPIRIT OF GOD ALMIGHTY.

## **ARTICLE 22: CALLING UNTO PERPETUAL LIVELIHOOD IN THE TEMPLE OF GOD ALMIGHTY:**

### **SECTION 01: NAME OF GOD'S SCRIBING UPON EACH THE DIVINE EUPHORIC PARADISIAC EUTOPIA'S CITIZEN:**

Definitively, Name of God's scribing stands the conversation of the writing of the Eternal Name of God Almighty upon the foreheads of the saints standing victorious throughout pilgrimage even unto the day of HaMashiach, even as HaMashiach pronounced saying "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:" Thus the Messianic calling unto the writing of the Name of GOD Almighty on forehead; it stands that all Saints too shall be made of Yeshua HaMashiach D'Nzareth Priests of GOD Almighty according to the Judaic order, even as part of the citizenship of the Eternal Kingdom of God Almighty stands the conversation and expression of Heavenly Citizenship, even the Israel of GOD Almighty the Kingdom of the Priests of God Almighty, as He pronounced saying "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, of ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a Kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." It stands that the conversation unto the confirmation of the Eternal Priesthood is the conversation of the scribing of the Name of God Almighty upon the forehead of the Saint the Eternal Priest of GOD Almighty. **THUS NAME OF GOD'S SCRIBING THE GRANT OF AUTHORIZATION AND ACCESS UNTO PRACTICE OF JUDAIC MESSIANIC PRIESTHOOD IN YESHUA HAMASHIACH D'NZARETH.**

Thus the coming Priesthood of HaMashiach was testified 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 "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: NAME OF CITY OF GOD'S SCRIBING UPON EACH THE DIVINE EUPHORIC PARADISIAC EUTOPIA'S CITIZEN:**

Definitively, Scribing of the Name of the City of GOD Almighty stands the conversation of HaMashiach writing upon the forehead of the victorious Saint the Name of the Eternal City of God Almighty, even as was preached saying "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:" about which city it was preached saying "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city;" and "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates."

Which conversation was continued saying "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as 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 chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and hono ur 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." THUS CITY OF GOD SCRIBING THE EVIDENCE OF DIVINE CITIZENSHIP, CITY OF GOD SCRIBING THE EVIDENCE OF MESSIANIC BETROTHAL UNTO DIVINE UNITY AND ONENESS WITH THE LAMB AND ETERNAL INHERITANCE BY THE TAKING UP OF HIS NAME IN HALLOWED MATRIMONY, CITY OF GOD SCRIBING UNTO ACCESS OF HEAVENLY CITY, CITY OF GOD SCRIBING UNTO THE ETERNAL LABOUR OF HEAVENLY CITY, CITY OF GOD SCRIBING THE ETERNAL CONSECRATION OF HEAVENLY CITY AND CITY OF GOD SCRIBING THE ETERNAL SANCTIFICATION OF HEAVENLY CITY.

### **SECTION 03: NEW NAME OF HAMASHIACH'S SCRIBING UPON THE HEAD OF EACH THE DIVINE EUPHORIC PARADISIAC EUTOPIA'S CITIZEN:**

Definitively the coming new Name of HaMashiach stands the conversation of the New Name of HaMashiach that shall be revealed in the Day of His Glory, 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." Scribing of New Name of HaMashiach Thus stands the conversation of Name of New Glory of the Resurrected HaMashiach of GOD Almighty, even the New Name of Him the WORD of God Almighty being written upon forehead, even as was preached saying "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:" Thus the calling of all men unto New Name's Scribing on forehead, by which conversation shall be Established and manifest the conversation of of the rights unto the beneficiary hold of the New order of the Kingdom of GOD and HaMashiach, even the Inheritance of the New Paradise treasures granted the saints of GOD Almighty.

It stands that Scribing of HaMashiach's New Name shall Stand unto the planting of the saint in the Messianic Kingdom into the New Order of the Eternal Kingdom of HaMashiach, even the Heritage of the Kingdom, Lordship and Priesthood the coming Eternal glory of HaMashiach in New Heaven and Earth. New Name's Scribing of HaMashiach's too stands the conversation of Divine Access unto Heaven and Earth, and unto access in New Jerusalem, even the Eternal Kingdom of God Almighty. Scribing of New HaMashiach's Name too stands the conversation of Authorization unto labour in New Order in the full Redemption and glory of HaMashiach granted Divine Sonship, even the labour of the Eternal Kingdom in Divine Sonship preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former

things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremonthers, 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."

## **ARTICLE 23: THE COMMUNION OF THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY:**

### **SECTION 01: THE FACE OF GOD ALMIGHTY CONCEALED FROM ALL CREATION:**

Definitively, the Face of God Almighty stands Literally that, even the Face and Visage of HIM YAHWEH the ETERNAL I AM JEHOVAH ADONAI ELOHIM; where the Doctrine of GOD Almighty stands the preaching of Him the Eternal Self Existent GOD that did Not Become but Eternally IS the I AM, Who knows no subjection to time that He should hold beginning or end, but the Eternal God Who created all things by His Wisdom, WORD and Power, Him Being the Omnipotent GOD Who knows no limitation in power or glory, even the Omniscient God Whose wisdom stands above and far beyond all Creation's understanding combined, even GOD Almighty the Omnipresent GOD that Yesterday is, Today is and Forever is already present even after Eternity's furthest Aeon; even GOD Almighty that IS YAHWEH HIM IN WHOSE SELF IS HIS HOLD OF LIFE, GLORY AND POWER, BEING THE PERSON AND BEING OF HOLINESS, POWER, DIVINITY, PERFECTION, VIRTUE, MIGHT, GRACE, MERCY, LOVE, COMPASSION, GOODNESS, JEALOUSY, VENGEANCE, JUDGEMENT, VICTORY, WISDOM, KNOWLEDGE, UNDERSTANDING, ORCHESTRATION, DIRECTIVE, GODHOOD, LIFE, ETERNITY, GLORY, KINGDOM, WARFARE AND SUPERIORITY; THUS HIM GOD ALMIGHTY THE ONLY ETERNAL CREATOR THAT FASHIONED ALL THINGS, BEING JEHOVAH ADONAI SHALOM, BEING JEHOVAH ADONAI TSIDKENU, BEING JEHOVAH ADONAI RAPHAH, BEING JEHOVAH ADONAI SHAMMAH, BEING JEHOVAH ADONAI ELOHIM, BEING JEHOVAH ADONAI ELSHADAI, BEING JEHOVAH ADONAI ELGOMER, BEING JEHOVAH ADONAI NISSI, BEING JEHOVAH ADONAI JIREH, BEING JEHOVAH ADONAI RA AND BEING JEHOVAH ADONAI ELROI. EVEN THE TRIUNE GOD PREACHED SAYING "For whatsoever is born of God overcometh the world: and Thus is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Yeshua is the Son of God? Thus is he that came by water and blood, even Yeshua HaMashiach; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." THUS IS HE THE ONLY LIVING GOD THAT HID AND CONCEALED HIS FACE FROM ALL CREATION, ESPECIALLY FAR FROM TERRESTRIAL CREATION.

### **SECTION 02: THE CONSUMING LIGHT AND GLORY OF THE FACE OF GOD ALMIGHTY:**

Definitively, Divine Consuming Glory stands the conversation of Divinity in Whose Presence no creature can stand else it be consumed, even HIM FROM WHOSE FACE FIRST HEAVEN AND EARTH FLEE, EVEN HIM THE SIGHT OF WHOSE FACE NO CREATURE STANDS WORTHY TO SEE, EVEN HIM THE SIGHT OF WHOSE FACE NO CREATURE CAN SEE AND LIVE, AS BY THE FRIGHTENING HOLINESS OF THE FACE OF GOD, EVEN THE CONSUMING TERROR OF THE DIVINITY OF THE FACE OF GOD AND THE AWESOME ETERNAL LIGHT OF THE FACE OF GOD PREACHED 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."

### **SECTION 03: ETERNAL HABITATION IN THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY: THE BEAUTY AND GREATNESS OF PRIVILEGE UNTO THE SIGHT OF THE FACE OF GOD:**

Definitively, habitation In the Knowledge of the Face of GOD Almighty stands the conversation of perpetual eternal residence in the coming paradise of God, where the saints shall eternally abide in the presence of God Almighty, even in the Temple of GOD Almighty, continually seeing the Face of GOD in the fulness of it's beauty, Divinity and God's eternal glory, even as was preached saying and again quoted that "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 CONVERSATION OF THE SIGHT OF THE FACE GRANTED THE WORTHY, EVEN WORTHINESS THE ELECTION OF RIGHTEOUSNESS IN HAMASHIACH, WORTHINESS THE CONVERSATION OF ELECTION BY DIVINE PREDESTINATION , WORTHINESS EVIDENCED BY VICTORY IN PILGRIMAGE, WORTHINESS EVIDENCED BY HOLINESS IN PILGRIMAGE, WORTHINESS EVIDENCED BY FAITHFULNESS IN PILGRIMAGE, EVEN WORTHINESS EVIDENCED BY WITNESSING OF HAMASHIACH IN PILGRIMAGE, WORTHINESS EVIDENCED BY THE FOLLOWING OF HAMASHIACH THROUGHOUT PILGRIMAGE, AND WORTHINESS EVIDENCED BY PERFECT OBEDIENCE AND COMPLIANCE WITH THE SPIRIT'S DIVINE BE LEADERSHIP AND INSTRUCTION. THUS THE KNOWLEDGE OF THE FACE OF GOD ALMIGHTY STANDS THE CONVERSATION OF THE SIGHT GRANTED ONLY TO THE DIVINELY ELECT, EVEN THE FACE OF HIM THE ONLY ETERNAL , THE FACE OF HIM THE ONLY DIVINE, THE FACE OF HIM THE ONLY OMNIPOTENT, THE FACE OF HIM THE ONLY HOLY, THE FACE OF HIM THE ONLY LIVING GOD, AND THE FACE OF HIM THE ONLY I AM.**

**ARTICLE 24: THE FULL REDEEMING VIRTUE PURCHASED OF HAMASHIACH THE LIVING SACRIFICE THROUGH THE SUFFERING OF MESSIANIC PASSION AND CRUCIFIXION:**

**FIRST REDEMPTIVE VIRTUE: THE POWER OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO THE TESTIMONIAL KNOWLEDGE OF DELIVERANCE FROM SIN, INIQUITY, TRESPASS AND TRANSGRESSION UNTO THE SALVATION AND RIGHTEOUSNESS OF GOD ALMIGHTY THROUGH HAMASHIACH YESHUA:**

It stands that God Almighty (YAHWEH EL-OHIM, JEHOVAH the ETERNAL CREATOR) did create and fashion all beings, even all things in existence both Celestial and Terrestrial, even as is preached saying "In the beginning God created the heaven and the earth;" having created Heaven and Earth and all things that in them are both Celestial and terrestrial, God almighty divinely stood unto the manifestation of divine purpose determined and resolved in the Ancient Counsel (even the counsel of the Divine stablished and held before the beginning and before the creation of wisdom and the institution of time) that God Almighty would in Hesvenly places sit and reign as JEHOVAH SA BAOTH, bearing rule over all the Angels His hosts. As for the earth and appertaining divine governance over all terrestrial being, God Almighty created man in His Divine Image and likeness to hold rule and dominion over all the earth, eve unto the perpetual expansion of the colony of the heavenly Kingdom over all terrestrial being, that al things terrestrial be subject unto the throne of God Almighty upon the earth in the covenant of worship unto God Almighty perfected by man's rulership, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" and "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed." *IT THUS STANDS THAT GOD ALMIGHTY WOULD FELLOWSHIP WITH AND MENTOR MAN IN THE EDEN GARDEN THE PARADISE OF GOD ALMIGHTY, AT THE COOL OF THE DAY:* and God Almighty gave to man the commandment, that man would rule in the covenant of worship, even as the evidence of worship his submission (even honour to Him esteemed above by surrender to the divine will of God Almighty), and the evidence of submission being the conversation of obedience, that the divine instruction be honoured above all other wisdoms. So was man commanded to refrain from partaking of the tree of the knowledge and discernment of good and evil.

But man sinned before God Almighty by not standing obedient and so partaking of the fruit forbidden, from which fruit he was to refrain from partaking of. Because of his disobedience was man corrupted unto sinful nature and was so expelled from the presence of God Almighty because he stood abominable before God Almighty. Moreover by iniquity was every generation of the copulative seed of man corrupted unto the hold of sinful nature in vanity, which sinful nature births sinful works, and sinful works the death of eternal condemnation born of the divine judgement of God Almighty. the evidence of sinful nature stands well exemplified in a small child instructed to refrain from eating sugar or cookies, but when lather summoned the child denies having eaten anything even though his face is full of sugar and cookie crumbs, Thus the child will have lied and stolen without a teacher because that by iniquity was human nature corrupted (every man being

conscious of his every sinful act and work before God Almighty), so it was preached saying "For all have sinned, and come short of the glory of God." God Almighty stands so Holy and pure that at the sight of any conversation of sin and iniquity, whatever the vain creature bowstring that sin is then condemned unto destruction born of the full wrath of God Almighty, Thus all men by their sinful works stood creatures damned unto the eternal suffering of the flame and affliction of the wrath of God Almighty (which pain goes beyond potential imagination because that the strength of the flame of the Lake of Fire stands sufficient to burn the flame of hell), and justly so did all men stand worthy unto the eternal Condemnation of the wrath of God Almighty. But God stands merciful, gracious and wise unto the manifestation of a liberty from This condemnation that was born of satanic influence.

It stands that God Almighty sent His Only Begotten Son to die upon the cross in the sinner's place: Thus is the preaching of Yeshua D'Nzareth the Appointed HaMashiach of God Almighty Who was born into of man's copulative seed that he be free from all corruption, but by the divine supernatural working of the Holy Ghost was he born through the Virgin's womb and lived upon the earth thirty three years without even the slightest manifestation of sin throughout His livelihood, but His blood stood perfect and pure unto the possession of redeeming virtue. As by Eternal Law it stands that One stands capable to suffer and endure the affliction of another, so HaMashiach suffered the full messianic Passion and died upon the cross in the place of all sinners, that by the offering of the sacrifice of His flesh and blood, every receiver of His lordship and Salvation by the communion of His flesh and blood stand free from iniquity unto the hold of a perfect righteousness and holiness before the Eye of God Almighty, even a hallowed divine purity and perfection in all conversations of livelihood, even 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." And "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved;" and "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."

The conversation of the reception of the personal knowledge of the lordship and salvation of Yeshua HaMashiach stands established not through any conversation of monetary purchase or strange practice of dance or noise or by any work, but it is written and it stands preached through the Word of God that "Of we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." Thus by the utterance of the prayer of Salvation I the faith of the redeeming virtue of HaMashiach Yeshua the Resurrected Son of God is manifest divine salvation even as the cross was primarily erected firstly unto the manifestation of divine reconciliation and restoration unto steadfastness in divine glory/

**SECOND REDEMPTIVE VIRTUE: THE POWER OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO DELIVERANCE FROM DEMONIC OPPRESSION, SATANIC AFFLICTION AND DEMONIC POSSESSION UNTO THE DIVINE AUTHORITY OVER ALL THE KINGDOM OF DARKNESS IN THE NAME OF YESHUA HAMASHIACH:**

Even as Satan once stood Lucifer the Archangel of God Almighty that forfeited place in divine glory because that he desired to sit in the seat of God and deceived a third of the Heavenly Host unto the manifestation of the Luciferic rebellion and coup against the throne of God almighty, but Satan was then expelled out of the heavens of God and damned to stand an unclean and wicked spirit, where all his deceived Angels and spirits lost divine beauty and wisdom unto the manifestation of demonic beings and unclean spirits. Being expelled from Heaven, Satan deceived the woman that then led man to iniquity born do disobedience, Satan being conscious that the corruption of the first man will stand the corruption of all men by iniquity and sinful nature unto the damnation stablished through divine judgement appertaining sinful works. By man's fall did Satan then stablish over all the earth the conversation of demonic principalities and powers and the order of the unclean spirits of the Kingdom of darkness unto the hold of governance overall the nations of man, even as is 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." But as God Almighty prophesied at the fall of man saying "And the LORD God said unto the serpent, Because thou hast done Thus, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel:" the conversation of 'heal bruising' being the erected cross upon which cross HaMashiach gave up the Ghost, but HaMashiach Yeshua did crunch the head of Satan and destroy every demonic authority and took from Satan the keys of hell and death.

As was preached saying "He that committeth sin is of the devil; for the devil sinneth from the beginning. For Thus purpose the Son of God was manifested, that he might destroy the works of the devil:" and "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it:" it therefore stands that Satan did descend into the depths of hell and defeat Satan there through the manifestation of His Divine glory, and at the presentation of His blood unto the manifestation of the Atonement of the New Testament of Yeshua HaMashiach D'Nzareth, it stands that to His Name was granted divine virtue and His name was divinely transformed to stand the divine encapsulation of the Hand of God Almighty unto the casting out of Devils and the uprooting and pulling down of demonic principalities and powers preached saying "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:" Thus by the cross was manifest the divine order and administration of authority and power over Satan and every the conversation of the Kingdom of darkness. As was preached saying "Let Thus mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every

name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father:" it therefore stands that even Satan and every demon are subject to the Name of Yeshua HaMashiach D'Nazareth and are overcome easily by the divine virtue encapsulated in that Name unto the bowing down and pronouncement of the superiority of the Lordship of Yeshua HaMashiach. There Thus stand in the name of Yeshua HaMashiach divine authority unto the casting out of Devils, as was preached saying "Submit yourselves therefore to God. Resist the devil, and he will flee from you;" and "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues."

### **THIRD REDEMPTIVE VIRTUE: THE POWER OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO DELIVERANCE FROM EVERY CONVERSATION OF SICKNESS, DISEASE, INFIRMITY, ILLNESS AND ALL AILMENT UNTO THE DIVINE TESTIMONIAL HOLDS OF HEALING AND HEALTH THROUGH THE NAME OF YESHUA HAMASHIACH:**

Even as God Almighty pronounced to 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 therefore stands that man did stand disobedient to Thus divine instruction and partook of the fruit from which he was not to partake from and in that obedience he died, he manifestation of which death was not the physical bossily death manifest in that exact moment, but the death he suffered as of his disobedience was the expulsion and alienation and cutting off of place and estate and impartation in the glory of God Almighty. As a fish out of water cannot continue use to live, so man out of the presence of God Almighty began to suffer decay of soul and body, the first manifestation of which decay stood sickness, which sickness would then lead to death: so man became a creature subject to the yoke of sickness even unto death- yet sickness was never the will of God Almighty appertaining his body. But God Almighty then spoke saying "Of thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee:" it the fore stands that God Almighty is the Eternal YAHWEH RAPHAH, even imagine JEHOVAH the Healing God Who stands Able to Heal every sickness Es and disease. Thus in the desire to quench the conversation of sickness in man, God Almighty offered HaMashiach Yeshua D'Nazareth unto the endurance of Hid Messianic Passion and Crucifixion, which HaMashiach was chastened in Messianic assign and every stripe which He suffered up[on His Body stood to evidence the conversation of His suffering for man's every sickness, that man be healed and forever delivered from every the conversation and sickness, so it was preached of the Holy Spirit through Esaias saying "with his stripes we are healed."

As HaMashiach Yeshua D'Nazareth preached saying "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover:" it Thus stands that by the declaration of divine healing in the name of Yeshua HaMashiach off Nazareth is imported divine virtue unto the liberation from every sickness and disease unto the total and complete restoration of wholeness and health and strength, even as their stands no sickness that can resist the power of the Name of Yeshua HaMashiach.

**FOURTH REDEMPTIVE VIRTUE: THE POWER OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO DELIVERANCE FROM SHOTATHE, LACK, WANT AND POVERTY UNTO THE KNOWLEDGE OF DIVINE SUPERNATURAL ABUNDANCE ADMINISTERED AND CHANNELED THROUGH THE CROSS OF YESHUA HAMASHIACH:**

Even as God Almighty pronounced to man I the day of his iniquity about the divine commandment saying that "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return:" Thus stands the conversation of the curse unto poverty, where man would establish much labour and great effort unto the small harvest ensnared and chained by the law of diminishing returns- Thus man was cursed and expelled from the Eden of God the paradise filled with great treasures and inexhaustible provisions unto the conversation of tillage in earthly shortage, lack and want because of his sin. It was never the will of God Almighty for man to stand poor, nor is it holiness for man to stand in shortage, lack and want, of anything poverty actually stands a conversation of sinful estate. Thus the smaller and signatory sign appertaining poverty's manifestation was the thorn yielded of the earth despite man's labours- but the coming of Yeshua HaMashiach D'Nzareth stood unto the dispelling of poverty, even as He was in Messianic Passion and upon the cross made to wear a crown of thorns, signifying how that He was taking upon Himself the crown of thorns that stand the curse of poverty, that all poor stand unto the knowledge of the divine supernatural SUPERABUNDANT provision of God Almighty YAHWEH JIREH, even through the Lordship of Yeshua HaMashiach D'Nzareth, even as it was preached saying "HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith::" and "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 Thus stands that through Yeshua HaMashiach D'Nzareth and through the reception of the redemptive virtue of His cross is established the full restoration of divine supernatural prosperity, where HaMashiach Yeshua suffered in the estate of all men poor, that they stand in His estate unto the reception of divine SUPERABUNDANT wealth in His estate, even through the reception of His Lordship and Salvation.

**FIFTH REDEMPTIVE VIRTUE: THE POWER OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO DELIVERANCE FROM ALL THE CONVERSATIONS OF THE SPIRITS OF BOTH FIRST AND SECOND DEATH UNTO THE HOLDS OF LIFE ETERNAL ADMINISTERED THROUGH THE CROSS OF YESHUA HAMASHIACH AND PROGRESSIVELY MANIFEST FIRST IN PILGRIMAGE:**

Even as man stood condemned unto the conversation of death through iniquity, it stands that HaMashiach Yeshua D'Nzareth is the dispensation of life 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 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;" and "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It Thus stands that the the reception of the Lordship and salvation of the Lord Yeshua HaMashiach is manifest the right unto the hold of life eternal, which life was preached saying "For the wathes of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord;" and "These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent." It Thus stands that eternal life is communion never ending with God Almighty and Yeshua HaMashiach, even eternal and everlasting fellowship in the presence of God, moreover eternal life stands the reviving glorious manifestation of life, even Zoe, in every conversation of being first instituted in pilgrimage but fully manifest in the day of the first resurrection where all shall stand conscious of divine resurrection of physical body unto the translative hold of divine glory in the function unto the communion of life everlasting in the coming divine euphoric paradisiac Eutopia of God Almighty.

**SIXTH REDEMPTIVE VIRTUE: THE POWER OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO DELIVERANCE FROM GRIEF AND SOULFUL AFFLICTION AND SPIRITUAL INCOMPLETION OF BEING UNTO THE PEACE OF JEHOVAH SHALOM AND THE PRINCE OF PEACE ADMINISTERED THROUGH THE CROSS OF YESHUA HAMASHIACH:**

Even as by iniquity man was alienated from the conversation of steadship in the presence of God Almighty, it stands that in his alienation was man's soul made to feel incomplete and unwhole, his soul being continually under vexation by the yokes of vanity till man became accustomed to conversations of grief and depression and his every conversation of livelihood being stablished by the attempts of works to substitute piece, but all conversations failing. Man Thus strands a creature in the perpetual pursuit of peace, trying to substitute preface with entertainment, lascivious nests and sensual conversations, false religions to which many devothe their lives to (practicing conversations that can never stablish peace, such as meditation),sporting and conversations of Jessie and many more such works: all these being done in the pursuit of peace. Thus Satan stood strong to establish demonic principalities and powers by exploiting man's need for peace, but the coming of Yeshua HaMashiach D'Nzareth was to establish the dispensation of peace through His cross, even on behalf of YAHWEH SHALOM the Eternal God of Pesce, HaMashiach Yeshua Himself being the Prince of Peace preached of by the Spi rit through 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." As was preached saying "the chastisement of our peace was upon him;" it Thus stands that through Yeshua HaMashiach is ,a nicest the conversation of peace divine, even the restoration of full estate of completion, as peace stand the conversation of perfect wholeness and completion of being without anything lacking or wanting him, even perfect wholeness in divine glory- which conversation of peace was stablished by HaMashiach Yeshua during Hid Messianic Passion where He was beaten and chastened and chastised unto the purchase of peace divine and eternal;. It therefore stands that through the cross is stablished the messianic dispensation of peace everlasting, even as HaMashiach Yeshua spoke saying "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

**SEVENTH REDEMPTIVEVIRTUE: THE POWER OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO DELIVERANCE FROM MOURNING AND PERPETUAL SORROW AND VEXATION OF SOUL UNTO THE DIVINE SUPERNATURAL JOY ADMINISTERED THROUGH THE CROSS OF YESHUA HAMASHIACH:**

Even as man was expelled out of the presence of God Almighty, it stands that unto the conversation of vexation. Was he damned unto the forfeiture of the joy stablished in the presence and Heavenly Kingdom of God Almighty, I the conversation of satanic affliction and oppression of demonic principalities and powers upon every the nation and generation of man, Thus was mankind stablished unto perpetual grief and sorrow and mourning born of the yoke of affliction(which conversation stood well preached and pronounced in the generation of the Mo saic Church, even the generation manifest four hundred years after Jacob, which Israel stood subject as slaves under the oppression and vexation of Pharaoh and Egypt- being Pharaoh Satan, and Egypt the Kingdom of darkness. But the standing of Moses who by his staff led Israel out on the day that death visited all Egypt's homes but passed over the doors of Israel sealed by the blood of the Passover Lab, which lamb they athe unto deliverance and restoration- so was Thus the preaching of HaMashiach by Whose rod the cross led all His saints out from under the yoke of satanic affliction by the seal of His blood).even as Moses rejoiced after all pharaoh's armies were drowned and defeathed by divine supernatural virtue, so HaMashiach dispensed joy to all His Redeemed, having delivered them from all the vexation of the hordes and gates of hell. Thus the coming of Yeshua HaMashiach stood unto the dispensation of Joy eternal by His cross, even as he Himself preached of His Person by His Spirit through the prophet Esaias and lather personally in the gospel's during the course of His terrestrial Mi history and Livelihood, saying "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified:" thus through HaMashiach is administered the conversation unto the hold and inheritance of divine joy. the reality of the testimony of salvation and redemption stands the conversation strong to perpetuate eternal joy, even as HaMashiach preached saying "Notwithstanding in Thus rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven:" by the erection of the costs of Yeshua HaMashiach D'Nzareth was stablished the cancellation and annulment and erasing of every conversation of depression unto the fullness of mouth with latter born of the joy of

eternal redemption, even as the evidence of salvation is joy, even the divine supernatural cheerfulness burn of the revelatory knowledge of Messianic Redemption` unto the hold of life everlasting.



