



YESHUA HAMASHIACH D'NZARETH THE
SON OF DAVID-THE MESSIAH OF
ELELOHEISRAEL



CALEB T MATETA

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YESHUA HAMASHIACH D'NZARETH THE
SON OF DAVID; THE MESSIAH OF
ELELOHEISRAEL:

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ARTICLE 01: THE DEFINITION OF THE ANOINTING:

SECTION 01: 'BEHOLD MINE ANOINTED- DO MINE ANOINTED NO HARM:'

Definitively, divine anointing stands the conversation of divine supernatural empowerment in divine consecration and sanctification unto the accomplishment of divine purpose, even the conversation of the impartation of Divine Virtue sourced of GOD Almighty administered through oil the medium of virtue and channel. Divine power sourced of the eternal God onto and into the person, vessel and instrument unto the conversation of the hold of Divine virtue in hallowed consecration and sanctification unto the fulfillment and accomplishment of Divine purpose, even as was preached saying "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 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;" and "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Thus definitively the Anointed One stands the bearer of Divine Virtue, even the One upon Whom Divine virtue sits and resides as crown of oil, being the conversation of the impartation of Divine supernatural virtue through the transfer and transition of Divine virtue encapsulated in the oil unto power's transfer as by the laying on of the Hand of God Almighty, the Anointed One being that Man upon Whom God Almighty lays Hands and transfer Divine virtue as by His Holy Oil.

Thus God Almighty stands the divine Source of every the conversation of the anointing, even the Source of every the hold of divine supernatural virtue, even every the conversation of power that is transferred in conversation of Divine anointing, moreover God Almighty too stands the Source of every the conversation of oil applied as medium unto the transfer and transition of divine supernatural virtue, even every the conversation of holy oil of anointing, as by GOD Almighty the oil is consecrated and sanctified unto the conversation of the capacitation and application of Divine supernatural virtue in conversation of anointing, moreover God Almighty Alone bears the Divine title of Authority and Directive unto the determination of the worthy to receive the Anointing, even as was preached saying "And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen Thus. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen Thus. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, the LORD hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was

ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for Thus is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah."

Thus the anointing stands administered only to those in the conversation of Divine consecration to the which the anointing stands applied, and too in the hold of Divine eternal sanctification in which conversation the anointing stands granted. It too stands that the anointing of GOD Almighty stands administered through the conversation of hand receiving the oil and then being laid upon head, where the channelling giver of the anointing transfers Divine virtue from hand onto the head of the recipient through the oil acting as a medium of transfer of divine virtue, Thus power from hand through oil into head, save in the conversation of anointing by revelations exemplified by Elisha who received a double portion of the Elijah anointing simply through sight and divine revelation, as preached saying "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, of thou see me when I am taken from thee, it shall be so unto thee; but of not, it shall not be so."

It Thus stands that the LORD's Anointed One stands Him upon Whom the Anointing of God Almighty resides, about which Person God Almighty stands greatly Jealous over, holding expectation of honour unto His Anointed from all creation, where treatment of the LORD's Anointed that is not in accordance with the Divine expectation stands the accordance and order of judgement unto the knowledge of greater condemnation through the Divine eternal wrath of God Almighty born of Jealousy about His Anointed One, even as was preached saying "And when they went from nation to nation, and from one Kingdom to another people; He suffered no man to do them wrong: yea, he reprov'd kings for their sakes, Saying, Touch not mine anointed, and do my prophets no harm."

SECTION 02: DIVINE SUPERNATURAL EMPOWERMENT IN DIVINE GLORY:

Definitively the supernatural stands the conversation of the power spiritual greater than the natural unto the manifestation of the phenomenal in the terrestrial realm, even the conversation of power that defies natural terrestrial order and governing laws and principles of the terrestrial environment, Thus the supernatural stands the conversation of virtue whose manifestation is not limited by the commonly known terrestrial order, even the conversation of the manifestations of terrestrial realities that defy normal terrestrial governing principles and order. Definitively, empowerment stands the conversation of Divine capacitation, even the Divine order applied unto the transition of Divine virtue from God Almighty unto the defined receiving person or vessel, which conversation of virtue stands granted unto transfer to stand the order of capacitation unto the accomplishment of divine purpose and unto the establishment and erection of divine will, even the conversation of the divine desire of God Almighty being accomplished and made manifest by divine power unto divine will's advantage, Thus divine will the purpose of the transfer of divine empowerment, even the literal standard of God Almighty manifesting His Power unto the fulfillment of His purpose divine. Thus definitively Divine supernatural empowerment stands the conversation of the Divine

equipment unto the erection of Divine purpose, where God Almighty Himself defines and elects the person and calls that person unto His defined purpose, through which calling is then manifest the grace and anointing that stands the crown of Divine empowerment and capacitation of power and unto the fulfillment of the Divine calling, which calling always establishes a unique contribution unto the building and establishment of His Divine Will. Definitively, Divine Glory stands the conversation of the emanation of divine radiating aurora Sourced of the Holiness and Divinity of The Person of GOD Almighty, the conversation of which radiation always accompanies the power of God Almighty, and too stands the signature and chief signifying emblem of divine power, and Thus the signification and signature of every the conversation of divine supernatural empowerment, and Thus the signifying emblem and signature of every the conversation of divine anointing.

Thus through the conversation of Divine anointing stands the erection and establishment of divine anointing unto the conversation of the manifestation of SHEKINAH glory about every the conversation where the anointing stands applied, even the conversation of the very glory and radiating Divine Aurora beauty of the divinity of God Almighty that accompanies every the dispensation of divine virtue through the oil of anointing. Moreover the conversation of divine anointing therefore stands the Divine order unto the manifestation of testimonial realities above every other the conversation of supernatural power, even the conversation of testimonial realities beyond every the conversation of the craft and practice of demonic power and satanic capacitation, even divine Virtue the administration of the excellent supernatural power that can be established only by the Hand of God Almighty, even as was preached saying "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smothered the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, Thus is the finger of God: and Pharaoh's heart was hardened, and;" and "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Thus the conversation of testimonial realities that can stand established and erected only by the Hand of God Almighty, even by the reality of the Divine Omnipotence of God Almighty. It Thus stands that every the conversation of Divine virtue stands accompanied with the conversation of the realities of divine virtue, even that the anointing always stands accompanied by the establishment and manifestations of divine supernatural power that can be realized only by the Hand of God Almighty.

SECTION 03: DIVINE SUPERNATURAL EMPOWERMENT UNTO THE ACCOMPLISHMENT OF DIVINE PURPOSE:

Even as GOD Almighty stands HIM YAHWEH JEHOVAH ADONAI I AM THE ETERNAL LIVING OMNIPOTENT, OMNISCIENT AND OMNIPRESENT LORD GOD OF HOSTS, EVEN HIM YAHWEH ELOHM THE ONLY ETERNAL DIVINE CREATOR OF ALL EXISTENCE: which God did manifest all things by His

Divine Supernatural Power, even the God that created and erected Time and every the conversation of event therein. Thus God Almighty stands not subject to time that He have beginning and end, else time would be superior to Him, but God Almighty stands the Creator of Time, being worshipped by Time (Time being a person counted in the conference of the third heaven), but before all creation, even before God Almighty created time it stands that God Almighty held and conducted Divine Indaba. Definitively, Divine Indaba stands the conversation of the meeting and counsel gathering unto the divine hearing that was attended by all the Persons and expressions of God Almighty, even the Chief Three Persons of the YAHWEH TRINITY and All Their SubExpressions of Divine Eternal Persons, (even as GOD Almighty stands One Being expressed in His Omnipresence through the Three Persons of His Hallowed Trinity and Their Infinite Sub-Expressions of the Persons of God Almighty): which Divine Indaba the Hallowed Counsel Meeting stood conducted unto the establishment of the will of God Almighty about creation through the definition and purpose of existence, then the definition of each creature by divine conceptualization, and from the concept of each creature the conversation of creature's respective Divine design and defined purpose and calling of each creature that in both realms terrestrial and celestial. Thus Divine Indaba's Resolution stands the conversation of the conclusion of the determinative Divine counsel of God Almighty appertaining all existence and each creature respectively according to its respective Divine purpose, where creation was then manifest in accordance with divine Indaba's every conversation of Divine resolution. Definitively Divine purpose stands the conversation of the reason of the existence of the creation of the creature, even the will of God Almighty and the calling and assignment of the creature appertaining its respective reason of existence as pronounced and defined in Divine Indaba.

It too stands that by the Hand of GOD Almighty is manifest the conversation of the Grace and anointing unto the accomplishment and fulfillment of Divine purpose as erected in Divine Indaba, even the conversation of Divine supernatural empowerment unto the erection of Divine purpose and virtue given of God unto the fulfillment of Divine calling respective. Thus Divine Anointing stands necessary unto the conversation about the fulfillment of Divine purpose and unto the erection, accomplishment and establishment of Divine calling because that only by the anointing is the order of strength sufficient for the mission, without which anointing and strengthening there is insufficiency of power to establish the calling, where failure stands inevitable to one without the calling. It too stands that every the conversation of Divine anointing stands the conversation of power and grace unique according to the nature of the Divine calling, and different in accordance with the nature and standard of the divine calling, purpose and assignment, where the nature and measures of anointing vary in accordance with Divine Indaba's resolutions and variable respective Divine purposes. It too stands so that the created vessels of God Almighty vary in terms of the capacity of received by and retaining and reserving and containing the Divine anointing, even the variation of standards to contain and retain divine anointing according to retentive capacity respective, however Virtue can be increased by way of Divine communion with GOD Almighty.

SECTION 04: THE OIL CROWN OF DIVINE ELEVATIVE SEPARATION IN HALLOWED CALLING:

Oil of anointing therefore stands the crown of Divine virtue, even the crown the conversation of anointing unto supernatural power, even as preached saying "Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD." Thus the crown of oil stands the Crown of Divine anointing unto the conversation of Divine calling, even the conversation whereby God Almighty reveals His Divine

Purpose about the reason and purpose of God Almighty about the life of the person to whom the calling stands respectively manifest, even as He Divinely elected and purposed Ancient Indaba, even the conversation of personal divine assignment and calling appertaining reason of person and being, as exemplified of GOD Almighty in Jeremiah saying "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have This day set thee over the nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

The Crown of oil too stands the Divine conversation of Divine separation, even the calling out from worldly place unto the communion of hallowed labour in witness of HaMashiach, even separation and isolation unto the communion and capacitation exemplified in Moses saying "And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up;" which conversation was preached to the New Testament Church saying "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath HaMashiach with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The crown of oil too stands the Divine virtue and standard unto Divine consecration, even the conversation of the utterance of GOD Almighty about the Eternal separation and devotion and sealing of the person unto the conversation of Divine purpose and assignment of Divine calling, even the utterance of Eternal separation in hold of Divine glory unto hallowed function. The crown of oil too stands the conversation of Divine sanctification, even the impartation of Divine glorification and hallowing unto the hold of Divine ordination and glorious divine virtue and beauty unto eternal service and ministry and function, even divine eternal glorification unto the perpetual ordination and divine clothing unto respective ministry and service. The crown of oil too stands unto Divine functioning, the conversation of service ce in divine ordination and hallowed eternal calling.

ARTICLE 02: THE DIVINE PROPHETIC PROMISE OF THE GRANT OF HIM MESSIAH THE HAMASHIACH TO THE ISRAEL OF GOD:

SECTION 01: THE DEFINITION OF THE ETERNAL ISRAEL OF GOD ALMIGHTY:

Definitively, the Eternal Israel of God Almighty stands the conversation of the Abrahamic Nation and Genealogy not born of the heritage of copulative seed but the conversation of the Abrahamic Nation and Genealogy by faith in GOD, even the nation Eternal through the redeeming power of the the Cross of Yeshua HaMashiach D'Nzareth: Thus the Israel of God Almighty is not Israel the fleshly Nation, but the nation of the community redeemed by the Blood of Yeshua HaMashiach D'Nzareth unto the hold of Eternal righteousness and the hold of steadfastness in the Eternal Kingdom of God Almighty the fellowship and communion unto life everlasting, even the partaking of the Flesh and Blood of HaMashiach unto eternal life. Thus the Israel of God Almighty stands the nation of the Priests of God Almighty, even the nation of the redeemed called of GOD Almighty unto the erection and establishment of Divine reconciliation between all terrestrial creation unto God Almighty through the conversation of Divine Sonship, even as was preached saying "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;" and "For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." It too stands that the Israel of GOD Almighty stands the nation of the Eternals of GOD Almighty, even those being the bearers of eternal Divine calling and commission unto the hold of life Eternal in the everlasting service unto the worship and glorification as the redeemed of God Almighty.

The Israel of God Almighty too stands the nation of the Sons of God Almighty, even the nation of those called unto Divine Sonship, even the fellowship of the Divine nature preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "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 "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is:" Thus the calling unto divine Sonship. The Israel of God Almighty too stands the nation of the Kings of GOD and HaMashiach, even the Persons of God Almighty that shall be granted the hold of Divine Majesty together with HaMashiach, even the saints that shall each be granted respectively the hold of Kingdom and Dominion hold respective, even the conversation of Divine governance by Majesty subject the Throne of HaMashiach, even as was preached saying "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."

The Israel of God Almighty too stands the nation of the Eternal Lords of God and HaMashiach, even the Saints to whom each shall be granted Title of Divine Lordship appertaining the terrestrial directive and order of governance, even the Divine authority unto the determination and control of every the conversation and event manifest in the realm of Lordship, even each Saint holding Lordship and governance subject to the Lordship of Yeshua HaMashiach D'Nzareth, 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." Thus definitively, the Commonwealth of the Israel of God Almighty stands the communion and fellowship of the common Propriety and Ownership of the eternal treasures of God Almighty, even the fellowship granted everlasting life in the coming Kingdom of GOD Almighty, and too the treasures and the Divine celestial glory that accompanies each Saint his hold of life eternal.

SECTION 02: THE DEFINITION OF THE SPIRIT OF PROPHECY:

Definitively, celestial spirit of Anointing stands the conversation of a Heavenly spirit person and being of God Almighty sent to stand the conversation of spiritual clothing unto the conversation of Divine anointing, even the conversation of a unique respective Divine supernatural empowerment that stands in accordance with the nature of that respective heavenly spirit, Thus the celestial heavenly spirit stands the spirit of divine be anointing that sits upon the respective person unto the dispensation of Divine supernatural superabundant virtue and equipping of Divine power that can stand established only by the power of God Almighty, by that conversation does the spirit of anointing stand the conversation of a spirit commissioned and ordained and sent and dispatched and deployed of God Almighty to a person for the sake of the impartation of a unique respective divine virtue and equipping of supernatural power comely only of the Hand of God Almighty. Prophecy stands one of the beings bearing seat in the conference of the third Heaven: Definitively, the spirit granted conversation of Seating in third heaven stands a being created of God Almighty To be the representative of every the conversation and event that he or she embodies, even the conversation of the highest celestial beings granted of God Almighty highest authority over the conversation and events that they embody, each such spirit being the full and total absolute personification of every the respective conversation and event that he embodies according to title of divine ordination unto Divine celestial third heavenly conference of incarnation and personification, which conversation of incarnation and conference stands inclusive of Time, Prophecy, Wisdom, Grace, Faith, Prosperity, Wisdom, Power, Prudence, Peace, Joy, and Life. Thus the Spirit of Prophecy stands the Divine personification and embodiment and incarnation of every the conversation and event of prophecy (which being sits in the conference of the third Heaven): where prophecy stands

the conversation of standing the Mouth and Oracle of God Almighty, even the conversation of the Divine utterance of God Almighty. Thus Prophecy stands the conversation of the revelation of engagement, which authority stands evidenced by the conversation of Divine fulfillment, prophecy being purposed unto the conversation of both divine calling of repentance and too many the conversation of Divine reward.

Definitively, prophetic calling stands the conversation unto prophetic ministry, even the conversation of being purposed, ordained and sent of God Almighty unto the conversation of standing the Mouth and Oracle of GOD Almighty to the utterances born of the Word of the LORD and the pronouncement of Messages signified in the NAME of JEHOVAH SABAOTH: even the conversation of messages and utterances in the wisdom and power of GOD Almighty and of the Holy Ghost as signified in His Name, even the conversation of standing in the office of the Prophet and Teacher. Prophetic gifting stands the conversation of Divine capacitation and impartation of divine anointing unto the conversation of pronouncing utterance, even the conversation of the prompting, unctioning and inspiration of the Spirit unto the prophetic utterance, even unto the revelation of the future and the pronouncement of the message of God Almighty, which conversation stands granted unto any and every child of God Almighty filled with and baptized with the Holy Ghost, Thus one does not need to stand in the office of the Prophet and Teacher to prophesy, even as it stands a conversation granted any and every the child of God Almighty. Thus the conversation of Office unto Prophetic Ministry stands the conversation of occupation and Divine entitlement of authority, Grace and Virtue and unto full devotion in Divine consecration and sanctification unto prophetic ministry, the standard of which ministry stands by the conversation of the fulfillment and fruitfulness of prophetic utterance, even the manifestation of every the prophecy pronounced in the Name of GOD Almighty, and too every prophecy signified by the Spirit and uttered in reference to the name of the Spirit, even as HaMashiach pronounced saying "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

SECTION 03: THE PROPHECY OF THE COMING HAMASHIACH OF GOD ALMIGHTY:

Definitively, the HaMashiach of God Almighty stands Him the Anointed One of God Almighty given unto the establishment of Divine Reconciliation by Messianic Testament through the suffering of Passion and Open death unto the dispensation of Testament of divine Atonement as by Lordship unto the communion of life eternal purchased by the eternal Law Doctrine of Messianic Substitution, Thus the HaMashiach of God Almighty the Anointed Testator and Lord unto the establishment of divine reconciliation and restitution of communion between God and sinner, which restoration stands established by sinner's personal reception of The Lordship of the HaMashiach of God Almighty established by the propitiation and Divine atonement established by the Sacrificial bloodshed of the HaMashiach unto the appeasement and quenching of the wrath of God Almighty, that as by sinner's reception of the Lordship of Yeshua HaMashiach D'Nzareth be established the full restoration and personal testament being the hold of the HaMashiachis redeeming virtue unto righteousness and life everlasting. It stands that there are innumerable prophecies preached of the Spirit of God Almighty about the coming HaMashiach of God, such as the conversation preached

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

HaMashiach too was prophesied of saying "And he said, Hear ye now, O house of David; Is it a small thing for you unto weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good;" 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;" and "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for

confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them."

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

SECTION 04: "FOR THE TESTIMONY OF YESHUA HAMASHIACH IS THE SPIRIT OF PROPHECY:"

Definitively, the New Testament of Yeshua HaMashiach D'Nzareth stands the conversation of the covenant of worship established through the knowledge of the redeeming power of the preaching of the cross, even the Messianic Covenant and order of worship in perfect righteousness before God Almighty born of the reception of Yeshua HaMashiach D'Nzareth as Lord and Saviour, which covenant of worship was instituted and divinely elected of GOD Almighty during the Day of Atonement immediately after the resurrection of Yeshua HaMashiach D'Nzareth, even as the New Testament of Yeshua HaMashiach D'Nzareth stands the covenant of redemption to every sinner unto the pardon of every the conversation of iniquity unto the eternal righteousness of GOD Almighty as by the blood of Yeshua HaMashiach D'Nzareth. Thus definitively, the testimony of Yeshua HaMashiach D'Nzareth stands the conversation of the witness and account of the redeeming power of Yeshua HaMashiach D'Nzareth born of the accordance of personal witness, even the conversation of the first hand and first person account in the personal respective knowledge of the redeeming power of Yeshua HaMashiach D'Nzareth unto salvation, righteousness, health, prosperity, deliverance, authority, life eternal, joy and peace Divine, all being pronounced from the

conversation of personal hold of the same HaMashiach's Salvation. It therefore stands the conversation of the preaching of the cross and the witnessing of HaMashiach from one that stands in the hold of Divine redemption in the Messianic Testament of Yeshua HaMashiach D'Nzareth: Thus personal experience stands a necessity even as first hand experience stands the authority and order of unto the presentation of first hand account and Thus the conversation of witness born not of hear say, but of the knowledge of the reality of the redeeming power of Yeshua HaMashiach D'Nzareth. Appertaining the Person of the Spirit of Prophecy, as was preached saying "for the testimony of Yeshua is the spirit of prophecy:" IT THUS STANDS THAT THE DEFINITIVE EXISTENCE AND DIVINE PURPOSE AND SERVICE AND MINISTRY OF THE PERSON OF THE SPIRIT OF PROPHECY SEATED IN THE CONFERENCE OF THE THIRD HEAVEN STANDS UNTO THE ORCHESTRATION AND MANIFESTATION OF UTTERANCES AND THEIR RESPECTIVE EVENT FULFILLMENTS UNTO THE PREACHING OF THE DIVINITY OF YESHUA HAMASHIACH D'NZARETH.

Thus the conversation of the Spirit of Prophecy stands that it was consecrated and sanctified and commissioned of God Almighty unto the eternal perpetual conversations of the preaching of the Person of Yeshua HaMashiach D'Nzareth, even every the conversation appertaining the Son of God Almighty: unto the fulfillment of which ministry did the Spirit of Prophecy order and ensure that every Prophet was granted position in the Divine order unto the preaching and revelatory pronouncement of the Son of God Almighty, even in that there stands no book of a prophet in the Holy Scriptures that does not contain its respective conversation of the preaching of HaMashiach, but HaMashiach stands preached in all the books of the Prophets, moreover thee stands no prophet in the Word of God Almighty that did not preach HaMashiach, which conversation was alluded to by Peter saying "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Thus many are the Messianic Prophecies that stand preached throughout the Holy Scriptures, God Almighty Himself being the first Prophetic Preacher of the cross of Yeshua HaMashiach D'Nzareth, even as He preached to the serpent, even in Eden that prophetic preaching of the Son of God that would be born the virgin's womb and would suffer affliction by the serpent's bruising of His heel, yet He would triumph over the serpent too, preaching Yeshua HaMashiach D'Nzareth the Seed of the Woman born of the Divine supernatural working of the Holy Ghid through the Virgin's Womb, which HaMashiach suffered Crucifixion under the directive of satanic and demonic principalities and powers, yet the it remains too that HaMashiach did dispense Eternal life by the cross that Satan purposed unto the death of HaMashiach, and too it stands that HaMashiach did singlehandedly triumph over all hell and crush satan's head and take from him the keys of death and hell, even as GOD Almighty preached 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." THUS THE MINISTRY OF THE SPIRIT OF PROPHECY BECAUSE THAT IT WAS THE DIVINE ETERNAL ELECTION OF GOD ALMIGHTY IN DIVINE INDABA THAT HAMASHIACH BE REVEALED AND PROVEN BY PROPHETIC FULFILLMENT.

It too stands that prophecy stands the conversation of revealing the rightful person unto Title of HaMashiach of GOD, even in that the Messiah was to be revealed by Prophetic Fulfillment unto the divine signification of His rightful entitlement of Messiah, which conversation stands true in that the

Gospels contain the record of the fulfillment of every the Messianic Prophecy through Yeshua HaMashiach D'Nzareth. It too stands that prophecy preaches HaMashiach in that every the conversation of prophecy stands either as a Divine calling unto repentance, which repentance can be accomplished and made manifest only through Yeshua HaMashiach D'Nzareth Whose blood Alone bears Divine authority and virtue unto reconciliation through repentance; every prophecy too stands the conversation of divine reward, even the conversation of reward and blessing appertaining obedience in the Messianic Covenant of worship, even as all worship through out history bears virtue through its respective foundation upon the cross of Yeshua HaMashiach D'Nzareth.

ARTICLE 03: HIM BORN OF THE VIRTUE OF THE WORKMANSHIP OF THE SPIRIT'S DIVINE SUPERNATURAL POWER:

SECTION 01: HIM BORN NOT OF MAN'S COPULATIVE SEED, SO HIM FREE OF SINFUL NATURE:

God Almighty stands the Eternal Living God YAHWEH, even Him the Divine Creator of All things, which God existed Eternally before all things and before Time, Being the Infinite God without beginning nor end that He be subject to Time, but in His Divinity and Holiness stands the Living God Omnipresent without place where He Is not, and without any conversation in existence that cannot be hid from Him, being the Omnipotent God that knows no conversation of limitation appertaining virtue and power, but is power and might that cannot be matched by another nor does there exist any Being that can resist the power contained in His hand; Being the Omniscient God that knows and sees all things, even seeing too the enemy and in his mind every plan, plot and device lodged against the heavenly Kingdom before the enemy can even utter words to instruct his Generals, Thus God Almighty the Omniscient, Omnipotent and Omnipresent God that knows all things, is in every place and holds all virtue and power. Thus God Almighty the ETERNAL I AM, JEHOVAH ADONAI SABAOTH the LIVING GOD of HOSTS and TRIUNE GOD of the YAHWEH DEITY, This Same God stands Jehovah Elohim the Eternal Divine Creator of all things, even the Creator of both realms Celestial and Terrestrial, and every creature therein, even the creator of every the physical terrestrial creature and spiritual celestial creature: Which Living God Almighty did plant His Kingdom in the Heavenly Realm, even the Heavenly Kingdom the Movement of the Majesty of God Almighty. Thus GOD Almighty sits Him JEHOVAH ADONAI SABAOTH the LORD GOD of HOSTS enthroned in the Heavenly Kingdom unto Divine Sovereignty in the three Heavens unto the hold of Directive, Propriety and Dominion and divine judgement over all existence, as by the seating of Governance over all existence both celestial and terrestrial. It Thus stands that man was fashioned in the Image of God Almighty unto the hold of dominion over all terrestrial creation, shadowing God Almighty Who reigns over all celestial creation, Thus the purpose of man the hold and enforcement of dominion over all terrestrial being on the behalf of the Kingdom and Throne and Sovereign Majesty of God Almighty.

Thus man was fashioned as preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." With man did God Almighty create the covenant of worship, even in that man was to hold steadship in Divine glory with GOD Almighty through worship evidenced by submission, and submission evidenced by the hold of perfect obedience enforced by the practice of the commandment stipulated by the covenant of worship, even where Adam was to refrain from certain fruit, that by refraining from the partaking of said fruit the covenant remain and be upheld of God Almighty, as 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." But by disobedience to the commandment did man breach the covenant and Thus fell unworthy of the hold of steadship in the Eternal glory of God Almighty, where by his disobedience did man sin, and by his sin was man corrupted unto sinful nature throughout his body

and being, including the conversation of corruption in loins and copulative seed: Thus was every body and generation of the copulative seed of Adam corrupted, even all men (which conversation of corruption stands evidenced in a small child that steals and lies without a teacher unto the same actions). Thus it stood necessary that the promised Messiah and redeeming HaMashiach of God Almighty be born not from Adam's copulative seed, else He would have stood corrupted and Thus unworthy to establish the atonement by Messianic Substitution. It too stands the pat sinful nature leads to sinful work, sinful work and unto judgement, and judgement unto eternal condemnation.

SECTION 02: 'HIM THE SEED OF THE WOMAN' - 'THE HOLY THING THE SON OF GOD:'

It stands that HaMashiach the Messiah of GOD Almighty was prophesied to emerge out of the House of David, even as was prophesied and preached saying "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his Kingdom. He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my Kingdom for ever: and his throne shall be established for evermore. According to all these words, and according to all Thus vision, so did Nathan speak unto David:" it too stood prophesied that HaMashiach would emerge the seed of the woman through the womb of the virgin, even as was preached saying "And he said, Hear ye now, O house of David; Is it a small thing for younto weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings:" Thus the coming Messiah stood prophesied to emerge out of the House of David by the virgin's womb in hold of Divinity, which conversation was fulfilled in the child Yeshua D'Nazareth born in Bethlehem of the House of David and by the virgin's Womb as preached saying "And Jacob begat Joseph the Husband of Mary, of whom was born Yeshua, who is called HaMashiach. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto HaMashiach are fourteen generations. 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."

Being sent of God Almighty did Gabriel preach to the Virgin of the House of David divinely favoured and elected unto the conversation of channelling and birthing the HaMashiach saying "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin

espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin 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. And the angel departed from her."

Thus Yeshua HaMashiach D'Nzareth stands worthy to be counted among the sons of Man even as He holds terrestrial Body and was born through the womb like all the sons of man, HaMashiach being the Only Son of Man, even as He Alone was born holy and pure and perfect without the slightest form and conversation of sinful nature. It too stands that HaMashiach was too worthy to be called the Son of God Almighty even in that He was born Divine and Holy as by the Divine conversation of the Miracle working power of the Holy Ghost unto human parthenogenesis unto the birth of HaMashiach through the womb of the Virgin often House of David. **THUS YESHUA D'NZARETH TOO STANDS A UNIQUE EXPRESSION OF HUMAN DIVINITY UNTO THE HOLD AND DIVINE MESSIANIC ENCAPSULATION OF SUPERNATURAL BLOOD THAT HOLDS DIVINE CLEANSING, REDEEMING AND PASSOVER COVERING POWER.**

ARTICLE 04: THE DEFINITION OF THE MESSIAH AND HAMASHIACH OF GOD ALMIGHTY:

SECTION 01: HIM THE ANOINTED ONE OF GOD ALMIGHTY:

The conversation of the generation of Noah stood the preaching of the coming of HaMashiach, even the conversation of the flood of Noah the preaching of the conversation coming flaming wrath of the fire of God Almighty unto the destruction of every the conversation of corruption and terrestrial perversion before the Eye of God Almighty, which conversation stood preached saying "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Thus by the conversation of wickedness was it ordained to man and all terrestrial creation the conversation of destruction by the wrath of God Almighty, preaching the coming day of judgement where every the conversation of perversion in creation shall stand destroyed of God Almighty.

Yet it stands that Noah found favour and grace in the sight of God Almighty unto the conversation of salvation from the coming destruction, where God Almighty instructed Noah saying "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And Thus is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he:" which ark of Noah unto the preservation of life and unto immunity from judgement stood the divine signification and prophetic revelatory preaching of the cross of Yeshua HaMashiach D'Nzareth, even the cross the wooden ark in which all life hidden therein stands preserved from the coming wrathful fiery flood of the flaming wrath of GOD Almighty, even the cross the only secret place unto cover, protection and immunity from every the coming conversation of the Second Death.

But unto the revelation of the HaMashiach the Son of God Almighty, it stood preached through Noah saying "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth:" Thus the dove of Noah that returned with the olive leaf in its mouth, that same dove stood the divine signification and preaching of how that the coming HaMashiach the Olive Tree of Divine Anointing, even the HaMashiach of God the Anointed One of God Almighty would stand baptized by Messianic Passion unto death and burial in the grave, but He would stand the first to emerge from the dead as by the Divine anointing and would never return thereto, but by the Anointing He would overcome both death and the grave, Thus even as the dove signified that the first tree to emerge out of the waters was the olive tree, even the tree of the divine anointing of God Almighty, even the tree from whence the oil is drawn unto anointing, preaching HaMashiach the Anointed One that would stand Him the Firstborn of the dead, where the Spirit Descended upon Him in the form of a Dove, to signify and show Him HaMashiach the Olive Tree and Anointed One saying "Then cometh Yeshua from Galilee to Jordan unto John, to be baptized of him. But John forbid 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."

Thus John the Baptist witnessed and preached HaMashiach saying "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. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!" Thus Peter did too pronounce to HaMashiach saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon This rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the

keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

SECTION 02: HIM THE PROMISED MESSIANIC RULER OF THE ISRAEL OF GOD ALMIGHTY IN WHOM IS THE FULNESS OF THE ETERNAL POWER OF GOD ALMIGHTY:

Definitively, Israel means the Prince of God Almighty, which Name and Nation was established of God Almighty through Jacob that was made and ordained of God Almighty the Chief Patriarch of Israel by name, even in that every soul and generation that would emerge of his copulative seed stand an Israelite, even as was preached 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 "So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." Even as the Name Israel means Prince of God, it Thus preached the HaMashiach and Messiah Who is the Divine Incarnation of Israel, even the True HaMashiach the Prince of God Almighty, being the prophesied Prince of Peace and King of God Almighty.

Definitively Messiah means the Appointed Ruler of the Nation of God Almighty, which Messiah stood promised and prophesied to emerge out of Israel unto the hold of Majesty and Kingdom of Israel over all the nations of the earth, which conversation stood preached saying "And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall

confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Thus the preaching of the time of the coming of the Messiah, even exactly 434 years after the rebuilding of the walls of Jerusalem was the HaMashiach to be Crucified, yet after His suffering was Messiah to be granted of GOD Almighty the conversation of global dominion as preached saying " I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed."

Thus the Messiah of God Almighty stands the Divine Incarnation of the Temple of God Almighty the full dwelling place of the Triune God, even the dwelling place of the Trinity and Godhead, which conversation was preached about Yeshua HaMashiach D'Nazareth saying "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after HaMashiach. For in him dwelleth all the fulness of the Godhead bodily. And ye are complethe in him, which is the head of all principality and power:" Thus the Messiah stands the fulness of the dwelling place and Divine Incarnation of the Godhead, even the Divine phenomenal dwelling place of the fulness of the Eternal Father, of the Word of GOD and of the Spirit of GOD Almighty, which conversation was too preached of John the Baptist about Yeshua HaMashiach D'Nazareth saying "John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the HaMashiach, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: Thus my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. the Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Thus being the Full Divine incarnation of God Almighty, it Thus stands that Yeshua HaMashiach D'Nazareth stands the full incarnation of the Wisdom and Power of God Almighty, which conversation of divine wisdom stands evidenced in that never once did the wisest of the nation Israel stand strong in counsel unto confounding the wisdom of HaMashiach, which HaMashiach Himself confounded even those that stood the wisest doctors of the law, even as was preached saying "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Yeshua tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days

they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou Thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Yeshua increased in wisdom and stature, and in favour with God and man." It too stands that HaMashiach was signified to be Divine power even in that never once did He encounter a demon that He could not cast out, nor a sickness beyond His healing virtue, even HaMashiach the bearer of divine virtue unto multiplying a few loaves till overflow of remaining bread after feeding thousands, or walking on raging waters, or of resurrecting the dead, or of silencing sea storms, or turning water into wine, and many other great miracles. **THUS YESHUA HAMASHIACH D'NZARETH STOOD THE MESSIAH THE I AM INCARNATE AND NUMBERED AMONG MEN THROUGH TERRESTRIAL INCARNATION AND DIVINE ENCAPSULATION OF THE YAHWEH DEITY IN PHYSICAL BODY NUMBERED AMONG MEN.**

ARTICLE 05: HIM ANOINTED UNTO THE DISPENSATION OF THE BLESSING OF ABRAHAM TO BOTH THE JEW AND GENTILE:

SECTION 01: THE DEFINITION OF THE BLESSING OF ABRAHAM:

Definitively, the Abrahamic Nation stands the Nation of the redeemed through the saving power of Yeshua HaMashiach D'Nzareth, even those granted the conversation of the salvation, righteousness and full redeeming Virtue of the Cross of Yeshua HaMashiach D'Nzareth, even by the conversations of His sufferings of both Messianic Passion and Crucifixion unto the purchase of the Communion and grant of the New Testament of Yeshua HaMashiach D'Nzareth through the personal respective reception of the Lordship of HaMashiach by grace and faith, as preached saying "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." It stands that the HaMashiach the Messiah stands the promised seed of Abraham, even as was preached by the Gospel conversation of Paul saying "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. And Thus I say, that the covenant, that was confirmed before of God in HaMashiach, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." It too stands that Abraham himself stood a beneficiary of the salvation purchased and achieved by the cross of Yeshua HaMashiach D'Nzareth, even in that by the coming of Melchizedech the PreIncarate Son of God Almighty the HaMashiach, even by the coming of Melchizedech was Abraham established a child of God and beneficiary of the faith and redemption of HaMashiach, even as by the partaking of the hallowed communion of the flesh and blood of HaMashiach, even the bread and wine of the Lord's table that came with Melchizedech unto Abraham, even as was witnessed saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tites of all:" Thus Yeshua HaMashiach preached saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

Definitively, the blessing of Abraham stands the conversation of the Baptism in the Holy Ghost, even the conversation of being filled with the Spirit unto the conversation of the hallowed communion and heritage and the order of the worship of the Sons of God Almighty, about which Baptism in the Spirit it stood 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." Thus by the conversation of redemption through the saving and redeeming power of Yeshua HaMashiach D'Nzareth was manifest the conversation of the Abrahamic Blessing, even the conversation of the promise of the Spirit by faith, even the conversation of right and testimonial benefit and steadship and hold among the redeemed of God Almighty elected and ordained through HaMashiach worthy to stand baptized in the Holy Ghost, even Persons both Gentiles and Jews through HaMashiach. Thus too to the Gentiles that once stood estranged from the

Israel of God Almighty was manifest the grant of the benefit of the blessing of Abraham. Thus this conversation of redemption stood preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."

Thus the conversation of the Gentiles standing worthy unto the baptism of the Spirit was first fulfilled in the Early Church saying "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until Thus hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. the word which God sent unto the children of Israel, preaching peace by Yeshua HaMashiach: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Yeshua D'Nzareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Moreover As was preached saying "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice:" Thus by Thus obedience was it prophesied that through Abraham would be established the conversation of the manifestation of the seed, even HaMashiach by Whom is manifest the conversation of the Baptism of the Spirit, even Yeshua D'Nzareth the Baptizer of the Spirit and Seed of Abraham through Whom was manifest the conversation of the dispensation of the Baptism of the Spirit throughout all nations, even as was preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." Which conversation John the Baptist echoed about the HaMashiach of God Almighty 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:" Thus HaMashiach the Baptizer of and with the Spirit.

SECTION 02: HAMASHIACH YESHUA THE SEED OF ABRAHAM:

Definitively, the purpose of God Almighty that about the Abrahamic nation stood that it be the conversation of the eternal separation of the nation elected of God Almighty to be His Divine inheritance among the nations of man, even the nation of His Eternal Glory in the coming Paradise and Kingdom of God Almighty, which conversation stood preached saying "For the LORD's portion is his people; Jacob is the lot of his inheritance;" and "And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine." Thus to and through the Abrahamic Nation was promised HaMashiach the Messiah, even He that would emerge the seed of Abraham preached of God Almighty (and here again quoted) saying "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give Thus land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD;" and "And Abraham called the name of that place Jehovahjireh: as it is said to This day, In the mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done Thus thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Thus conversation was further preached through the New Testament of Yeshua HaMashiach D'Nzareth saying "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. And Thus I say, that the covenant, that was confirmed before of God in HaMashiach, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect;" and "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he

took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Thus there was prophesied the coming Messiah the seed of Abraham through Whom would be manifest the conversation of Divine blessing to all nations, even Yeshua HaMashiach D'Nzareth through Whom stands the dispensation of salvation and righteousness to all nations unto the baptism of the Spirit and unto the inheritance of life eternal the conversation of everlasting communion and fellowship with God Almighty in the coming eternal Divine Paradisiac Eutopia of God Almighty, even the Messiah that emerged of the Abrahamic Genealogy through the womb of the Virgin of the House of Abraham, even Yeshua HaMashiach D'Nzareth the seed of Avesham unto the redemption, reconciliation and restoration of righteousness and rightful claim of all nations unto the Baptism and reception of the Holy Ghost as by the reception of His Lordship and Salvation and Messianic Directive, HaMashiach being the Only Divine Channel, protocol and order unto the baptism of the Spirit of God Almighty: **THUS YESHUA HAMASHIACH D'NZARETH THE SEED OF ABRAHAM AND THE DIVINE INCARNATION OF THE BLESSING OF ABRAHAM.**

ARTICLE 06: HIM ANOINTED OF GOD LORD AND SAVIOUR UNTO MESSIANIC LORDSHIP IN HAMASHIACHIS TESTAMENT:

SECTION 01: THE ETERNAL LAW DOCTRINE OF DIVINE MESSIANIC SUBSTITUTION:

Definitively, eternal law stands the conversation of the record collective of all the ordinances, precepts and statutes of the judgement of God Almighty defined during Ancient Indaba, to the which defined statutes and institution all existence must adhere to and stands obliged to follow and stand in weight of accordance throughout both realms terrestrial and celestial, even the conversation of the code of conduct and the regulatory stipulations all creation must adhere to and stand in divine accordance being the which order all creation must stand in accordance with: Thus eternal law the Divine standard-line of judgement and protective and Divine order to which all creation must adhere unto the submission and perfect compliance with and to the throne of God Almighty as unto weight of righteousness, according to which law God shall judge all creation, and all creation holding weight that falls short to shall stand condemned eternally, and all creation standing in good accordance with shall stand worthy to unto the hold of steadship in the communion of the coming eternal life and paradise of God Almighty. Definitively, the Eternal Law Doctrine of Divine Messianic Sacrificial Substitution stands the conversation of One Person, the righteous sacrifice perfect and pure and holy before GOD Almighty, suffering the conversation of affliction by Messianic Passion and open death, even enduring every the conversation of suffering necessary, that there be manifest the conversation of divine reconciliation between the sinner and God Almighty, Thus it stands the conversation of the Messiah suffering in the place of the sinner, even the affliction of the full suffering of pain and death necessary unto sinner's redemption by the Messiah suffering to stand the full propitiation that stands sufficient to quench the wrath of God Almighty appertaining the sinner's record of iniquity unto the conversation of divine atonement and reconciliation between the sinner and God Almighty, the only condition unto the hold of atonement being established by sinner's repentance through the reception of the Messianic Lordship and Salvation granted by that HaMashiach the Messiah.

Definitively, the sin of man stands the conversation of human livelihood that stands as the conversation of the breach of Eternal Law, even the conversation of obedience appertaining the commandment of worship and order of hallowed communion in worship hold as stipulated in eternal law and in the callings and statutes and precepts and ordinances and principles pronounced in the respective law and commandment according to the respective protocol and stipulations of the covenant unto the right of standing in the glory of God Almighty: Thus sin stands the conversation of corruption by the manifestation of any conversation of disobedience which stands not in accordance with the will of God Almighty, which manifestation of sin stands greatly abominable before God Almighty, no matter how small it may seem. It stands that there is coming the conversation of the damnation of all souls sinful and corrupted before God Almighty, even as sinful nature leads to sinful works, and sinful works unto judgement, and judgement unto eternal condemnation: there is coming the day where God Almighty shall sit to judge all men, and all men holding sin before Him shall be condemned unto the eternal suffering of the lake of fire preached saying "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 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."

There is therefore to every human soul the conversation of the need of salvation and deliverance from the coming conversation of judgement and death, even the necessity of Salvation and deliverance from the Eternal suffering of the lake of fire, even the conversation of salvation and redemption from the perdition and Eternal affliction of the wrath of God Almighty fully encapsulated in the flame of the Lake of fire. It Thus stands that only through the conversation of Messianic Substitution is manifest Divine salvation, even through the conversation of Messiah suffering in the place of the sinner, that the sinner then stand unto the reception of the righteousness of the place and estate of the Messiah, Thus the conversation of salvation and deliverance necessary, and redeeming virtue essential, sourced and granted of God Almighty only through the Messiah.

SECTION 02: QUALIFICATION UNTO DIVINE MESSIANIC TESTAMENT BY HOLD OF ACCEPTABLE DIVINE HALLOWED PASSION BY BLOOD SHED:

It stands that God Almighty stands the Only Divine Source of, and Giver of the conversation of right, ordination and hold of Messianic Testament, even as God Almighty Alone holds Divine Title, Authority and virtue unto the grant and institution of Messianic Testament as by the blessing and anointing of the Testator according to His Throne and Divine Sovereignty, the conversation of which Testament stands a Covenant honoured, established and empowered only by the heavenly Kingdom of God Almighty and Him Who sits JEHOVAH SABAOTH enthroned thereon. Thus definitively Divine Testament stands the conversation of covenant of redemption unto the hold of righteousness and salvation and immunity of every the conversation of the coming damnation, even the conversation of immunity established through the Messianic Testator of the covenant, even the conversation of the Heavenly Kingdom righteousness and citizenship granted through the conversation of the Divine protocol and worship through the Testator as manifest by the perfect observation of the protocol and order of worship granted to and pronounced through the respective order of worship: Thus Divine Testament stands the conversation of righteousness to all men subject and encapsulated within the respective Testator of the Testament, which Testament stands issued of God Almighty in honour of the Testator's suffering of passion And death unto the divine heavenly redemption of all souls standing in the defined constitutional record and register of that respective Testament, even the respective Testator's Heavenly Book of Life. Thus the Testator stands the Chief Patriarch of the Testament granted righteousness of God Almighty, the dispensation of which righteousness unto life everlasting stands granted and manifest only through the conversation of the reception by way of inheritance, even the conversation of the death of the Testator unto the hold of the benefits of the testament to the constituency and register of the Testament as by the inheritance of the conversations of benefit granted through the Testator, even as preached saying "And for This cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the Testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the Testator liveth."

Thus definitively, Messianic Testament stands the conversation of the death of Testator unto the inheritance of divine life eternal too all persons cleansed and redeemed by the divine supernatural power of His Divinely granted saving and redeeming virtue, even as by Testator's suffering of Messianic Passion and Open Death. Thus definitively, Messianic Passion stands the conversation of Messianic Testator's sufferings unto the full conversation of the purchase of divine redeeming virtue established by the conversations of His sufferings and afflictions unto the redemption and reconciliation of His Defined Messianic Constitution, even the afflictions suffered, each suffering during Messianic Passion holding a unique conversation of pain and affliction unto the manifestation of its respective purchasing power then granted and encapsulated in the redeeming virtue granted that Messianic Testament, even the conversation of all unique sufferings that when combined stand the manifestation of diverse virtues and powers all encapsulated in the redeeming Virtue of Messiah's Testament, even the conversation of Passion and Death unto the dispensation of Divine virtue manifest through Messiah's Lordship. **THUS THE CONVERSATION OF QUALIFICATION OF MESSIANIC TESTAMENT STANDS MANIFEST BY MESSIANIC SACRIFICIAL ATONEMENT, EVEN BY TESTATOR'S AFFLICTION IN MESSIANIC SUFFERING OF PASSION AND OPEN RAISED DEATH BEFORE ALL CREATION, EVEN UNTO THE FULL PROPITIATION SUFFICIENT TO PURCHASE TESTAMENT AND ITS EVERY COMPONENT AND VIRTUE OF REDEEMING POWER through THE RESPECTIVE RECEPTION OF TESTATOR'S DELIVERING POWER.**

SECTION 03: THE DIVINE AUTHORITY OF MESSIANIC LORDSHIP AS STIPULATED IN ETERNAL LAW:

Definitively, Lordship stands the conversation of Supremacy unto the hold of authority and entitlement of the directive and determination of every the conversation of person and event subject to the defined constituency over which the entitled sits and presides as chief authority and leader of that defined constituency, even the conversation unto right of command that must be implemented and enforced in that respective constituency, and Persons therein being both subject and accountable to him the defined Lord of that constitution and Thus obliged unto the fulfillment of every the conversation of his command, narration and directive as Chief Presiding Authority. Thus Lordship the conversation of power and propriety of the defined estate and portfolio of persons and possessions subject to the owner of the estate, to which his subjects and possessions as inferior stand unto the obligation and imposition of the fulfillment and enforcement of every the conversation of his defined will in accordance with his defined virtue. Definitively, the Doctrine of the Lordship of JEHOVAH ADONAI SABAOTH the LORD GOD OF HOSTS stands that He bears Divine Sovereign Majesty and Lordship in the Heavenly Kingdom, where He is the Creator of both the realms Terrestrial and Celestial, and Thus stands the Proprietor and LORD GOD of all existence, and by that conversation is all creation accountable to Him and all being and existence subject to His Divine Will and Directive of Sovereign Majesty and judgement in Divine Holiness and Vengeful Jealousy, Thus He sits enthroned in Heaven unto the full directive and command of His Heavenly Angels unto the commandeering and enforcement of Divine Will and desire as by command of utterance that then institutes that respective conversation of Angelic Ministry, Service and Warfare as Commanded of God Almighty JEHOVAH SABAOTH the LORD GOD OF HOSTS.

Definitively, Messianic Lordship stands the conversation of the divine right of authority and entitlement of Messiah and HaMashiach unto the Directive, dictation, leadership, Instruction and commandeering as Chief Superior President and Commander and Proprietor of every the conversation of person, possession and event defined and received as part of the registered and

recorded constituency and constitution of the Messiah's respective Testament: even the conversation of authoritative dictation and directing by narrative and command and directive by testament unto the manifestation of the defined will of the Messianic HaMashiachis Testator, even through the empowerment and capacitation of His servants unto the enforcement of His Defined Will and His every command expectation, even as He stands the Anointed Bearer of Authority unto the judgement of all encapsulated in His Testament according to His Will and law of commandment stipulated by the divine covenant of His Testament. Thus the Messiah of Divine Testament stands the Divine Authority unto the Authoring and Directive of every the conversation of the faith both pronounced and prescribed in his name, even every the conversation of the writing and Directive about the order of worship defined and encapsulated in His Testament and faith unto the dispensation of life eternal throughout His defined Constituency of Testament. The Messiah too bears Lordship unto the dispensation of Priesthood, where He Himself presides as Chief Authority unto the Atonement, and by that conversation is every the registered person of His Testament ordained unto the conversation of the Order of His Messianic Priesthood unto the dispensation and redemption of the Divine Atonement throughout all terrestrial creation. The Messiah too stands the Divine Authority unto the dispensation of Eternal Majesty, where all the souls of His defined Messianic communion shall stand enthroned unto the hold of respective personal majesty in subjection to Him the Messiah that then sits as KING of KINGS. It too stands that Messiah bears the highest Authority of Name standard unto the conversation of the dispensation of virtue throughout His Name unto the casting out of Devils, unto the healing of the sick, and unto the conversation of salvation, heavenly peace, Divine joy, righteousness, Divine Prosperity and life everlasting to all that call upon His Name.

MESSIANIC LORDSHIP THUS STANDS THE CONVERSATION OF DIVINE ORDINATION AND RIGHT OF ANOINTING UNTO THE RECEPTION OF SINNER'S FULL DEVOTION OF LIFE, EVEN UNTO THE ABSOLUTE DIVINE CONTROL OF THE SINNER AS THE LORD, SAVIOUR AND MASTER OF THE SINNER, EVEN AS SPECIFIED BY THE RESPECTIVE DIVINE ORDER OF THE DOCTRINE AND COMMANDMENT OF THAT RESPECTIVE MESSIANIC TESTAMENT. MESSIANIC LORDSHIP TOO STANDS THE CONVERSATION OF THE RIGHT UNTO THE RECEPTION OF THE WORSHIP OFFERED BY THE RESPECTIVE CONSTITUENCY OF THAT DEFINED MESSIANIC TESTAMENT, EVEN AS THE MESSIAH STANDS GOD, LORD AND KING TO HIS DEFINED MESSIANIC CONSTITUTION.

SECTION 04: YESHUA HAMASHIACH D'NZARETH THE ANOINTED MESSIANIC TESTATOR OF THE NAZARENE'S TESTAMENT:

Definitively, Yeshua HaMashiach D'Nzareth stands the Messiah sent of God Almighty unto the conversation of the dispensation and life eternal, even as was preached saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 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." Moreover Yeshua HaMashiach D'Nzareth stood born Holy and Pure unto terrestrial livelihood among men, during His respective livelihood and pilgrimage never once did He sin, but in all conversations stood pure and holy without the slightest form of sin or iniquity or blemish or corruption throughout His thirty three years upon the earth, but in all conversations did He stand pure and holy in perfect righteousness, and by that accord did it stand that unto His Messianic Passion and crucifixion was His blood perfect, pure, holy and strong unto the conversation of Divine atoning and redeeming virtue, even the blood Holy and worthy unto the purchase and establishment of Divine Messianic Reconciliation. It too stands that HaMashiach was of the Jews unjustly condemned unto the conversation of the suffering and full affliction of Messianic Passion and Open Crucifixion before all creation, even though there stood no justful cause unto His condemnation.

Yeshua HaMashiach D'Nzareth therefore stands Him that was raised from the dead by the Divine supernatural resurrection power of God Almighty, even HaMashiach revived unto number among the Living and translated unto divine Lordship over death and the grave, that He never again be subjected to the same, even as by the Divine power of God Almighty preached saying "Ye men of Israel, hear these words; Yeshua D'Nzareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it;" and "Therefore let all the house of Israel know assuredly, that God hath made that same Yeshua, whom ye have crucified, both Lord and HaMashiach;" and "Be it known unto you all, and to all the people of Israel, that by the name of Yeshua HaMashiach D'Nzareth, whom ye crucified, whom God raised from the dead, even by him doth Thus man stand here before you whole. Thus is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." After His resurrection did HaMashiach then ascend into Heaven unto the institution of the Messianic Atonement, where He sprinkled His Blood upon the Heavenly Altar unto the conversation of the purchase of Divine atonement and reconciliation through Messianic Testament, which blood stood the sufficient propitiation and atonement unto the institution of Messianic Testament and reconciliation as by His Blood.

Thus By This pronounced conversation was HaMashiach then Anointed and ordained of God Almighty the HaMashiach, Messiah and Testator of the New Testament of the regeneration by His Blood, even unto the hold of Messianic Lordship through Name empowered and planted of God Almighty above all names, even as preached saying "Let Thui 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 the preaching of Yeshua HaMashiach D'Nzareth the Lord and Testator of New Messianic Covenant, even the Lord of Heaven and Earth saying "And Yeshua came and spake unto them, saying, All power is given unto me in

heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." THUS YESHUA HAMASHIACH D'NZARETH STANDS HIM THE ANOINTED LORD, PRIEST AND KING OF THE MESSIANIC TESTAMENT through WHOM IS THE GRANT OF DIVINE SALVATION TO EVERY SINNER WILLING TO RECEIVE HIS SALVATION AND LORDSHIP BY GRACE, even as preached saying "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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."

ARTICLE 07: HIM ANOINTED UNTO THE DISPENSATION OF EVERY THE HEAVENLY BLESSING:

SECTION 01: HIM THE LORD OF HEAVEN AND EARTH:

Definitively, Title of "Lord of Heaven and Earth" stands the conversation of Lordship over both the celestial and terrestrial realms, even the conversation of divine Authority and entitlement unto the conversation of the determination and instructive directive and command and proprietary dictatorship and absolute control appertaining every the person, possession and event that transpires throughout both realms celestial and terrestrial: even the conversation of supremacy to the which Person and Lord does both every the conversation of celestial and terrestrial existence, even every the person, possession and event stand accountable and subject to unto the conversation of perfect obedience and corresponding respective compliance in accordance with the order and directive of Him the Titled Lord of Heaven and Earth. Yeshua HaMashiach D'Nzareth stands Him the Titled Lord of Heaven and earth preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Thus as Him the Titled Lord of Heaven and Earth, it stands that every the nation and generation of mankind stands subject and accountable to the Lordship of Yeshua HaMashiach D'Nzareth, even unto every the conversation of the leadership, directive and command of the HaMashiach of GOD Almighty throughout every the conversation and context of terrestrial nationality and patronage and every the conversation of socio communal interaction practiced and conducted by every the generation of mankind.

It too stands that all Heaven stands subject and accountable unto the Lordship of HaMashiach, by which accordance does HaMashiach bear Divine authority unto the narrative and deployment of the Heavenly Host, even unto he conversation of commanding and dispatching Heavenly Angels unto the enforcement of His Divine will, HaMashiach too being that Captain of the LORD's a Host preached saying "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Thus Yeshua HaMashiach D'Nzareth stands He to Whom all terrestrial and celestial creation stands accountable to, 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 Yeshua HaMashiach D'Nzareth too stands the Lord and Head of the Church, even as was preached saying "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;" and "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Thus HaMashiach stands the titled "Prince of the Kings of the Earth," to Whom all rulers and kings and terrestrial Kingdoms, nations, languages, kindreds, tongues and societies stand accountable and subject to, even as HaMashiach shall sit enthroned in Divine Majesty unto judgement over these, moreover soon shall HaMashiach manifest Divine Lordship throughout every the conversation of terrestrial existence, even as was preached saying "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING of KINGS, and LORD of LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

SECTION 02: HIM THE DIVINE ENCAPSULATION OF EVERY HEAVENLY BLESSING:

Definitively, Divine encapsulation stands the conversation of the depositing and hold of containing as container established by Divine supernatural power even unto the conversation of containing every the creature and conversation placed and sealed therein by the Hand of God Almighty, Thus divine encapsulation stands the conversation of the hiding, depositing and sealing of persons, possessions and events into the divinely elected vessel called and established to stand the Divine container of God Almighty: Thus definitively the conversation of the divine encapsulation of every Heavenly blessing that is HaMashiach Yeshua D'Nzareth, the same conversation means that by the Hand of GOD Almighty was deposited, hidden, placed and sealed every the conversation of Heavenly blessing and virtue in HaMashiach, that HaMashiach stand the only Divinely elected container, bearer and channel appertaining every the conversation of Heavenly blessing and virtue, even as was preached saying "Grace be to you, and peace, from God our Father, and from the Lord Yeshua HaMashiach. Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach."

Thus Yeshua HaMashiach D'Nzareth stands the divine eternal Heir of the Heavenly Kingdom, which HaMashiach stands seated and enthroned at the right Hand of God Almighty unto the conversation of the hold of Divine Majesty and Sovereign Authority appertaining every the conversation of the Heavenly Kingdom, even as HaMashiach stands the hold of divine Proprietary power and ownership and directive appertaining every the heavenly creature inclusive of every the being and treasure and possession held of the Heavenly Kingdom, and too the Divine Authority of command and directive appertaining every the conversation of grant and order of determination appertaining every the respective heavenly treasure's conversation of translation and dispensation unto terrestrial testimonial manifestation to the pilgrim, even as HaMashiach stands Lord of Heaven and Earth. Moreover as HaMashiach stands the Divine encapsulation of every the heavenly blessing and treasure, it therefore stands that of Him is Sourced and through Him and by His Cross is manifest the divine dispensation and translation and channelling of every the conversation and virtue of divine blessing unto its respective terrestrial testimonial manifestation. Thus in and through the HaMashiach seated enthroned at the right Hand of God Almighty was established the conversation of divine authority and directive by virtue of encapsulation of every the heavenly blessing and treasure unto its respective impartation and translation into the life of the Saint unto the same pilgrim's advantage and benefit according to the divine purpose of God Almighty and in perfect accordance with the defined Divine will and interest of the Throne of God and HaMashiach.

SECTION 03: HIM THE DIVINE AUTHORITY AND SOLE DIVINE CHANNEL UNTO BLESSING'S MANIFESTATION IN PILGRIMAGE:

Even as Yeshua HaMashiach D'Nazareth stands the Divine encapsulation of every the Heavenly Treasure, it stands that by the conversation of the preaching of His Cross, even by the conversation of His sufferings and affliction and endurance of pain and grief did HaMashiach stand unto the purchase of divine right to stand the Divine Proprietor and encapsulation of every the conversation of Heavenly Blessing, virtue and Treasure, even unto them conversation of the Divine proprietary hold and ownership and entitlement of Lordship and dispensation of every the according conversation, even His Messianic inheritance that He obtained 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."

Which record and conversation was continued in witness saying "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Thus by the Hand of God Almighty was divinely encapsulated in the cross of Yeshua HaMashiach D'Nazareth every the conversation of heavenly treasure and blessing, even every the Heavenly gift and treasure that was of God Almighty enveloped and contained into the cross, which Cross stands ordained of God Almighty (even the cross erected in the spirit realm) the door and divine channel unto the translation and manifestation of the heavenly Kingdom unto its respective terrestrial

testimonial conversation, Thus the cross the envelope, door and channel of the Heavenly Blessing. Thus by His Cross does HaMashiach stand the Divine order unto the dispensation of every the Heavenly Blessing, which HaMashiach manifests the blessing unto the pilgrim holding faith. Thus faith stands the economy unto blessing's purchase and translation, and too does faith stand the conversation of legal Divine proprietary and ownership hold of the blessing unto the determinative authority of the blessing's delivery as through terrestrial translation and erection of the manifestation of the Heavenly Blessing, even the authority unto the respective terrestrial tangible hold of the respective and corresponding celestial blessing, without which faith no blessing stands manifest, even as preached saying "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God thestofying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had Thus testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Too does the conversation of divine blessing stand manifest by way of grace, even the conversation of the unmerited Divine favour unto the manifestation of hold of the undeserved blessing of God Almighty, where every the conversation of grace stands Sourced of HaMashiach Who Himself stands Grace Incarnate, and whose testament stands the conversation of the dispensation of grace: Thus Yeshua HaMashiach D'Nzareth the Divine order unto blessing's manifestation in the life of the Saint and pilgrim during the days of His pilgrimage, where pilgrimage stands the conversation of terrestrial livelihood.

SECTION 04: HIM THE CONVERSATION OF THE COMING DIVINE EUPHORIC PARADISIAC EUTOPIA'S BLESSINGS AND TREASURY:

Yeshua HaMashiach D'Nzareth stands the divine encapsulation of every the conversation of heavenly treasure manifest and granted of God Almighty to the Overcomers the saints that shall stand victorious over every the conversation of the world unto the hold and reception of life eternal, even the diverse conversations of treasures that stand pronounced to be the conversations of the fruit of the tree of life, hidden manna, Whitestone, new Name, power over nations, morning star, white raiment, Name recorded in book of life and pronounced of HaMashiach before the eternal Father and all His Angels, pillar of the Temple of God Almighty and perpetual eternal habitation in the presence of God Almighty, Name of GOD, and Name of City of GOD and New Name of HaMashiach written and recorded upon forehead. Moreover Yeshua HaMashiach D'Nzareth stands the conversation of the blessing unto the grant of hold of the coming Lordship, even where each Saint shall be stablished and manifest a Lord of God and HaMashiach and shall be granted a respective dominion where he shall hold divine authority in the representation of God and HaMashiach unto the directive and commanding of every the creature and possession and treasure and event that shall exist and transpire in the dominion of that respective saint's Lordship, Thus HaMashiach Yeshua the LORD of LORDS, where each of His saints shall stand a Lord.

Yeshua HaMashiach D'Nzareth stands the divine order of the blessing unto the conversation of the Priesthood of the coming conversation of Divine eternal priesthood, where every saint shall be granted the conversation of the hold of Priestdom, even the conversation of ensuring that each Saint

shall establish the conversation of perpetual reconciliation and bond of unity between God Almighty and his respective Priestdom, where he shall to collect the offering of worship of his Priestdom and present it perfect pure and holy unto God Almighty and unto the glorified HaMashiach of God; it too stands that the saints shall be granted each his respective hold of Majesty, even the conversation of Divine enthronement unto the hold of respective defined portion of Kingdom, about which hold of Kingdom shall be the ministry of the Saint unto the dispensation of the glory, order, culture and virtue of God Almighty throughout his respective conversation, enforcing the will of God Almighty throughout his Kingdom and ensuring that all things stand subject to the throne of God and HaMashiach, and that all conversations of his respective Kingdom stand in perfect compliance and accordance with the defined eternal will, law and order of God Almighty, where the conversation of Priesthood and Kingdom stood preached saying "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth;" 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."

Too does Yeshua HaMashiach D'Nzareth stand the conversation of the blessing unto the hold of steadship in the coming conversation and event of the communion of the celestial translation, even the conversation of the institution of first resurrection where all saints shall emerge physically out of their graves and then be all together translated, together with the living saints, at the second coming of HaMashiach, unto the clouds of glory and shall be given the conversation of celestial body fashioned of the glory and power of God and HaMashiach unto eternal glory and everlasting virtue of being, even as was preached saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath Thus hope in him purifieth himself, even as he is pure."

ARTICLE 08: THE ETERNAL DURATION POWER AND VESSEL'S CAPACITY RETENTION OF THE ANOINTING OF GOD ALMIGHTY:

SECTION 01: DIVINE VIRTUE AND EMPOWERMENT WITHOUT EXPIRATION:

Definitively, Divine calling stands the conversation of the revelation of God Almighty appertaining the Divine purpose and assignment of the respective person to whom the calling is pronounced and revealed, even the conversation of the Divine purpose and assignment of God Almighty and the reason of the existence of that respective person as declared and resolved in ancient Divine Indaba, Thus the reason and purpose of the person as determined, constructed and designed by God Almighty, Thus divine calling the conversation of respective personal Divine purpose unto the personal contribution of the manifestation and establishment of the will of GOD Almighty. Thus personal Divine calling is the separation of the respective person unto the hold of personal Divine assignment, as exemplified through Joseph called of God Almighty as a child unto the assignment of the greatness above his brethren unto the preservation of all life, as too exemplified of David called and anointed of God Almighty as a HaMashiach kd unto the hold of the Kingdom, as too exemplified of Samuel called at the age of eight unto the ministry of prophetic office granted and instituted of God Almighty, and too exemplified through Jeremiah, whose calling stood preached saying "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have This day set thee over the nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant;" as too exemplified through Ezekiel saying "And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto Thus very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee." Thus Divine calling the conversation preached saying "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."

Thus God Almighty stands the Source of every the conversation of Divine anointing, even as the anointing stands a necessity in that it is the only Divine order unto the conversation of empowerment and capacitated necessary unto the fulfillment of Divine calling, even as without the anointing the conversation of Divine calling can neither be accomplished nor fulfilled, but by the divine supernatural virtue that stands the anointing the expression of Divine impartation is manifest the equipment necessary unto the prevalence of divine virtue, even unto the full accomplishment and fulfillment of Divine calling. Moreover the Divine anointing of God Almighty is not a conversation of perishable product, but it stands the conversation and accordance of virtue eternal

that stands part of the Divine virtue and nature of GOD Almighty, and by that accordance it stands that Divine Anointing is eternal and stronger than every the conversation of time and does not expire but remains until its conclusion of Divine assignment as it was commanded of GOD Almighty during the Divine utterance and instruction pronounced and assigned to it of GOD Almighty. Thus the conversation of the divinity of anointing, even that the anointing of GOD Almighty does not expire.

SECTION 02: VESSEL'S RESPECTIVE CAPACITY APPERTAINING DIVINE VIRTUE'S HOLD- DIVINE PERPETUAL INCREASE APPERTAINING VIRTUE CAPACITY REGENTION:

Even as GOD Almighty stands the Source of every the conversation of Divine anointing, it stands that there are diversities of Divine callings, even many and diverse the conversations of each man his respective calling and service of labour, the fulfillment of which conversation of each man his respective calling then stands the conversation of divine synergy to the fulfillment of the Divine collective through the conversation of Divine harmony born of each man labouring according each to his respective divine calling and assignment as purposed of GOD Almighty in ancient Indaba: Thus the conversation of diversities of Divine calling, even the invitation and utterance of GOD Almighty unto Divine purpose. It thus stands that even as divine callings differ, it therefore corresponds that the conversations of anointing differ, even as each anointing stands established uniquely in nature to each man respectively, Thus each anointing stands different and unique, Being a different conversation and standard of virtue unto divine supernatural empowerment. Thus each anointing stands different and unique unto the conversation of a unique expression of empowerment strong to facilitate the conversation of Divine calling's fulfillment according to the unique respective nature of the calling and the measure and standard necessary and required unto the accomplishment of Divine assignment and unto the fulfillment of divine purpose.

It therefore stands that there sure diversities of capacity appertaining the containing of Divine anointing, which conversation stood well preached saying "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my Hisband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? thell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed:" Thus the conversation of Divine anointing stands that each vessel stands unique appertaining the nature of the anointing it is called to contain, and too especially the measure the standard of anointing that it can bear, even in that each vessel differs in terms of capacity that it can bear, and Thus the diverse measures of capacity granted and retained, as established in corresponding accordance with divine virtue. Thus God Almighty pours until vessel's overflow, Thus the limitation of anointing and virtue stands established not of God Almighty, but according to vessel's respective standard of retaining capacity, the measure of which anointing retained stands determined by vessel, even pilgrim's respective containing capacity. **THUS THE MEASURE OF THE GREATNESS OF THE MANIFESTATION OF THE TESTIMONY'S**

MIRACULOUS REALITY STANDS IN PERFECT PROPORTIONAL ACCORDANCE WITH THE MEASURE AND STANDARD OF THE DIVINE ANOINTING GRANTED OF GOD ALMIGHTY TO THE VESSEL THE CONTAINER OF THE ANOINTING.

Even as virtue retention capacity stands the conversation of the anointing retained by the vessel after that the oil can be poured out of God Almighty, even the conversation of the oil that remains in the vessel and therein sealed and preserved according to the ability of the vessel in conversation of the storage measure that the vessel can sustain: it Thus stands that it is the Divine nature of God Almighty to establish the perpetual flow of the oil of anointing until the vessel is full, and it Thus stands the responsibility of the person the vessel to stand unto the determination of retaining capacity and virtue appertaining storage potential, the good news standing that the storage capacity and retaining ability of the vessel can be transformed. Even as the conversation of retaining capacity can be increased, it stands that ALL SAINTS BEAR DIVINE CALLING UNTO THE CONVERSATION OF THE INCREASING OF RETAINING CAPACITY, EVEN IN THAT THE GREATER THE RETAINING CAPACITY, THE MORE THE ANOINTING AND THUS THE MORE THE MANIFESTATION OF DIVINE SUPERNATURAL VIRTUE. Thus unto the conversation about increasing personal retaining capacity, it stands that retaining capacity can be increased by the conversation of building faith through the deep study and meditation of the holy scriptures, in that by the conversation of faith through the Word of GOD Almighty is manifest the conversation of the transformation of being and ability of the Divine nature unto greater godliness and virtue and capacity about the Holy of holy conversation, as by growth of vessel unto greater retaining capacity to store and reserve the anointing and Divine virtue of God Almighty. Increase of Divine capacity can too stand manifest by the conversation of praying in the Spirit, which conversation stands unto the strengthening of the divine nature and Thus serves up the conversation of greater maturity in the Divine nature and Thus growth and greater capacity appertaining the burden, retention and divine storage of the anointing of God Almighty. It too stands that by the conversation of perpetual fellowship and conversation of communion with the Holy is manifest the conversation of strength in the Divine nature and maturity in the holding of capacity of Divine virtue and Thus the increase of anointing's storage and retaining and reserving capacity. IT TOO STANDS THAT INCREASE IN PERSONAL CAPACITY OF HOLD, STORAGE AND RETENTION CAN BE Established AND MADE MANIFEST BY PERPETUAL OBEDIENCE AND FAITHFULNESS ABOUT labour IN DIVINE PURPOSE AND CALLING ACCORDING TO RESPECTIVE SEASON'S DIVINE CONVERSATIONS.

SECTION 03: THE IRREFUTABLE IRREVERSIBLE IRRESISTABLE CONDITION OF DIVINE EMPOWERMENT:

GOD ALMIGHTY JEHOVAH ADONAI SABAOTH THE LORD GOD OF HOSTS STANDS THE ONLY OMNIPOTENT GOD, EVEN HIM TITLED 'THE LIVING OMNIPOTENT GOD YAHWEH THAT KNOWS NEITHER THE CONVERSATION OF WEAKNESS NOR THAT OF DEFEAT NOR OF LIMITATION NOR DISABILITY, but God Almighty stands the Eternal GOD Who Is supernatural in virtue unto the conversation of Might and strength beyond the capacity of all creation combined, even more than infinity times greater than the power of all creation, even as the earth compared to all the heavens that covers it (universe) stands more than infinite times greater than all creation compared to the fingertip of God Almighty. Moreover by the conversation of the fulness of His Divine Nature, God Almighty definitively is strength and might, even the divine supernatural encapsulation of divine virtue, being the conversation, Person and Being appertaining every the form, expression and manifestation of all Power, Being too the Source of every the conversation of of virtue and power as

by Divine Eternal Nature before the institution of time, GOD Almighty Being the Sole Determiner of every the conversation of Power throughout Creation. Thus Divine Empowerment stands the conversation of the Power of the Throne of GOD Almighty, even as in that the one commissioned of GOD Almighty unto the conversation of the hold of Divine testimonial empowerment stands one empowered unto the full backing up manifest by the Throne of God Almighty the Eternal, even where the Saint empowered stands unto being backed up and fought for by the full Virtue of the Throne and Eternal Kingdom of GOD Almighty, even being backed up by every the conversation of the Angels of the Heavenly Hosts of God Almighty, and too every single good conversation of the virtue of the Heavenly Kingdom of GOD Almighty and too many the conversation of the hold of strength by being backed up by Him Who sits thereon the Throne of JEHOVAH ADONAI SABAOTH, even by His Divine Omnipotence.

Thus there stands no conversation of other virtue that bears strength sufficient unto the resisting of the power of the Divine Anointing of God Almighty, even as the standard of the virtue of the Divine anointing stands excellent in virtue beyond every the other conversation of power, even as the anointing stands backed up and covered by the Omnipotence of GOD Almighty and Thus the conversation of Virtue that stands inevitable unto it's manifestation, even as by the Divine omnipotence of the virtue of GOD Almighty, as was preached saying "What shall I we then say to these things? if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in HaMashiach Yeshua our Lord." **THUS THE DOCTRINE OF DIVINE ANOINTING THE CONVERSATION OF THE IRREFUTABLE IRREVERSIBLE IRRESISTABLE CONDITION OF DIVINE EMPOWERMENT.**

ARTICLE 09: HIM ANOINTED UNTO THE MANIFESTATION OF THE GRANT OF THE SALVATION OF GOD ALMIGHTY:

SECTION 01: 'BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH HAMASHIACH:'

As was preached saying "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wathes of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord:" it Thus stands that death stands not the conversation of flesh's corruption, but the conversation of habitation out of the Presence of God Almighty, which conversation then stands manifest by the hold of decay and corruption to the body, mind and spirit of man, till the separation of the spirit and body of man unto physical death in the first death, and thereafter the conversation of eternal damnation and condemnation resultant of iniquity unto perdition. Definitively, the free gift stands the conversation of salvation received not by the conversation of purchase or labour or any the conversation unto the deserving of Divine salvation, but simply the free gift manifest by the conversation of grace, even the divine order of unmerited and undeserved supernatural favour unto the testimonial manifestation of righteousness through the personal respective reception of Yeshua HaMashiach D'Nzareth as Lord and Saviour, even as was preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."

Definitively, eternal life stands the conversation of habitation in the eternal presence of God Almighty even the conversation of the Eternal abiding in the paradise of God Almighty unto the hold of eternal communion and fellowship with the Living God, even through the saving power unto the eternal be holding of the Face of God Almighty and to the eternal abiding in His Paradise. It stands that there is coming the day of judgement, where each man the bearer of iniquity shall stand condemned by sentence of eternal judgement unto death, even unto the Eternal suffering of the wrath of GOD Almighty by damnation eternal in the lake of fire, **THUS DEFINITELY DEATH THE CONVERSATION OF THE SUFFERING ETERNAL CONDEMNATION THE ORDER OF THE FLAMES OF THE LAKE OF FIRE BEARING THE FULL WRATH OF GOD UNTO PAIN INFINITELY BEYOND IMAGINATION. YET IT STANDS THAT THERE IS THE CONVERSATION OF THE HAMASHIACH OF GOD ALMIGHTY THAT SUFFERED THE CROSS UNTO THE SALVATION OF ALL MEN**, 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 "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 SALVATION THE FREE GIFT OF GOD through HAMASHIACH.

SECTION 02: HIM THAT SUFFERED MESSIANIC PASSION FOR SINNER'S SAKE:

The coming of Yeshua HaMashiach D'Nzareth stood unto the salvation of all mankind, even as was preached saying "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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;" and "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory;" and "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."

Thus Yeshua HaMashiach D'Nzareth stood perfect, Holy, Pure and Righteous in all conversations unto the hold of worthiness to stand the acceptable sacrifice and propitiation unto every the conversations of sin and iniquity, that He stand the pure and worthy order of divine atone ment and appeasement of divine wrath, that every the receiver of Yeshua HaMashiach D'Nzareth be fully forgiven and pardoned appertaining each man his Respective hold of sins, even the conversation of forgiveness and pardon of iniquity unto the hold of eternal righteousness as New Creature preached saying "Therefore if 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 YESHUA D'NZARETH THE HAMASHIACH OF GOD THAT ENDURED MESSIANIC PASSION FOR THE SAKE OF THE SINS OF MAN UNTO DIVINE FORGIVENESS, EVEN AS BY THE CONVERSATION OF HIS PURITY AND RIGHTEOUSNESS IN AFFLICTION UNTO THE PURCHASE OF SAVING AND REDEEMING POWER.

SECTION 03: THE HEAVENLY PROCESSION OF HAMASHIACH'S ORDINATION UNTO MESSIANIC LORDSHIP IN THE DAY OF HIS RESURRECTION AND ARRIVAL IN FIRST ASCENSION UNTO FIRST HEAVEN:

Even as Yeshua HaMashiach D'Nzareth was raised victorious over and free of death by the conversation of the Divine supernatural power of God Almighty, it stands that HaMashiach immediately after His resurrection was granted there by His Angels the garments of His Messianic Priesthood, even the garments unto the institution of the Priesthood of Judah, even the Judaic Priesthood, HaMashiach then wore those clothes and received he vial of every the drop and ounce of blood that He had shed during every the conversation of His Messianic Passion and Crucifixion. After having spoken to Mary Magdalene, HaMashiach then ascended into Heaven using the conversation of an angelic Ladder to walk therein, where every Angel and Spirit created of GOD Almighty was called and summoned unto the witness of the Trial of the Blood of HaMashiach Yeshua D'Nzareth unto the establishment of Messianic Atonement, even including Satan and his Devils. It too stands that all the souls that had dwelt in Abraham's bosom until the death of HaMashiach were to ushered of the Angels of God Almighty unto the attendance and witness of the sight and hearing of the Messianic Atonement and Trial of the Blood of HaMashiach. Satan then stood and being summoned was permitted of GOD and Heavenly Ancients unto the presentation of the accusation of every the record of the iniquity of every the human soul past, present and future , pronouncing before GOD Almighty the record of iniquity unto the justful condemnation of all human souls through the coming day of Divine judgement, which conversation was honoured of GOD Almighty according to eternal law, that every such the bearer of sinful work would stand condemned. It stands that Yeshua HaMashiach D'Nzareth then stood, being summoned of God Almighty, and then spoke and pronounced vocal utterance unto the eternal Father that sits upon the Throne, were HaMashiach prayed and petitioned for the forgiveness of men by the conversation of the forgiving Virtue and reconciling virtue of His Blood shed unjustly during Messianic Passion and Open Crucifixion in the place of the sinner unto the forgiveness of sins and unto the dispensation of divine righteousness and pardon as by the atoning Virtue of the blood of HaMashiach. After the pronouncement of Petition did HaMashiach then sprinkle and pour out His Blood upon the Heavenly Altar before the

Throne of GOD Almighty, which Altar then pronounced to GOD Almighty that the blood of HaMashiach stood worthy unto the manifestation of every the conversation presented during His petition.

IT THEN STOOD THAT GOD ALMIGHTY PRONOUNCED UTTERANCE THAT ANNULLED EVERY SATANIC ACCUSATION AND DISPENSED DIVINE GRANT OF ETERNAL LIFE AND MESSIANIC REDEMPTION TO ALL MEN WILLING TO SUBJECT THEMSELVES UNTO THE LORDSHIP OF YESHUA HAMASHIACH through THE CONVERSATION OF THE INSTITUTION OF MESSIANIC HAMASHIACH'S TESTAMENT THAT STANDS THE NEW TESTAMENT OF REGENERATION MANIFEST BY THE BLOOD OF YESHUA HAMASHIACH D'NZARETH, WHERE THE NAME OF HAMASHIACH BY DIVINE UTTERANCE WAS POSITIONED OF GOD ALMIGHTY UNTO HEIGHT ABOVE ALL OTHER NAMES UNTO THE DISPENSATION OF RIGHTEOUSNESS, PROSPERITY, HEALING, AUTHORITY, LIFE, PEACE AND JOY: THUS WAS HAMASHIACH ORDAINED TESTATOR UNTO EVERY SOUL WILING TO RECEIVE HIM AS LORD AND SAVIOUR AS BY THE UTTERANCE OF THE WORD OF FAITH IN THE CALLING UPON HIS NAME UNTO SALVATION AND DIVINE REDEMPTION VIRTUE STRONG TO PRESERVE UNTIL LIFE ETERNAL. By This conversation was Satan then annulled and revoked inaccessible to Heavenly Court and rendered unable unto the presentation of accusation, where never again was he to be permitted steadyship in the Heavenly Court, where Satan then sought to resist by sword, but was overcome and expelled by Michael and His Angels, even as was preached saying "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

SECTION 04: THE CONVERSATION OF THE RECEPTION OF THE SALVATION AND LORDSHIP OF YESHUA HAMASHIACH:

As was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth:" Thus God Almighty made man in His Divine Image unto the conversation of dominion hold over all the earth, that by his conversation the Kingdom of God Almighty colonize all terrestrial being (in the covenant of worship evidenced by submission, and submission evidenced by perfect obedience appertaining the divine instruction. But by the act of disobedience did man forfeit dominion hold and stood abominable before God Almighty and was Thus expelled out of the presence of God Almighty. Man had been warned that by sin he would die,

which death was not first physical but the conversation of existence out of the presence of God is what stood the manifestation of death and led to conversations of decay and physical death and every evil known to man: Thus man's death stood by sin like a fish out of water man died because he was out of the presence of God.

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

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

ARTICLE 10: HIM ANOINTED UNTO THE MANIFESTATION OF DIVINE SUPERNATURAL HEALTH AND HEALING VIRTUE IN JEHOVAH RAPHAH:

SECTION 01: THE DIVINE ANOINTING UNTO NAME'S HEALING VIRTUE:

Definitively, sickness stands the conversation of the manifestation of physical bodily anomaly that is not in accordance with the body of man as originally designed of God Almighty, even the conversation of illness or disease or infirmity or disability or impairment then renders and leaves physical body and or mind in a state that is not in the corresponding condition of health as the body and mind of man was created to stand, Thus Healing stands the conversation of the restoration of physical body unto its condition as originally designed of God Almighty, even the conversation of the annulment and removal of sickness of infirmity or disease or illness or mental insanity or intellectual and neurological anomaly or physical impairment or disability or whatever the conversation of fleshly and bodily anomaly and order and handicap, the annulment of these same unto the hold of perfect health by the conversation of restoration and total absolute recovery unto body's standing as originally designed of God Almighty. There is therefore Him JEHOVAH ADONAI RAPHAH Him The Divine Healer, even God Almighty Who establishes divine healing virtue more than sufficient unto the conversation of freedom from every the conversation of sickness, illness, disease, infirmity and any form of fleshly or intellectual anomaly and every form of physical and intellectual impairment or disability as preached saying "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, Of thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and then palm trees: and they encamped there by the waters:" where in This conversation the bitter waters of Marah signified the conversation of sickness and illness and infirmity and impairment and fleshly and intellectual anomaly, but the healing tree cast thereinto stood the signification of the cross of Yeshua HaMashiach D'Nzareth, and Elim stood the signification of perfect health - Thus the transition from Marah to Elim preached healing, and too the healing of the waters that preached the conversation of the Divine supernatural healing virtue of the cross of Yeshua HaMashiach D'Nzareth, which power stands Omnipotent by nature and can be neither resisted nor rendered powerless by any other virtue.

Thus God Almighty stands Him JEHOVAH RAPHAH through Whom is manifest every the conversation of healing virtue, even Him through Whom is Sourced, dispensed and manifest Divine supernatural Power unto perfect and absolute healing from every conversation of sickness, which power stands excellent far above and beyond every the conversation of sickness. It too stands that every sickness is as spiritual creature, even a creature that works unto the conversation of the physical anomaly, Thus healing stands the conversation of Divine supernatural virtue strong unto the expulsion of every the sickness the physical creature holding root in that fleshly Body unto the manifestation of the respective corresponding anomaly, even the removal and expulsion of the disease.

SECTION 02: DIVINE MESSIANIC VIRTUE OVER AND ABOVE ALL SICKNESSES, DISEASES, INFIRMITIES AND AILMENTS- YESHUA HAMASHIACH THE DIVINE ENCAPSULATION OF THE HEALING VIRTUE OF JEHOVAH RAPHAH:

It stands that Satan is the administrator of every the conversation of sickness, even as sickness is actually a demonic principality and power, even one of the Chief Generals of the satanic Kingdom and Thus stands a demonic principality and person that labours under the directive of Satan the King of the Kingdom of Darkness and ruler of all the hordes and demonic legions of hell. But it stands that the Healing power of JEHOVAH RAPHAH stands an expression of His Divine Omnipotence, even the conversation of greatness of healing virtue and supernatural healing, restoring and recovery ng power that stands both able and faithful to manifest the testimony of healing no matter how great the the conversation of the nature and type of the sickness, but the the conversation of power that inevitably manifests the healing, because there stands no conversation of sickness and condition of the infirmity beyond the healing power of God Almighty, even as God Almighty stands strong even unto the literal resurrection of the dead, Thus healing an expression of Divine Omnipotence: This conversation stands well evidenced through Yeshua HaMashiach D’Nzareth in that never once did He encounter the conversation of the manifestation of sickness beyond the conversations of His healing virtue, yet every sickness He encountered He healed, even by Divine virtue unto the raising the dead, because HaMashiach Yeshua D’Nzareth stands the Divine encapsulation and Incarnation of Divine supernatural healing power. It too stands that Yeshua HaMashiach D’Nzareth stands the manifestation of the Anointing of healing virtue above every the conversation and expression of sickness, 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 gi ven him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father."

THUS YESHUA HAMASHIACH D’NZARETH STANDS HIM ANOINTED UNTO THE STANDARD AND CAPACITY OF NAME WITH THE AUTHORITY UNTO THE DIVINE DISPENSATION OF SUPERNATURAL HEALING VIRTUE, EVEN HIM DIVINELY ANOINTED UNTO DIVINE SUPERNATURAL HEALING VIRTUE - THUS HAMASHIACH YESHUA D’NZARETH, HIM ANOINTED OF GOD UNTO HEALING VIRTUE ABOVE EVERY SICKNESS, EVEN HIM THE DIVINE ADMINISTRATOR OF HEALING VIRTUE, WHOSE NAME STANDS UNTO THE AUTHORITATIVE PRACTICE OF HEALING VIRTUE, as preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

It too stands that Yeshua HaMashiach D'Nazareth did purchase the conversation of healing virtue by the stripes that He endured during his beating and flogging in Messianic Passion, which stripes of chastisement stood strong before GOD Almighty unto the conversation of divine supernatural healing virtue through His Name, even as was preached saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." It too stands that in the spirit realm there is no conversation of separation between the Name of a person and the power encapsulated in that Name, Thus the healing Virtue of HaMashiach stands omnipresent as by the conversation of practice through the conversation of uttering and practicing the same power by His Name, even Him Whose Name was of God Almighty granted the conversation of Divine power unto the healing of every disease and sickness. It too stands that by the conversation of revelation is manifest the virtue of HaMashiach, even in that the HaMashiach that is seen stands the HaMashiach Whose Virtue is made manifest, Thus the Healing HaMashiach that is seen stands the HaMashiach that then manifests the conversation of Divine healing virtue. Thus by faith is manifest the conversation of Divine healing Virtue through the conversation of the administration of Yeshua HaMashiach D'Nazareth, as faith stands the key unto divine healing virtue.

SECTION 03: THE GRANT AND ORDER UNTO THE RECEPTION OF THE HEALING VIRTUE OF YESHUA HAMASHIACH:

The manifestation of Divine healing stands a conversation of divine grace, even the conversations of unmerited favour unto the dispensation of divine Virtue sufficient to establish healing in the life of the sick person, because by record iniquity does no man stand worthy unto the reception and hold of Divine healing, yet of God Almighty is established the miracle of wholeness. Thus the conversation and witness of Divine healing established by the Hand of GOD Almighty. Healing too stands a conversation established by faith, even the conversation of the revelation of the divine ability of GOD Almighty unto the manifestation of Divine supernatural healing virtue, and too the revelation of the faithfulness of GOD Almighty unto the manifestation of the healing, Thus faith the conversation of absolute persuasion and total conviction about the ability and faithfulness of God Almighty unto divine healing's manifestation, even as HaMashiach continually pronounced to those He healed saying "Thy faith hath made the whole," and "Thy faith hath healed thee:" even as faith stands the conversation of spiritual economy unto healing's purchase, and too does faith stand the conversation of ownership and legal proprietary right to the manifestation of ownership of the Miracle of divine healing, as without faith there sands no manifestation of healing, the absence of faith being the nullifying of healing virtue as preached saying "And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath Thus man these things? and what wisdom is Thus which is given unto him, that even such mighty works are wrought by his hands? Is not Thus the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Yeshua said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands and upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching."

Divine healing too stands the conversation manifest by the Word of Faith, even the conversation of the releasing of divine healing virtue by the utterance and command unto healing, which utterance and command stands born of absolute single-mindedness in the revelation of the healing capacity and faithfulness of GOD Almighty according to His will, which conversation of utterance and command stands pronounced and established in the Name of Yeshua HaMashiach D'Nzareth: remembering that all creation was made manifest of God Almighty by the Word of Faith, in that God spoke and out of inexistence was the creature manifest in perfect correspondence with the Divine instruction of God Almighty: which Word of faith stood the conversation of how HaMashiach practiced His healing ministry and too so was practiced of His Disciples in His Name. Healing too stands manifest by Scriptural confession, because that by pronouncing the scripture and promise of healing is unlocked the Divine virtue of GOD Almighty unto the manifestation of the miracle of divine healing, even the conversation of activating divine virtue as in the building of faith and as in the conversation of food unto divine healing's virtue. It too stands that healing virtue can be made by the movement of the Spirit, even the moving of the Holy Ghost during ecclesiastical gatherings and during conversation of worship and too during conversations of evangelical publishing. Healing Virtue can too be made manifest by the conversation of calling upon the Name of Yeshua HaMashiach D'Nzareth unto the manifestation of the gift of healing by the Holy Spirit, even healing by the moving of the Holy Ghost.

**ARTICLE 11: HIM ANOINTED UNTO THE MANIFESTATION OF THE DIVINE
SUPERNATURAL SUPERABUNDANT PROVISIONAL CAPACITY OF JEHOVAH
JIREH:**

**SECTION 01: HIM ANOINTED TO STABLISH THE POWER TO GET WEALTH- HAMASHIACH YESHUA
THE DISPENSATION OF SAINT'S PROSPERITY POWER:**

Definitively, JEHOVAH ELOHIM stands the LORD OF GLORY, even the Sole Divine Creator of every the conversation of glory and wealth, even Him the Creator of the Celestial realm and all things therein, and Him too the Creator of the Terrestrial Realm and all the things therein, Thus Him the Creator of every the conversation of Celestial Treasure, and Him to the Creator of every the conversation of Terrestrial Treasure, Thus Him the Divine Proprietor and Sole Owner of every the conversation of Celestial Treasure, even as by His Heavenly Kingdom did God Almighty stand unto the manifestation of His Heavenly Kingdom in the Celestial Realm, which Kingdom of Divine Glory stands Capitalled by Heavenly Jerusalem described and preached saying "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 fofth, sardonyx; the sixt h, sardius; the seventh, chrysolythe; the eighth, beryl; the ninth, a topaz; the thenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gathe was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighthen it, and the Lamb is the light thereof."

It too stands that God Almighty stands the Sole Creator and Proprietor of every the conversation of terrestrial treasure, even every the conversation of the manifestation of terrestrial wealth throughout the terrestrial realm, even all the riches and treasures and conversation of value in the earth. Moreover God Almighty did anoint Yeshua HaMashiach D'Nzareth unto the conversation of every the conversation of the management and administration of every the conversation of earthly treasure and terrestrial wealth by the Ordination of Messianic Authority, Principality and Title of LORD OF HEAVEN AND EARTH, Thus HaMashiach stands anointed unto the contro of all treasure both celestial and terrestrial, and Thus stands the Divine Order unto the dispensation of all wealth, including the dispensation of terrestrial wealth, and Thus HaMashiach the Divine Dispensation and Administration of the power to thet wealth preached saying "But thou shalt remember the LORD thy God: for it is he that giveth thee power to thet wealth, that he may establish his covenant which he sware unto thy fathers, as it is This day." Definitively, prosperity power stands the conversation of

Divine supernatural empowerment and capacitation unto strength, wisdom and maturity unto the establishment of a strong financial income portfolio, even the conversation of the Divine grace and wisdom of God Almighty unto the obtaining, possession and perpetual accumulation and management of terrestrial and worldly treasures, even the treasures of the earth and of the nations of man as by the exploitation of Divine wisdom and anointing's virtue unto financial establishment. Definitively, Messianic Dispensation of treasure stands the conversation of the abounding of Divine virtue through the HaMashiach of God Almighty unto every the form and conversation of financial possession, even the conversation of riches and wealth portfolio through the directive of HaMashiach especially by Divine unctioning unto the accumulation of treasure, even the Shepherding of HaMashiach especially by His Spirit unto the perpetual maturity that stands the exponential increase of maturity appertaining acquisition unto prosperous write.

Definitively, pilgrimage bears great divine assignment and portioning unto the hold of treasure, even as every heavenly treasure stands unto the conversation of administration of treasure in pilgrimage: there stands no conversation of poverty desired of God Almighty, as the will of God stands the conversation of Divine prosperity, for the which reason HaMashiach suffered in Messianic Passion, that every the resource of treasure be granted the pilgrims, even every heavenly treasure and virtue unto the dominion hold and subjection of terrestrial treasure during pilgrimage. Thus God Almighty stands JEHOVAH JIREH through Whom is the Divine administration of divine provision, even the conversation of the power to that wealth, HaMashiach Yeshua D'Nazareth being the administrator of every the conversation of hope's translation and virtue's Impartation unto the hold of terrestrial and worldly wealth in pilgrimage, especially unto gospel's advantage and unto Messianic Witness' furtherance. It too stands that every the conversation unto wealth accumulation stands established and channeled through the Cross of Yeshua HaMashiach D'Nazareth, even every the conversation unto divine possession and treasures. Moreover each Saint bears Divine calling unto the conversation of zealous unrelenting aggression unto prosperity, even as it stands the will of GOD Almighty that His people prosper, and that His people hold capacity financial unto the offering sufficient for gospel's furtherance.

SECTION 02: MAN FASHIONED UNTO TERRESTRIAL ABSOLUTE DOMINION HOLD- THE CROWN OF THORNS WORN OF HAMASHIACH UNTO POVERTY'S ABOLISHMENT:

Definitively, Eden stood the Paradisiac Garden of God Almighty, which stood purposed of God Almighty to stand man's headquarters unto the full hold of terrestrial treasures, even the conversation of Divine wealth-hold over all terrestrial creation by man in Eden, where man was fashioned in the Image and of the breath of God Almighty unto the Dominion hold over all terrestrial creation, and unto subjection of all terrestrial creation unto the Throne 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 Eden stood the capital of terrestrial wealth hold preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and

there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. the name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." Thus was man purposed unto the house of terrestrial treasure on the behalf of the Throne of God Almighty.

But by the conversation of disobedience did man sin against GOD Almighty, and by his sin to man was pronounced the conversation of the curse of poverty unto great sweat and vigor for the sake of produce, even aggressive tilling of land unto harvest (which conversation was neither the plan nor purpose of God Almighty because that originally was man to eat fruit and herb without labour of tilling as preached saying "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat"). Thus the curse of poverty stood the conversation of much suffering in tillage unto bread, which conversation stands exemplified in agriculture, as was preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Thus the sign of the curse was to be the thorn born of the ground. It therefore stands that in the coming of HaMashiach, in the conversation of His Messianic Passion even until His death upon the cross was Yeshua HaMashiach D'Nzareth subjected unto the burden of the crown of thorns, even until his death thereon, because by that Crown of thorns did HaMashiach subject Himself unto the curse of poverty, entering thereinto that He be able to pull out all willing to stand the heirs of the divine prosperity of God Almighty. Thus HaMashiach suffered in the place of the poor, that the poor hold the Divine prosperity ordained unto His Messianic Estate, even the divine supernatural prosperity of God Almighty preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

THEREFORE BY HIS MESSIANIC PASSION SUFFERING OF CROWN OF THORNS DID HAMASHIACH STAND STRONG UNTO THE PURCHASING OF DIVINE PROSPERITY VIRTUE'S DISPENSATION, EVEN DURING THE CONVERSATION OF THE ORDINATION OF HIS MESSIANIC ATONEMENT DID HAMASHIACH PETITION THE RESTORATION OF DIVINE PROSPERITY AS BY HIS SUFFERING OF THE CURSE OF POVERTY BY WEARING THE CROWN OF THORNS THE SIGN OF THE CURSE, BY HIS CROSS KILLING AND CRUCIFYING THE CURSE: THUS THE HAMASHIACH GRANTED DIVINE HOLD IN MESSIANIC TESTAMENT OVER EVERY TREASURE BOTH CELESTIAL AND TERRESTRIAL AND THE HAMASHIACH OF GOD ALMIGHTY THE HAMASHIACH IS REDEEMER OF THE MESSIANIC REDEMPTION UNTO DIVINE PROSPERITY.

SECTION 03: HAMASHIACH YESHUA THE INCARNATION OF THE DIVINE BLESSING UPON HAND'S EVERY LABOUR:

Even as the conversation of divine empowerment unto financial prosperity stands the order of anointing established unto the prosperity and fruitfulness of hand's labour, even the blessing virtue of HaMashiach unto prosperity upon whatever the conversation hands stand applied to as pronounced saying "the LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee:" even as was preached saying through Jscob "And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, of I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: of thou wilt do Thus thing for me, I will again feed and keep thy flock. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be ounted stolen with me."

Which conversation was continued in witness saying "And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses:" Thus originally Laban stood the beneficiary of the blessing of GOD Almighty upon the work of Jacob, but immediately when Jacob began to work unto his personal prosperity, the blessing of GOD Almighty stood strong till he became the owner of every the treasure of Laban, even all wealth around him, which conversation preached the conversation of the anointing of prosperity in that it stands granted and fulfilled according to the application of hand in work unto personal prosperity, even the conversation of the directive of Divine wisdom in the conversation of entrepreneurship and innovative investment, even as by the prophetic leading in

divine unctioning and in the knowledge of the voice of God and perfect obedience as unto the full benefit born of Divine unctioning unto prosperity in all conversations of financial endeavour.

Thus the standard of Divine prosperity in HaMashiach stands preached saying "And it shall come to pass, of thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee This day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, of thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. the LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. the LORD shall command the blessing upon thee in thy store houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. the LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, of thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. the LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hearken unto the commandments of the LORD thy God, which I command thee This day, to observe and to do them:"

**ARTICLE 12: HIM ANOINTED TO DELIVER MAN FROM EVERY
CONVERSATION OF DEMONIC AFFLICTION - EVEN UNTO THE
MANIFESTATION OF AUTHORITY OVER EVERY SATANIC ACTIVITY:**

SECTION 01: HAMASHIACH'S PROCESSION UNTO LORDSHIP OVER ALL DARKNESS:

Yeshua HaMashiach D'Nazareth stands Lord of all creation, even the HaMashiach of God that by the conversation of Messianic Passion was ordained of God Almighty the divine conversation of Messianic Lordship through New Testament unto Authority over all creation both spiritual and physical, both celestial and terrestrial, both human and angelic, and even too over every the conversation of the Kingdom of Light and over the Kingdom of Darkness, as preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "And he 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."

Thus Yeshua HaMashiach D'Nazareth bears Divine Authority over all creation, including too the Kingdom of darkness, even Divine Authority of Name power in the hold of Name above all Names, to be the which Name every knee bows in acknowledgement of Messianic Lordship, including the knee of Satan and all his Devils, and too the conversation of the utterance and conversation Messiah of Divine virtue of Lordship by the virtue Messianic of superiority of Being and power, Thus every tongue in worship confesses that HaMashiach is Lord, including the tongue of Satan and all his Devils; which conversation of HaMashiach's superiority too stood witnessed saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not:" Thus far excellent the superiority of HaMashiach over the Kingdom of Darkness. Which conversation too stands evidenced in that HaMashiach did singlehandedly triumph over all hell unto the Ascension of His Soul out of hell, defeating Satan and all His demons including hell, death and the grave, triumphing by the conversation of His Divine virtue unto his resurrection over the spiritual persons that stand the principalities of Satan, even the person of death, the person of hell and the person of the grave.

SECTION 02: THE DEFINED AND IDENTIFIED ENEMY- 'RESIST THE DEVIL AND HE SHALL FLEE FROM YOU:'

The enemy defined as him labouring unto the conversation of the eternal condemnation of the souls of man, which Satan stands the enemy of the Church of Yeshua HaMashiach D'Nzareth, even which Satan labours diligently by the conversation of demonic administration unto the order of wickedness that stands unto iniquity's abounding, as by wickedness accusation unto judgement unto Eternal condemnation preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand;" and "Submit yourselves therefore to God. Resist the devil, and he will flee from you;" and "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by HaMashiach Yeshua, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you:" Thus Satan stands the identified enemy of the Church, even the person that seeks to resist, destroy and frustrate every the conversation of gospel's progression and every the conversation of the church and righteousness in HaMashiach. Thus the institution of enmity stands originally established at the beginning, even as was preached 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."

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

the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Yeshua HaMashiach."

SECTION 03: THE EXCELLENCE OF HAMASHIACH'S LORDSHIP FAR ABOVE ALL UNITED DEMONIC PRINCIPALITIES AND POWERS:

The Name of Yeshua HaMashiach D'Nzareth stands the Divine encapsulation of the full virtue of the throne of God Almighty, even the conversation of the full power of the Heavenly Kingdom because that it was ordained unto Lordship by Him the Great King of the Heavenly Kingdom, and Thus stands backed up by the full conversation of His Throne and His every heavenly host and every heavenly angel and every the conversation of heavenly virtue, even as was preached saying "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. 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." It too stands that the Name of Yeshua HaMashiach too stands the divine encapsulation of the Hand of God Almighty, even the conversation of the encapsulation of the Divine supernatural omnipotence of GOD Almighty, Thus the Name of Yeshua HaMashiach D'Nzareth the conversation of power far above and beyond every the other conversation of power- Thus the Name of Yeshua HaMashiach D'Nzareth the conversation of the full power of God Almighty even unto the pulling down of demonic principalities and powers, too unto the casting out of Devils, too unto the annulment of every the demonic activity and satanic event occurring, too unto the disarmament of every the satanic practice and demonic craft, too unto the prevention of every the satanic and demonic plot, as by the application and practice of the Name of Yeshua HaMashiach D'Nzareth in faith, even by calling upon the Name of Yeshua HaMashiach D'Nzareth.

It too stands that the Name of Yeshua HaMashiach D'Nzareth stands far exceedingly stronger than any the power found in hell, even the conversation of Divine supernatural power excellent and stronger than all the craft and strength of hell and might of Satan and every the power of the Kingdom of Darkness, even as the Name of HaMashiach stands the conversation of the divine encapsulation of the full divine light of GOD Almighty and full Divine nature and virtue unto the consuming of every the conversation of the Kingdom of darkness, even every the conversation of

satanic power. It too stands that the Name of HaMashiach stands the conversation of Divine virtue and the encapsulation unto the manifestation of Divine supernatural power regardless the conversation of the adverse creature, the Name of HaMashiach always stands perpetually faithful unto the manifestation of Divine virtue. It too stands that the Name of HaMashiach stands strong unto the manifestation of miraculous power that can stand manifest only by the Hand of GOD Almighty, even the conversation of deliverance from every the form and expression of satanic power and demonic oppression and devilish principality, even the Name strong unto the destruction of every the conversation of all demonic principalities in a single moment.

SECTION 04: THE CASTING OUT AND EXPULSION OF DEVILS IN THE NAME OF YESHUA HAMASHIACH OF BAZARETH:

Definitively, demonic possession of soul stands the conversation of a demonic spirit occupying the spirit of a man, even the conversation of the indwelling of unclean spirits and demonic creatures in the spirit of man, which creatures stand invisible to the eye of man. Thus deliverance from demonic oppression stands the conversation of the removal and eviction and expulsion of a demon out of the soul of the man, even the literal casting out by the Hand of GOD Almighty of a demon inhabiting the spirit of the man, Thus the casting out of a demon the conversation of the expulsion of the unclean spirit through the command of rebuke and expulsion of the demon out of the man simply by utterance in the Name of Yeshua HaMashiach D'Nzareth, which conversation was well exemplified of HaMashiach saying "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Yeshua afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Yeshua, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Yeshua gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea."

It therefore stands that every saint bears divine calling unto the casting out of Devils, even as was preached saying "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Thus the conversation of divine calling un to the practice of the Authority of the casting out of Devils in the Name of Yeshua HaMashiach, even unto the liberation of souls and unto

Gospel's furtherance as the act of the demonstration of divine supernatural virtue, which conversation of authority and practice stands established by the simple command in the Name of Yeshua HaMashiach D'Nazareth standing unto the coming out of the spirit, even not by holding dialogue with the demon or seeking to know its name or using strange devices and so called holy water and crucifixes or any other strange conversation, only the conversation of casting out the demon in the Name of Yeshua HaMashiach D'Nazareth with commanding authority in the discernment of the Holy Ghost about the type of spirit being cast out, even as was exemplified of Paul saying "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And Thus did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Yeshua HaMashiach to come out of her. And he came out the same hour."

ARTICLE 13: HIM ANOINTED UNTO THE DISPENSATION OF LIFE EVERLASTING:

SECTION 01: HIM THE FULFILLMENT OF JOHN 3:16:

Yeshua HaMashiach D'Nazareth stands the prophesied Shiloh preached and prophesied of Israel saying "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk:" This Thus prophesied Shiloh being Yeshua HaMashiach D'Nazareth unto Whose Cross was manifest the gathering of all saints, that they be saved by the redeeming power of the cross of Yeshua HaMashiach D'Nazareth and by the preaching of the cross, that they be forgiven about every their conversation, personal and respective, of sin unto the hold of life eternal dispensed through Him the Crucified Yeshua HaMashiach D'Nazareth the Messiah and HaMashiach of God Almighty the dispensation of life Eternal, even the drink of life by the blood and water that flowed out of His pierced side upon the cross. Thus Yeshua HaMashiach through Whom one stands born again unto everlasting life, even the Son of GOD Almighty the given sacrifice unto the establishment of life eternal preached saying "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Yeshua answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. Of I have told you earthly things, and ye believe not, how shall ye believe, of I tell you of heavenly things?"

Which conversation stood continued saying "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

SECTION 02: YESHUA HAMASHIACH THE DIVINE ENCAPSULATION AND INCARNATION OF DIVINE ZOE LIFE:

Yeshua HaMashiach D'Nazareth stands the divine encapsulation of Zoe Life, even the divine incarnation of life, 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." Which reality of HaMashiach the drink unto life eternal stood preached saying "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."

This Thus stands the conversation that HaMashiach preached saying "Now Jacob's well was there. Yeshua therefore, being wearied with his journey, sat Thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Yeshua saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Yeshua answered and said unto her, Of thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Yeshua answered and said unto her, Whosoever drinketh of Thus water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life;" which vitation was pronounced saying "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

SECTION 03: HIM ANOINTED OF GOD ALMIGHTY TO STAND THE COMMUNION AND DISPENSATION OF LIFE EVERLASTING- THE DIVINE ETERNAL ORDER UNTO LIFE'S RECEPTION:

Yeshua HaMashiach D'Nazareth stands the divine communion unto life eternal, even the conversation of the dispensation of life and the hold of life by the partaking of the flesh and blood of HaMashiach, which conversation stood of HaMashiach preached saying "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. Thus is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: of any man eat of Thus bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. the Jews therefore strove among themselves, saying, How can Thus man give us his flesh to eat? Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Thus is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of Thus bread shall live for ever." Thus by the act of receiving HaMashiach as Lord and Saviour is manifest the spiritual conversation of the partaking of the flesh and blood of HaMashiach unto the hold of life eternal, even as by receiving HaMashiach through the Word of faith in accordance with His Doctrine, even as He there further preached saying "When Yeshua knew in himself that his disciples murmured at it, he said unto them, Doth Thus offend you? What and of ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Yeshua knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Yeshua unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that HaMashiach, the Son of the living God."

Definitively, life stands the conversation of the perpetuation of existence in Divine glory, Thus eternal life stands the conversation of existence that shall remain and endure long beyond eternity's furthest aeon, even the conversation of eternal habitation in the presence of the Greatness of God Almighty, which conversation stands manifest only by and through Yeshua HaMashiach D'Nazareth, even by the reception of His Lordship and Salvation. It stands that HaMashiach is the Source and channel and Spring and dispensation of every the conversation of eternal life, even Him the Dayspring from on High. Thus by the reception of HaMashiach as Lord and Saviour through the Word of faith is manifest the divine impartation of life eternal unto victory over both first and second death, even as preached saying "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Yeshua and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they

honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at This: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Thus the hold of life by calling upon the Name of Yeshua HaMashiach D'Nzareth.

SECTION 04: LIFE EVERLASTING'S FULL MANIFESTATION, EVEN THE DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY:

Even as Yeshua HaMashiach D'Nzareth stands the resurrection and the life, it stands that at His second coming shall be instituted the full manifestation of life everlasting, even where all dead saints shall be resurrected out of their graves and shall then, with all living saints, be translated unto the clouds of glory unto the hold of bodies made of celestial glory and of the Divine nature of God Almighty, which conversation stood preached saying "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For of we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will God bring with him. For Thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words;" and "And I saw 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."

It Thus stands that life eternal stands the manifestation preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Hisband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes;

and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death;" and "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

ARTICLE 14: HIM ANOINTED UNTO THE DISPENSATION OF THE ETERNAL PURE JOY OF GOD ALMIGHTY:

SECTION 01: THE DEFINITION OF THE ETERNAL JOY OF GOD ALMIGHTY- HIM ANOINTED UNTO JOY'S DISPENSATION REGARDLESS THE ADVERSITY:

Definitively, divine joy stands the conversation of cheerfulness of being, even the hold of merriness and cheerfulness in spirit and soul without honour appertaining the current situation of body, even cheerfulness of being regardless the environment surrounding person, which merriness of soul and spirit stands inspired in soul and spirit by way of divine unctioning and not by the experience and result of induction of state of Surrounding environment, but heavenly joy stands moved and divinely inspired into spirit unto the hold of unmeasurable merriness, even as was preached saying "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified:" Thus Yeshua HaMashiach D'Nazareth the divine administrator of joy, even the administrator of the anointing of joy in Divine liberty to all oppressed by the spirit of heaviness, even the conversation of total and absolute freedom from every the conversation of soul's affliction by depression and heaviness and weariness of being, but the hold of total and absolute freedom.

Thus Yeshua D'Nazareth the Anointed HaMashiach of God stands the fulfillment and Source and Dispensation of the anointing of joy, even every the conversation of joy Divine and heavenly cheer in strength of spirit, about which fulfillment it stands witnessed of HaMashiach saying "And Yeshua returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is Thus scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not This Joseph's son?"

HaMashiach Yeshua D'Nazareth stands the giver of faith unto the testimonial hold of divine joy, even the conversation of total persuasion and total conviction of being appertaining the Divine ability of GOD Almighty unto the establishment of the future good hope regardless the present affliction and suffering, even too the faithfulness of GOD Almighty unto the fulfillment of the future promise of Divine goodness regardless the greatness of the present pain and current endurance of affliction and suffering, by which conversation of faith and hope in Divine revelation is then born the conversation of cheerfulness in the hold of great pain, the conversation of which hope, revelation and cheer

stands Sourced, imparted, dispensed and channelled by Yeshua D’Nzareth the HaMashiach of God Almighty. It too stands that Divine joy stands the standard of the witness of Messianic Redemption in that by the conversation of redemption in HaMashiach is established the hold of unquenchable cheerfulness and merriness and perpetual rejoicing of being about the coming conversation of the day of glory coming in the manifestation of the day of HaMashiach, even the conversation of the coming resurrection and the coming translation unto the hold of Divine glory and of life everlasting in the Kingdom of God Almighty, Thus joy in pilgrimage regardless the pain and affliction, even joy in burden of personal cross and joy in the face of death, even as n the revelation of the ding joy in life eternal. Thus joy too the covenant of life eternal, even in that joy stands instituted from the day of salvation and perpetuates both unto life everlasting and endures beyond eternity's furthest aeon. The perpetuation of joy being established by the conversation of the continuous offering of praise through the conversation of continuously counting the blessings given by God Almighty, and too by focusing in the good working of GOD Almighty, and the established testimonies of His Divine power, and by the perpetual anticipation of the promised eternal redemption of life eternal even throughout pilgrimage until the very end, unto rejoicing in the face of death, celebrating the conversation of translation from earth unto place in the Heavenly Kingdom.

SECTION 02: THE CALLING UNTO THE PERPETUAL MANIFESTATION OF DIVINE JOY:

Joy stands the communion of the heavenly Kingdom of God Almighty, even in that by the hold of steadship in the Kingdom is granted and dispensed the conversation of joy in the hold of divine glory without the slightest manifestation of sorrow and grief. Joy Thus being the culture of the heavenly Kingdom because that in heaven there stands no conversation of order unto sorrow, but every manifestation of the heavenly Kingdom stands unto perpetual rejoicing, even where the treasures and mansions and every the manifestation and sight of heavenly creatures and heavenly environments and heavenly treasures and Heavenly Angels and the communion of the heavenly brethren and the grant of the Face of God and the communion hold with the person of Yeshua HaMashiach D’Nzareth, all these conversations lead unto perpetual joy upon joy, even perpetual rejoicing upon rejoicing and perpetual cheer upon cheer, and the perpetuation of merri ness upon merriness about the greatness of the blessing of God Almighty that stands the grant of steadship in the Heavenly Kingdom, the conversation of which joy and stands instituted not in heaven but even during terrestrial pilgrimage, even from the moment of the reception of the Lordship and Salvation of HaMashiach, at which instant is instituted the divine order of the impartation of divine joy. It too stands that Joy is dispensed by the cross of Yeshua HaMashiach D’Nzareth, even in that the cross stands the hallmark of life eternal and salvation unto life everlasting, the conversation of which salvation from second death and from hellfire and from every the conversation of the coming Eternal perdition, damnation and Eternal condemnation in the Lake of fire, which fire stands the full encapsulation of the Wrath of God Almighty: Thus salvation Thus stands the original source of joy unto perpetual cheer in the rejoicing of the life purchased and dispensed by the cross unto joy above every the conversation of pilgrimage.

It stands that every saint bears divine calling unto the conversation of joy in the Holy Ghost, even as joy stands a fruit of the Holy Spirit and Thus stands the evidence of redemption in HaMashiach and too the evidence of Baptism in the Spirit, and too the evidence of the conversation of communion in the Spirit and with the Spirit, even as was preached saying "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things se rveth

HaMashiach is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another:" Thus the reality of the Heavenly Kingdom that stands the conversation of joy and rejoicing in the Holy Spirit. Thus the conversation of the divine calling unto the eternal practice of joy, even the conversation of perpetual rejoicing in the Spirit during pilgrimage and through into and beyond life everlasting. It too stands that joy is an unconditional manifestation eternal in nature, even that joy stands stronger than all conversations and remains regardless the affliction, and that the manifestation of joy holds enduring capacity strong unto remaining and perpetuating far beyond eternity's furthest aeon, even as by divine impartation and manifestation. It too stands that God Almighty stands the Divine Source of Joy, and by that conversation is joy eternal in nature, even joy that is established of God Almighty and remains forevermore.

SECTION 03: THE JOY MANIFEST BEYOND ALL UNDERSTANDING:

Divine Joy stands the conversation manifest regardless the pain of the persecution at hand, even in that it stands the conversation of sight and revelation beyond the current affliction unto the sight of the Heavenly Kingdom and glory of God Almighty after the suffering of the current persecution and affliction, which conversation of sight and revelation stood well preached of Stephen who saw beyond his current stoning and affliction of death, even unto the conversation of the sight into the Heavenly Kingdom and Him the HaMashiach of God Almighty standing at the right Hand of God, even as was preached saying "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Yeshua standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Yeshua, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said Thus, he fell asleep:" Thus the preaching of the conversation of joy regardless the conversation of physical pain, even joy during the hold of great affliction of pain in terrestrial body, but suffering the pain and holding onto joy in hope, which conversation of joy stood too well preached through HaMashiach saying "Looking unto Yeshua the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Thus joy too stands the conversation of cheerfulness regardless the pain and threat and enmity, adversity, persecution, death, isolation, expulsion, rejection, and denial and every the form of open shame, joy being the strength over all these conversations unto the hold of the offering of praise and worship unto God Almighty during these conversations, even as was preached through Paul and Silas saying "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas,

and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

ARTICLE 15: HIM ANOINTED UNTO THE MANIFESTATION OF THE DIVINE PEACE IN JEHOVAH SHALOM:

SECTION 01: THE DEFINITION OF THE DIVINE PEACE OF GOD ALMIGHTY- HIM ANOINTED UNTO THE DISPENSATION OF DIVINE PEACE:

Definitively, Divine peace stands the conversation of wholeness of being without lacking, even the conversation of freedom from every the conversation of depression, grief, anguish and vexation of spirit unto the hold of completion of soul and total being without ought lacking, even unto the conversation of soul's hold of wholeness in Divine glory regardless the conversation of suffering, affliction and pain and persecution, Thus Divine peace the hold of wholeness of soul without care of honour of the surrounding environment. Divine peace too stands the conversation of the resting of soul in Divine glory without care about whatever the danger, jeopardy and affliction at hand, Thus the conversation of peace and resting in soul, even the conversation of resting in the Divine glory of God Almighty born of the impartation of peace virtue as by the perpetuation of communion and fellowship of unto the impartation of Divine peace. Thus peace stands the conversation of total wholeness of being and perfect rest held of soul and spirit in divine glory, which Peace is made manifest not by the conversation of environmental condition, even in that Divine peace is not the absence of warfare nor the absence of persecution, but it stands the Divine conversation of total and absolute resting of soul and total wholeness of being Sourced, inspired and imparted of GOD Almighty, even during the conversation of warfare and affliction: Thus Peace the manifestation of divine virtue. It stands that Peace too stands the conversation of the divine nature of GOD Almighty, even the very essence and genetic conversation and constitution of the Divine eternal Being that is JEHOVAH SHALOM, which JEHOVAH SHALOM stands the God and Divine Being of the Eternal peace of God Almighty, which conversation of the impartation of peace stands manifest only through the conversation of Divine unctioning manifest by the hold of steadship as a son of GOD Almighty, even Peace administered through HaMashiach, having been operated of the Father and then concluded unto testimonial manifestation as by the ministry of the Holy Ghost.

Divine peace too stands the conversation of total wholeness and resting of being especially during the moments of greatest adversity, even as it stands that it is during the moments of greatest adversity that GOD Almighty stands faithful unto the impartation of Grace and peace unto the overcomer's victory, Thus Him God Almighty faithful unto saint's peace unto victory. It too stands that in His Messianic Passion did HaMashiach stand faithful unto the purchase of peace, even as by the conversation of HaMashiach's suffering of chastisement, even as was preached saying "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed:" Thus the conversation of the purchase and dispensation by the chastisement of Yeshua HaMashiach D'Nzareth during Messianic Passion. It too stands that the New Testament of Yeshua HaMashiach D'Nzareth stands the conversation and Divine order of channel unto the dispensation of Divine peace, even the conversation of the Heavenly Peace that was granted of God Almighty unto the New Testament of Yeshua HaMashiach D'Nzareth during the Heavenly Procession during the events and Divine festivities of the Day of Atonement established by Yeshua HaMashiach D'Nzareth after His resurrection in victory by the buying, atoning and purchasing power of His Messianic Passion. **THUS THE CROSS ESTABLISHED OF GOD ALMIGHTY THE ETERNAL DISPENSATION OF DIVINE PEACE, EVEN YESHUA HAMASHIACH D'NZARETH HIM THE DISPENSATION OF THE DIVINE HEAVENLY PEACE OF JEHOVAH SHALOM.**

SECTION 02: HIM WHOSE BRIDE STANDS NAMED THE CITY OF PEACE:

Peace stands the conversation of the Divine standard of the Heavenly Kingdom, even the conversation of the culture throughout the Heavenly Kingdom, which peace stands sourced and administered by God Almighty, the Name of Whose Capital City is the City of Peace - Thus peace the signature and evidential standard and nature of every the conversation of the heavenly Kingdom to the degree that the Peace of God Almighty stands the foundational standard and order of the Heavenly Kingdom of God and HaMashiach, even to the degree and extent that any conversation that holds no standard unto the furtherance of the Divine peace is not a conversation sourced of the throne of GOD and HaMashiach, and by that accord it is not a conversation of the Heavenly Kingdom of GOD Almighty. Thus Heavenly Jerusalem stands the City of Peace, which is the exact translation of the Name Jerusalem, which conversation HaMashiach in the New Testament preached to His Disciples saying that "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And of the house be worthy, let your peace come upon it: but of it be not worthy, let your peace return to you." It too stands that the peace of GOD and HaMashiach is the conversation of peace that far surpasses all understanding, even as the Peace of Yeshua HaMashiach D'Nzareth is not inspired nor induced by an external physical manifestation, nor is it sourced unto manifestation through an event or situation, because that the peace of Yeshua HaMashiach D'Nzareth is not reactive in nature about environmental condition, but it stands manifest through the Divine inspiration of GOD Almighty by His Spirit from within the soul of man out unto its terrestrial manifestation, Thus peace from within soul outwards until it stands seen throughout all creation, Thus peace beyond human understanding because man cannot see the source or reason of its manifestation, yet it stands Divine and stronger than every the human conversation esteemed of man the order most potent, fissile and powerful y to the manifestation of peace. **THUS PEACE THE CONVERSATION HIM THE HAMASHIACH WHOSE MESSIANIC TESTAMENT IS THE DIVINE REALITY OF PEACE THAT FAR SURPASSES ALL UNDERSTANDING.**

It stands that the conversation of the majesty of Yeshua HaMashiach D'Nzareth stands unto the eternal dispensation of the peace of GOD Almighty throughout all terrestrial creation, even the conversation of which Peace shall stand dispensed, enforced and administered of the Kings of HaMashiach during His coming dominion and Kingdom hold during the thousand year Messianic Millennium, even throughout all terrestrial and earthly creation, however it too stands and remains that the saints of GOD and HaMashiach bear Divine calling unto the dispensation of Peace during pilgrimage, which conversation stands manifest through the divine order of publishing the testimony of Yeshua HaMashiach D'Nzareth, even as by the preaching of the cross, because that the eternal gospel of Yeshua HaMashiach D'Nzareth is the Gospel of Peace. Thus the covenant of the Messianic Testament stands the covenant of Peace and rest of soul, which Eternal rest stood preached saying "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, of they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on Thus wise, And God did rest the seventh day from all his works. And in Thus place again, Of they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day of ye will hear

his voice, harden not your hearts. For of Yeshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

SECTION 03: HIM THE RULER-KING-PRINCE OF PEACE:

Once did HaMashiach reveal Himself to Abraham, by name Melchizedech, meaning King of Righteousness, which Melchizedech the Preincarnate Son of God stood the High Priest of God Almighty, Melchizedech Being too pronounced King of Salem, that is King of Peace, even Thus Yeshua that revealed Himself to Abraham stood the King of Heavenly Jerusalem 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;" and "For Thus Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great Thus man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him:" where Yeshua HaMashiach D'Nzareth stands Him the prophesied Prince of Peace, even the Ruler and King of Peace preached of Esaias saying "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighted upon Israel."

It too stands that even as Yeshua HaMashiach D'Nzareth stands the Eternal Father Incarnate, He therefore stands the Divine Incarnation of the GOD of peace, even JEHOVAH SHALOM INCARNATE, HaMashiach bearing the Divine Nature of the Being of Peace Incarnate and Thus God Almighty the Source and Dispensation of Peace Incarnate, and Thus the Divine Incarnation of the Hallowed Sacred Nature of Eternal Peace Incarnate, even the Incarnation of the Divine Person, Being and Nature of Peace. Thus Yeshua HaMashiach D'Nzareth the Lord of Peace and the Divine Administration of Peace to all men through the covenant of His Messianic Testament. **THUS DIVINE PEACE STANDS MANIFEST ONLY through YESHUA HAMASHIACH D'NZARETH, WHICH PEACE OF THE LORDSHIP AND MESSIANIC TESTAMENT OF YESHUA HAMASHIACH D'NZARETH STANDS THE DIVINE PERFECT PEACE OF GOD ALMIGHTY JEHOVAH SHALOM, EVEN THE ONLY CONVERSATION OF TRUE PEACE THAT ENDURES BEYOND LIFE EVERLASTING.**

SECTION 04: THE DIVINE ORDER UNTO THE RECEPTION OF THE PEACE OF HAMASHIACH:

The reception of peace stands manifest by the conversation of receiving Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour, in which soul and spirit is by HaMashiach imparted the conversation of divine Peace, even the testimonial conversation of perfect wholeness and completion of being without feeling anything lacking, and without feeling any form of grief or vexation of soul, but absolute freedom of being unto the perfect resting of soul and spirit and total being in the very glory and goodness of God Almighty, which conversation stands manifest by the reception of Yeshua HaMashiach D'Nzareth as Lord and Saviour, even as HaMashiach stands the Lord and Administrator of Peace and Thus Him the divine Authority unto the manifestation of Peace. Peace too stands received through the conversation of prayer, even by praying till victory over the grief and anguish and vexation unto soul's resting regardless the knowledge of the coming vexation, even the conversation of prayer till the hold of Divine peace in soul, which conversation stood well exemplified of Mashiach Who prayed before His Messianic Passion until the hold of peace over His coming Passion and Crucifixion, even as was preached saying "Then cometh Yeshua with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, of it be possible, let Thus cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, of Thus cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

Divine peace too stands received through the conversation of worship, even that as by the conversation of worshipping and honouring God Almighty is manifest the conversation of divine peace. Peace too stands Divinely administered by way of secret communion and fellowships with GOD Almighty in secret place, even by the conversation of dialogue with GOD Almighty unto the hold of Virtue that is rest in Divine glory regardless the coming affliction, even in the face of death, as was exemplified of Peter who spoke saying "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in Thus tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off Thus my tabernacle, even as our Lord Yeshua HaMashiach hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance;" and too of Paul saying "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Peace too stands imparted through the conversation of perpetual meditation upon the WORD of GOD Almighty, even the conversation of meditation and understanding unto the hold of perfect Divine

peace born of revelation and inspiration unto peace above whatever the present affliction in the faith of the Divine promise and intervention and coming glory purchased by whatever the present suffering. Peace too stands manifest by the revelation of the divine ability of God Almighty, even the nature and ability and faithfulness and strength of God Almighty above whatever the present affliction.

ARTICLE 16: THE ANOINTING OF THE MESSIANIC TESTAMENT:

SECTION 01: THE ANOINTING UNTO THE WITNESS OF YESHUA HAMASHIACH:

The conversation of the divine order unto the revelation of the Person of Yeshua HaMashiach D'Nzareth stands a conversation of divine anointing and Grace, even the conversation of divine empowerment unto the revelation of HaMashiach Yeshua D'Nzareth and His every the conversation of His redeeming virtue, which conversation stood well exemplified of Peter saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon This rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus the revelation of Yeshua HaMashiach D'Nzareth stands not a conversation established by worldly wisdom, but it stands the conversation of Divine revelation established by God Almighty, even as human reasoning and secular intellectual order stands gravely the inferior to the wisdom of God Almighty, even as was preached saying "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;" and "But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." **THUS BY THE ETERNAL FATHER AND THROUGH HIS SPIRIT IS ESTABLISHED THE CONVERSATION OF THE REVELATION OF YESHUA HAMASHIACH D'NZARETH UNTO THE FULL TESTIMONIAL HOLD OF HIS REDEEMING VIRTUE.**

It too stands that the conversation of Divine election unto the knowledge of the saving and redeeming power of Yeshua HaMashiach D'Nzareth stands a conversation of divine anointing, even the order of divine grace and empowerment unto steadfastness in the knowledge of HaMashiach, which Grace and anointing stands imparted during ancient Indaba and manifest during the conversation of salvation, even the reception of Yeshua HaMashiach D'Nzareth preached saying "Grace be to you, and peace, from God our Father, and from the Lord Yeshua HaMashiach. Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach."

It too stands that the conversation of witnessing HaMashiach stands the conversation of divine anointing, even the conversation of divine empowerment unto preaching and publishing and witnessing HaMashiach in the Holy Ghost, which witness stands founded upon the conversation of experience unto Divine virtue in the publishing and pronouncement of HaMashiach; it too stands that the conversation of preaching HaMashiach stands accompanied by the conversation of the manifestation of Divine supernatural virtue, even the conversation of the Practice of the anointing and Grace of God Almighty unto the open manifestation of divine supernatural power in evidence of the eternal virtue of the Gospel witness and preaching, even as was preached saying, and stands again quoted that "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and of they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

SECTION 02: THE ANOINTING UNTO BOLDNESS IN DIVINE MESSIANIC TESTIMONIAL WITNESS:

Definitively, boldness stands the conversation of the fearless preaching and testimony of the pronouncement and publishing of HaMashiach without the slightest form of fear about possible repercussions or possible conversations of danger, persecution and affliction about the gospel preached, Thus the conversation of preaching HaMashiach in the full hold of personal courage about the preaching and publishing of the redeeming virtue of Yeshua HaMashiach D'Nzareth, which conversation stood well exemplified of Peter and John saying "And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done Thus? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, Of we This day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Yeshua HaMashiach D'Nzareth, whom ye crucified, whom God raised from the dead, even by him doth Thus man stand here before you whole. Thus is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none "other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Yeshua. And beholding the man which was healed standing with them, they could say nothing against it." Boldness too stands the conversation of the divine nature of HaMashiach without fear,

even as HaMashiach stood boldly to openly rebuke the Jews, fulling knowing that His conversation would lead to the envy of the Jews, by which envy was manifest the conversation of His Messianic Passion and open Crucifixion, yet despite the knowledge of the coming sufferings, it remains that HaMashiach stood strong and fearless unto the ministry and preaching and rebuking in righteousness.

It too stands that boldness stood perfectly preached of the Apostles, even each throughout pilgrimage unto the conversation of martyrdom for the sake of the furtherance of the gospel of Yeshua HaMashiach D'Nazareth, which boldness stood perfectly exemplified at Pentecost, where by the arrival of the Spirit was manifest the immediate transformation of the Lamb's Apostles, when they immediately went from hiding in an upper room unto boldly preaching in the streets, which conversation was then led of Peter who once stood denying HaMashiach thrice, yet now arose unto the championing of preaching openly and boldly in the Holy Ghost, even as was preached saying "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Crethes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be ye thus known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel."

The conversation too stood strongly exemplified by Stephen, even the conversation of preaching the Gospel until death, even the conversation of his testimony before the elders preached saying "And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Yeshua D'Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel;" and "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and

Yeshua standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Yeshua, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said Thus, he fell asleep."

SECTION 03: THE ANOINTING UNTO A DIVINE UNQUENCHABLE STRONG ZEAL IN GOSPEL'S PUBLISHING AND IN OFFERS NG'S PRESENTATION UNTO GOSPEL'S FURTHERANCE:

Definitively, Divine unquenchable strong zeal stands the conversation of vigorous aggressive resolution and passion as unto the conversation of the of bold labour unto the ministry of the preaching and witnessing of HaMashiach, which zeal stands the conversation of absolute focus in Messianic Witness without the entertainment of even the slightest of distraction and disturbance, even the conversation of proactive meekness in focus unto the prioritization and perfect obedience in Divine order unto the conversation and hold of personal grave strength unto Gospel's furtherance born of whatever the conversation of application of personal gifting in divine anointing sufficient to ensure heavenly Kingdom's publishing throughout all nations, which boldness of aggressive unquenchable strong zeal stood well exemplified of HaMashiach as prophesied saying "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house:" which conversation stood fulfilled in Yeshua HaMashiach D'Nazareth saying "Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him. 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;" and "And the Jews' passover was at hand, and Yeshua went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, the zeal of thine house hath eaten me up."

It Thus stands that every saint bears Divine calling unto the conversation of aggressive unquenchable and unrelenting zeal unto the conversation of perpetually witnessing HaMashiach by personal tongue, and too by the conversation of application of personal gifting unto gospel's furtherance and unto the advantage of the publishing of the Heavenly Kingdom from personal community unto city, from city unto province, from nation unto region, from region unto continent, and from continent unto works at large, which conversation HaMashiach preached to His Disciples saying "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." Thus by both Evangelical preaching and by the conversation of both career labour and financial entrepreneurship unto the funding of the Gospel's procession is manifest the two contexts of calling and ministry unto gospel's procession throughout all nations. DIVINE UNQUENCHABLE UNRELENTING ZEAL THEREFORE STANDS THE APPLICATION OF THE CLOAK OF ZEAL IN EVANGELICAL MINISTRY AND THE ANOINTING UNTO THE GATHERING OF MONEY UNTO GOSPEL'S FURTHERANCE BY EVANGELICAL PRACTICE: THUS ZEAL THE CONVERSATION OF THE ANOINTING UNTO OFFERING'S PRESENTATION through THE PRACTICE OF FINANCIAL labour AND FINANCIAL ACTIVITVY, EVEN ZEAL TOO THE CONVERSATION OF THE DIVINE ANOINTING UNTO THE DEMONSTRATION OF DIVINE SUPERNATURAL VIRTUE IN EVANGELICAL MINISTRY, EVEN THE DIVINE ANOINTING OF DUAL UNION UNTO MINISTRY PARTNERSHIP DEVELOPMENT IN YESHUA HAMASHIACH.

ARTICLE 17: THE HAMASHIACH OF GOD IN WHOM IS THE FULNESS OF THE ANOINTING OF GOD ALMIGHTY:

SECTION 01: THE UNLIMITED VIRTUE OF YESHUA HAMASHIACH D'NZARETH:

HaMashiach Yeshua stands named the Eternal Father, as preached saying "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighthed upon Israel:" Which conversation stands true in that God Almighty is One Being and One Divine Person without differentiation about His Holy Persons, but stands one throughout all the expressions of His Divine Person, which conversation stands true as pronounced of HaMashiach to Phillip saying "In my Father's house are many mansions: of it were not so, I would have told you. I go to prepare a place for you. And of I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whiter I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whiter thou goest; and how can we know the way? Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Of ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it suffice th us. Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." **THUS YESHUA HAMASHIACH D'NZARETH STANDS THE FULL DIVINE INCARNATION OF YAHWEH JEHOVAH ADONAI THE ETERNAL FATHER OF LIGHTS, EVEN THE FULL INCARNATION OF HIM THAT SITS UPON THE HEAVENLY THRONE BEING NAMED JEHOVAH ADONAI SABAOTH.**

Thus Yeshua HaMashiach D'Nzareth, Being the Eternal Father, stands the divine incarnation of the Omnipotence of God Almighty, which conversation He established true by the conversation of the manifestation of divine miracle working power, even by the casting out of all demons He encountered, even by too the conversation of healing every the sickness He encountered, and too by the conversation of raising the dead, and too by the conversation of turning water into wine, and by the conversation of silencing great sea storms, and by walking on water, and by multiplying a few loaves and fish unto feeding thousands with many remainders more than the original seed bread before its multiplication. The Omnipotent nature of Yeshua HaMashiach D'Nzareth as the Incarnation of the divine anointing stands witnessed by the fact and revelation that HaMashiach did stand strong unto singlehandedly triumphing over all hell by His Divine Nature, even too triumphing over death, hell and the grave by the conversation of His resurrection. Moreover HaMashiach too stands Omnipotent in nature, being the anointing of the Godhead Incarnate, even the temple and the full Indwelling of the Godhead preached saying "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after HaMashiach. For in him dwelleth all the fulness of the Godhead bodily. And ye are complethe in him, which is the head of all principality and power:" and "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. the Father loveth the Son, and

hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

It too stands that Yeshua HaMashiach D'Nazareth is Zoe Life Incarnate, even the full incarnation of the creative power of God Almighty 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."

SECTION 02: THE DIVINE POWER AND STRENGTH ABOVE ALL OTHER POWER'S UNITED:

HaMashiach stands witnessed and preached to stand the conversation of power above all other conversations of power, even which triumphing HaMashiach stood preached through the Apostle John 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 I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

It too stands that HaMashiach stands the conversation of Omnipotence as by the conversation of His Divine Virtue unto the conversation of Superior Power of Lordship encapsulated in His Name, which Name stands above all other Names, even as 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 18: YESHUA D'NZARETH THE SPRING OF THE ANOINTING:

SECTION 01: YESHUA HAMASHIACH THE OLIVE TREE:

Even as the Olive Tree stands the signification and Spiritual reality of the anointing preached saying "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Thus Yeshua HaMashiach D'Nzareth the Anointed One of God Almighty the unto the conversation of standing both the Olive Tree and Candlestick of God Almighty as the divine encapsulation of the oil of anointing and the divine be order until its operation instituted of the Eternal Father, Administered of Yeshua HaMashiach D'Nzareth and made manifest by the Holy Ghost.

Thus the conversation of the preaching of the HaMashiach of God Almighty pronounced of Noah saying "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswathed; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fofty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more:" where the flood preached the conversation of both first and death, where HaMashiach died on the behalf of the sinner and Thus was too buried in the flood, but as witnessed in baptism, where in the day of Noah the first plant that emerged out of the water was the olive tree proven by the second returning of the dove, which olive tree signified HaMashiach the Anointed One of God Almighty the Olive Tree that stood the first to be resurrected victorious from first death unto the hold iLife eternal in immunity of the coming second death.

Even as the dove returned not to Noah but was then seen resting upon HaMashiach in the moment he emerged of the waters, being baptized of John, where the Holy Spirit descended onto HaMashiach in the form of a dove, preaching and signifying the Eternal HaMashiach of God Almighty the Olive Tree, that the true HaMashiach of GOD stood Yeshua D'Nzareth, even as was preached 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." Thus John the Baptist that Noah that stood anointed of God Almighty unto the witnessing and preaching of HaMashiach manifest, Incarnate and numbered among the sons of man saying "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. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that Thus is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Yeshua as he walked, he saith, Behold the Lamb of God!"

SECTION 02: YESHUA HAMASHIACH THE DISPENSATION OF THE OIL OF ANOINTING:

Definitively, the oil of Anointing stands the conversation of the Divine medium that stands the encapsulation of Divine virtue, from which oil is stablished the manifestation of the impartation of the divine supernatural virtue of God Almighty, even the full impartation, administration and manifestation of the full omnipotence of God Almighty, even the power that knows neither limitation nor weakness, but stands perfect and pure in all conversations: which conversation stands that preached saying "And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed:" in which conversation Elisha the prophet signified God Almighty, by and of Whom was the utterance and virtue and unto anointing's manifestation, and the widow signified Israel and the Church from, through and to whom was birthed the HaMashiach of God Almighty, the pot of Oil Being Him Yeshua HaMashiach D'Nzareth by Whom was and is and forever shall be manifest the conversation of the impartation of the oil of anointing without limitation or measure, but infinite unto the infilling of all the vessels brought to Him, even the impartation of the anointing unto life everlasting to every the person willing to receive of Him the Anointing. **THUS YESHUA HAMASHIACH D'NZARETH STANDS THE DIVINE SOURCE OF EVERY THE CONVERSATION OF DIVINE SUPERNATURAL EMPOWERMENT.**

It too stands that Yeshua HaMashiach D'Nzareth stands the Divine administrator of every the conversation of Divine anointing, even the conversation of the dispensation of the Divine anointing virtue of God Almighty, even as in that upon His Cross was HaMashiach Pierced unto the outflow of the Blood and water the anointing unto the conversation of Divine supernatural empowerment unto the communion of salvation, righteousness, healing, deliverance, authority, life everlasting, peace, joy and Divine prosperity and Divine blessing as manifest by the anointing of the pierced side of Yeshua D'Nzareth the HaMashiach of God Almighty, the Messiah of ELOHEISRAEL. It too stands

that Yeshua HaMashiach D'Nzareth stands the Source of every the conversation of prophetic anointing unto the declaration of season in His Name and unto every the conversation of Divine supernatural empowerment by Grace of olive anointing unto every the conversation of virtue unto the hold of power sufficient unto the full exploitation of all opportunities encapsulated in the respective season. It too stands that Yeshua HaMashiach D'Nzareth stands too other conversation of divine anointing unto Apostolic and Pastoral Shepherding unto the community of life everlasting, even as was preached saying "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

ARTICLE 19: THE SERVANTS OF HAMASHIACH THE LORD'S ANOINTED ONES:

SECTION 01: THE ORDER AND CONVERSATION OF THE APOSTOLIC ANOINTING:

Definitively, the Apostleship of Yeshua Mashiach D'Nazareth stands the divine Sending and commissioning of GOD Almighty that He pronounced unto the sending of Yeshua HaMashiach the Word of GOD Almighty, that by This sending unto His Ministry and suffering of Messianic Passion and Open Crucifixion be established the conversation of the salvation of all the elected souls given life everlasting unto Divine Sonship through each His personal reception of the Lordship and Salvation of HaMashiach by the Word of faith, these established in Messianic Shepherding throughout pilgrimage until each His personal hold of steadship in life everlasting, which conversation HaMashiach preached in prayer saying "These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And Thus is life eternal, that they might know thee the only true God, and Yeshua HaMashiach, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. 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 shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Definitively, the Office of the Apostle and Prophet stands the highest office of ministry in the faith of Yeshua HaMashiach D'Nazareth, even as the Apostle stands one called and fashioned and commissioned of GOD Almighty in Divine Sending unto the publishing of his Personal Gospel light dispensation, even as the Apostle stands one given of God Almighty a unique gospel dispensation and unique preaching assignment granted of God Almighty, which Gospel light must be published being accompanied with the demonstration of Divine supernatural miracle working power in the Name of Yeshua HaMashiach D'Nazareth, from which gospel light, even the conversation of evangelical preaching in a unique message of the preaching of the Cross as per respective to the Apostolic Constitution stated in Divine assignment and sending, even from which Gospel light stands the emergence of the respective constitutional doctrine of the faith of HaMashiach unto the Divine establishment and preservation of the Apostolic Constituency and Constitution until the day of HaMashiach, the Apostolic too bearing the conversation of Divine commissioning unto the foundation and establishment of the platform of ministry that fully facilitates Apostolic Directive, Prophetic Ministry, Evangelical Ministry and Pastoral and Teaching ministry. Thus the Apostle stands the bearer of divine Grace and anointing unto the conversation of Spiritual fatherhood, even the conversation of fatherhood to the Stewards of HaMashiach called, given and ordained of GOD Almighty to labour as sons and daughters to the Apostle in that respective Apostolic Ministry as per in accordance with His Apostolic Directive and leadership, Thus the father and mentor to those The Stewards of HaMashiach Assigned to his Tutelage. The Apostle too stands a Father to the saints of his Apostolic Constitution, that by hold the conversation of order whereby there is erected a pastoral system and Apostolic institution that ensures the conversation of both ecclesiastical gatherings but also one on one shepherding and counselling of each Saint till life everlasting either by death or by the coming of HaMashiach. Thus Apostolic Ministry stands concluded by the presentation of souls unto God Almighty in the Day of HaMashiach.

Thus the Apostleship of Yeshua HaMashiach D'Nazareth stands concluded by the conversation of the fulfillment of every the divine ordinance and purpose of the ministry preached saying "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of HaMashiach. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"

SECTION 02: THE DIVINE ORDER AND POWER OF THE PROPHETIC MINISTRY:

Definitively, the Messianic Prophecy of Yeshua HaMashiach stands the conversation of the Divine revelation pronounced and preached throughout prophetic conversations, even every the conversation concealed and revealed and pronounced in the Scriptures of old appertaining the Person of Yeshua HaMashiach D'Nzareth, even as was preached saying "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 the m, 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 This, 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." Thus Prophetic Ministry stands unto the oracular utterance and Divine preaching of mysteries unto the revelatory preaching of Yeshua HaMashiach D'Nzareth originally pronounced saying "For the Testimony of Yeshua us the Spirit of Prophecy."

Thus definitively, The Office of the Prophet and Teacher stands the conversation of Divine Calling and anointing unto the conversation of pronouncing the Divine Message of GOD Almighty, even the conversation of addressing Nations in the WORD of the LORD and too speaking and revealing in the Holy Ghost the conversation of future events in the Name of God and HaMashiach, which events stand fulfilled in perfect accordance with the Divine utterance. Prophetic Ministry too stands the conversation of the pronouncing and releasing of Heavenly seasons in the Holy Ghost, even the conversation of the preaching of the prophetic Word that stands the revelatory pronouncement appertaining the coming prophetic season and all its respective prophecies and its respective divine anointing as well crown of virtue by oil of anointing unto the maximization and advantage in the coming prophetic season. Prophetic ministry too stands the conversation of the preaching of the words of wisdom about the coming season, even the conversation of the revelatory utterances of the opportunities of the coming season and the respective divine instructions unto the full exploitation and advantage and benefit of the opportunities encapsulated in that defined respective season as through the Divine empowerment of the oil of anointing administered at the gathering of the Apostolic institution unto prophetic address to the whole ecclesiastical Apostolic Constituency and Covstitution. Thus the prophetic anointing and Grace stands the conversation of Divine calling, election, ordination and commissioning, appointment, assignment, appointment, consecration and sanctification unto the conversation of the full time burden of the Prophetic Gift. Thus the Office of the Proohet and Teacher stands the full time burden of the Prophetic Gift, even the Divine conversation of the publishing and pronouncing of the Word of the LORD and the WORD of God as

instructed through Divine Vision, Trance, Dream, Open Vision, Spiritual sight and especially by the conversation of Divine maturity and anointing in the Divine unctioning of the Holy Ghost.

The Prophetic Ministry too stands the conversation of Divine calling unto addressing kings and rulers in the WORD of GOD Almighty, too unto the ordaining and anointing of national rulers and leaders in the prophetic anointing, even as was preached saying "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have This day set thee over the nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

SECTION 03: THE DIVINE ORDER AND POWER OF THE EVANGELICAL ANOINTING:

Definitively, the Gospel of Yeshua HaMashiach D'Nzareth stands the conversation of the preaching of the saving and redeeming power of Yeshua HaMashiach D'Nzareth, even the conversation of the purchases and testimonial hold of the accomplishing virtues dispensed and accomplished, imparted and made manifest through the cross of Yeshua HaMashiach D'Nzareth, even the conversation of the preaching of the purpose and power of the coming of HaMashiach and the Divine order unto the hold of the benefits of His Coming, as was witnessed saying "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:" Thus Evangelical practice stands the conversation of the harvesting of nations by the preaching of the Heavenly Kingdom, even the conversation of winning souls unto GOD and HaMashiach by the publishing and preaching of the Cross, that all bearers come unto the light of the Gospel of Yeshua HaMashiach D'Nzareth, even as was pronounced saying "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hatheth the

light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Definitively, the Office of the Evangelist, even the Evangelical Practitioner stands one called of GOD Almighty and Divinely Anointed unto the conversation of establishing gatherings throughout all nations and in all goings, at which gatherings the Evangelist bears Divine calling unto the eloquent ordered preaching of the Gospel of Yeshua HaMashiach D'Nzareth, which preaching stands accompanied by the conversation of the open demonstration of Divine supernatural power by the conversation of the healing of the sick and the casting out of Devils, which conversation then stands concluded by the conversation of the altar call unto the leading of multitudes upon multitudes unto the reception of the Lordship of Yeshua HaMashiach D'Nzareth, each person in the multitudes receiving Yeshua HaMashiach D'Nzareth as Personal Lord and Saviour respectively as by the conversation of the Word of Faith, even as was preached saying "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Thus the divine Grace and anointing unto calling and steadship and Practice of ministry in the Office of the Evangelist stands the conversation of the full devotion of self unto the skillful and effective gathering of crowds in Journey through of all nations, and then ministering and preaching HaMashiach at these gatherings, and harvesting many by the Gospel and handing over the harvested unto pastoral care strong and sufficient to the shepherding and Discipling the Harvested unto the Day of HaMashiach, which oracular and eloquent Evangelical preaching stands strong and perfect unto eternal redemption of many, the preached gospel being evidenced and accompanied by the demonstration of signs, miracles and wonders in the Name of Yeshua HaMashiach D'Nzareth, 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 "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

SECTION 04: THE DIVINE ORDER AND POWER OF THE PASTORAL ANOINTING:

Definitively, the flock and Pastorate of HaMashiach stands the body and Church of His Redeemed, even the ecclesiastical Catholic collection in pilgrimage that bears hold of the possession and Divine calling of salvation and redemption in Yeshua HaMashiach D’Nzareth, even al the brethren United in the burden and privilege of the Testimony of Yeshua HaMashiach and Witness of His Saving and leading power, as preached saying and for the second time quoted that "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 shouldest take them out of the world, but that thou shouldest 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;" and "the thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of Thus fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The Pastoral anointing thus stands the conversation of the Divine impartation of power and wisdom and authority unto the conversation of the feeding, leading, and shepherding and Discipling and counseling the flock the Church and sheepfold of HaMashiach one by one until life everlasting, even the conversation of leading and shepherding the redeemed of HaMashiach by doctrine and counselling the sheep of HaMashiach, that they be fed and strengthened until the Kingdom of Yeshua HaMashiach D’Nzareth, which conversation was preached saying "So when they had dined, Yeshua saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou

knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Yeshua saith unto him, Feed my sheep." Thus the Pastor and Teacher stands the person called and ordained of GOD Almighty in Divine consecration and sanctification unto the fulltime devotion and employment of self unto the conversation of shepherding His resoeect the assigned church and sheepfold of HaMashiach, even leading and guiding the redeemed of HaMashiach, and building strength in them by doctrine and counseling and service and ministry the conversation of strength and maturity unto the standing of these redeemed till life everlasting. Definitively, pastoral doctrine stands the conversation of the preaching of the Word of God in the manner that facilitates fundamental real wisdom and principles to be used and excercised in personal every day life, yet these same teachers bear virtue to keep, safeguard and cover soul in Messianic redemption until the day of HaMashiach.

Definitively, pastoral counseling stands the conversation of the facilitating of one on one conversation and dialogue between the redeemed sheep, even the individual lamb and s sheep, where the pastor can help the Lamb and give advice and counsel that establishes strength and victory of the lamb over whatever the Person is facing, even the conversation of the wisdom of the Hoy Ghost unto each lamb's testimonial hold of victory. De finitively, ecclesiastical leadership stands the conversation of Divine instruction and guidance about the order of worship both in ecclesiastical gatherings and individual personal life unto the hold of life everlasting. It too stands that pastoral ministry stands concluded only by the presentation of the sheepfold unto GOD Almighty in the Day of HaMashiach.

SECTION 05: THE DIVINE ORDER AND POWER OF THE TEACHING MINISTRY:

Definitively, the Teaching of Yeshua HaMashiach D'Nazareth stands the conversation of the impartation of wisdom and revelation unto the building of maturity in the faith and understanding of Yeshua HaMashiach D'Nazareth, even unto the building of faith and unto the full exploitation of every the conversation of the redeeming virtue encapsulated in the Name of Yeshua HaMashiach of Nazareth, and unto the revelatory understanding of the Holy scriptures that facilitates the transformation of being and livelihood that ensures saints' standing and nature in pilgrimage unto the hold of life everlasting. Definitively, the discipline of the Messianic Faith stands the conversation of the doctrine and teaching of the WORD of GOD Almighty unto perpetual meditation upon the same word unto the perpetual transformation of being till the hold of the Divine steadship in HaMashiach, even the conversation of the establishment of wisdom by revelation unto perpetual growth and victory throughout pilgrimage, as was preached saying "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee wheresoever thou goest;" and "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Thus the Office of the Teacher stands the conversation of Divine calling unto the devotion

of self in all holiness and righteousness, even unto the grasping of all the conversations and principles of the faith and communicating them effectively unto the grasping and growth of the saints as by teaching ministry at ecclesiastical gatherings and too in all forms of biblical study.

Teaching Doctrine Thus stands the conversation of revelation unto the grasping and establishment of divine wisdom unto proper worship and unto the hold of strength till life everlasting. It too stands that Yeshua HaMashiach D'Nzareth stands the Disciplinarian of the Messianic Testament, even in that of Him is established and manifest every the conversation of wisdom unto life eternal, which conversation stood preached saying "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Yeshua knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Yeshua unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that HaMashiach, the Son of the living God." Definitively, HaMashiachis Discipleship stands the conversation of the leading and perpetual shepherding in the full authority of the Person of Yeshua HaMashiach D'Nzareth, even the conversation of the calling of saints unto the understanding and obedience of the wisdom and counsel of God and HaMashiach encapsulated in the Messianic Doctrine and revealed by the ministry of teaching in the Holy Ghost. Thus the anointing of teaching stands the conversation of the full expounding of the fundamentals and essential principles of the faith and too the oracles and mysteries of God Almighty pronounced in a manner that too children can grasp, Thus the teaching ministry the conversation of simple teaching without the doctrine being simplistic.

ARTICLE 20: 'TOUCH NOT MINE ANOINTED, DO MY PROPHETS NO HARM:'

SECTION 01: RECEPTION OF MESSIANIC STEWARD UNTO STEWARD'S REWARD:

Definitively, steward's reception stands the conversation of receiving the Steward and minister of HaMashiach with due honour, Even the conversation of receiving the Minister of HaMashiach as the Person and Authority of HaMashiach according to the Stewrd's due honour as per His respective hold of title, faith, Grace, anointing and divine commissioning. Thus the receiving of the Steward of HaMashiach the reception of the Person of HaMashiach, even allowing and Granting the Steward personal freedom and liberty to minister and preach as he stands instructed, directed and unctoned of the Holy Ghost without interference and without seeking to control or monitor or instruct the steward or compromise his Gospel or doctrine or ministry, even as was preached saying "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward;" and "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And of the house be worthy, let your peace come upon it: but of it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." Definitively, the conversation of Steward's reward stands the conversation of receiving whatever the blessing of GOD Almighty stands encapsulated in the steward, which blessing is received only by the honouring of the respective Steward.

Thus the reception of the Apostle stands the reception of Apostolic reward, even the conversation of steadship in function of Divine calling and purpose in the Apostolic Movement and upon its respective platforms; too does Apostolic Reward stand the conversation of wisdom and maturity unto soul's endurance till life eternal, and too the full manifestation of Divine purpose in pilgrimage and the conversation of divine empowerment in respective personal calling and too the conversation of partnership with the Heavenly Kingdom. Reception of Prophet unto Prophetic reward stands the conversation of honouring and respecting both Prophet and his prophetic ministry unto the conversation of the knowledge of the coming season and how to exploit its respective opportunities and too the conversation of Divine anointing and Grace and empowerment and unto the conversation of benefit maximised throughout Coming season. the conversation of receiving of the Evangelist unto Evangelical reward stands the conversation of the hearing and honour and obedience of the preached gospel unto the hold of life everlasting, even unto the hold of salvation and redemption in HaMashiach and too unto the hold of personal testimony of healing in HaMashiach. Reception of Pastor unto Pastor's reward stands the conversation of honouring and obeying the pastor's directive and instructions unto the hold of wisdom, and revelation and maturity in the faith unto victory over every the war in pilgrimage and unto endurance till life eternal. Reception of the Teacher unto Teacher's benefit stands the conversation of the obedience And study of taught doctrine unto the housing of strength and maturity in the wisdom, principles and ways of HaMashiach till life eternal. Reception of Steward too stands the Divine order unto the obtaining of the rewards and treasures of life everlasting in the Kingdom and paradise of GOD Almighty.

SECTION 02: REVERENCING THE SERVANT OF GOD:

The servant of God Almighty stands the representative of the Eternal Father, even the full representation of the authority of Him Who sits upon the Heavenly Throne, as the man of GOD stands sent and commissioned of God Almighty. The man of God too stands the representative of Yeshua HaMashiach of Nazareth, even as was preached saying "And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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." The man of God Almighty too stands the representative of the Spirit, being the bearer of the Spirit's instruction and order of conversation unto the manifestation directed and desired of the Spirit unto the man of GOD the minister, Thus the man of GOD labours according to the directive and order erected of the Holy Ghost, Thus leading the Church of Yeshua HaMashiach of Nazareth according to the directive and narrative of the Spirit, and according to the Holy Spirit's every single instruction. It too stands that the man of God also stands the Authoritative chief representative of the Gospel of Yeshua HaMashiach, even the Divine Chief Order of the Evangelical conversation of the preaching of Yeshua HaMashiach of Nazareth, that is the standard bearers and the standing authority about every the conversation of the publishing and preaching of the saving power of HaMashiach, even unto the death for the sake of the going of the Truth, even for the witnessing and publishing of the Gospel of Yeshua HaMashiach D'Nazareth administered through the wisdom and power of GOD Almighty, of Whom it stands operation of the manifestation and directorate of the Holy Ghost.

It too stands that the man of GOD stands the chief Authoritative representative of the Church of Yeshua HaMashiach of Nazareth, even the representative of HaMashiach Yeshua the Head of the Church about Whom it was preached saying "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;" and "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." It too stands that the man of GOD Almighty stands the representative of the Heavenly Kingdom, even the representative of the Throne of God Almighty and of Yeshua HaMashiach D'Nazareth, where his every action stands the utterance being commissioned and empowered unto conversation born of the authorization of the Heavenly Kingdom, Thus the conversation of liability in judgement and Thus too the greatness of Divine calling about perfect representation else the conversation of greater damnation. The servant of GOD Almighty too stands the representation of the MESSIANIC Tabernacle, even the Eternal dwelling place that is the Heavenly Temple Oracle of GOD Almighty unto the conversation of the Divine reconciliation purchased and dispensed through Yeshua HaMashiach D'Nazareth.

THUS THE CHURCH AND ALL SAINTS OF GOD ALMIGHTY BEAR DIVINE CALLING UNTO MATURITY ABOUT THE GIFT OF SPIRITUAL DISCERNMENT UNTO THE KNOWLEDGE OF THE OPERATING SPIRIT

AND THE TRIAL OF THE MINISTRY AND DOCTRINE OF THE MAN OF GOD ACCORDING TO SCRIPTURAL STANDARDS, AND THE DIVINE UNCTIONING AND INWARD WITNESS ABOUT THE REVELATION OF THE MINISTER'S SOURCE OF MINISTRY, CHIEFLY through THE CONVERSATION OF THE IDENTIFICATION OF GOSPEL'S FURTHERANCE IN THE NAME OF YESHUA HAMASHIACH BY THE MINISTRY OF THE MAN OF GOD.

ARTICLE 21: THE ANOINTING OF THE COVENANT OF THE PROPHETIC HERITAGE:

SECTION 01: PENTECOSTAL REVIVAL'S PEAK MANIFESTATION- THE CALLING OF THE LATTER HOUSE:

Even as the things of God Almighty stand progressive in nature but eternal in power, it thus stands that the conversation of the Pentecostal progression stood instituted in the day of Pentecost, even in the day of the Lamb's Apostles, even where the Spirit's coming stood manifest in Pentecost as Pentecost stands the feat of the Harvest, preaching the coming Spirit the Lord of the Harvest unto the conversation of establishment of the harvest throughout all nations, which peak manifestation stands manifest destiny in the latter house but institution in the early church, where the early church also experienced the same virtue drawing thus power from the eternal revival power granted the latter house, which conversation of revival and reformation stood preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call:" Thus the Pentecostal revival stands the conversation of prophetic revival unto the manifestation of the Evangelical conversation throughout all the earth, even the conversation of the outpouring of the Spirit throughout all nations, by which outpour shall be manifest in all nations the conversation of Divine Virtue pioneered by prophetic order and too by the manifestation of miraculous phenomena such in nature unto the witnessing and publishing of HaMashiach throughout all nations, by which evangelical order shall be manifest the greatest soul harvest precedent before the second coming of Yeshua HaMashiach D'Nazareth.

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

respective gift unto ecclesiastical establishment and Evangelical furtherance, which manifestation of perfect man stands established by Divine unity and by the conversation of the Knowledge of the Son of God Almighty, even Yeshua HaMashiach D'Nzareth.

The Latter House, the Endtime Church Thus bears divine calling unto the Apostolic global reformation that shall be established through the conversation of the preaching of the true doctrine of HaMashiachis Faith in accordance with the Heavenly wisdom standard of the Heavenly Kingdom, even the conversation of the pure perfect doctrinal preaching that will establish Divine unity throughout every the ecclesiastical conversation of the church the Body of HaMashiach throughout the earth, and too the conversation unto the full revelation of the Person and Power of Yeshua HaMashiach D'Nzareth. It too stands that the latter House shall stand the prophetic heritage, even the body where Prophecy shall become a common manifestation and the prophetic gift made a common Practice throughout the body of HaMashiach unto the great revival of the common manifestation of all the gifts of the Holy Ghost. It too stands that the latter house bears divine calling unto the great global Evangelical sweeping, even the conversation of the publishing of the Gospel in Divine voice by supernatural power in a revival of greatness and standards unknown since the foundation of the world, even unto the conversation of the greatest soul harvest in Church history, and too the conversation of the pastoral preservation of these souls harvested through the conversation of diligent zealous and effective leadership, shepherding and too discipleship. It too stands that the latter house bears divine calling to properly and effectively train and establish the harvested unto the conversation of perpetuating the harvest unto exponential harvesting, even where the harvested souls quickly emerge unto the Practice of the service of harvesting more souls through the gospel of Yeshua HaMashiach witnessed and preached in the divine supernatural power of the Holy Ghost.

SECTION 02: THE COMING GREAT REVIVAL:

The picture of the coming great revival stands that the conversation of the practice of the gift of prophecy shall stand a conversation as common as tongues, even where the saints from all nations shall stand strong unto the exploitation of the gift of prophecy during Evangelical ministry unto harvesting all nations, which gift of prophecy shall too stand accompanied by both the word of knowledge and the word of wisdom in gospel's preaching unto sinner's conviction preached of Paul saying "But of all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And Thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." It too stands that by God Almighty shall be dispensed the conversation of Divine wisdom unto the rapid building and growth of the harvested, even the conversation of the establishment of the harvested unto the wisdom and revelation of every the doctrine of the faith in the Holy Ghost, unto the knowledge of the divine order of worship and prayer, unto the knowledge of the the Evangelical order of the witnessing and publishing of Yeshua HaMashiach D'Nzareth, and too unto the order of the practice, exercise and mastery exploitation of the gifts of the Spirit in Evangelical Practice, Thus the conversation of rapid growth unto the harvesting being rapidly transformed to join the company of the harvesters. It too stands that there shall be manifest throughout all nations the conversation of unprecedented divine supernatural harvest throughout all nations, even the conversation of unprecedented supernatural bountiful harvesting, multitudes upon multitudes coming unto the knowledge of the saving and redeeming power of Yeshua HaMashiach D'Nzareth. It too stands that

throughout all nations shall be manifest the knowledge of the salvation by all people, even the conversation of all those sinners throughout the world willingly reject HaMashiach knowing the divine order unto the reception of His Lordship and salvation.

It too stands that by the Holy Ghost shall be manifest the conversation of divine eloquence in Evangelical preaching, even the conversation of oratory and articulative order of speech in the preaching of HaMashiach unto the harvesting of nations with a bold Divine order of eloquence and heavenly articulative utterance and divine oratory that convicts the spirit of the sinner unto repentance, the wisdom of which utterance shall hold no comparative standard of argument nor intellectual order to resist the wisdom, even as was preached through Stephen saying "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." It too stands that appertaining the conversation of evangelical practice, it stands that children shall too be strong in the conversation of preaching and publishing HaMashiach, even the conversation of eloquence by children about the preaching of HaMashiach in the prophetic fulfillment pronounced saying "O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies." It too stands that throughout all nations, as in Evangelical practice shall be manifest the conversation of the open demonstration of divine supernatural virtue and all the gifts of the the Spirit in the practice of evangelical witness. **THUS THE PENTECOSTAL LATTER HOUSE MANIFESTATION SHALL STAND THE SHORT FISSION EXPLOSION OF SUPER-RAPID REVIVAL THROUGHOUT ALL THE EARTH.**

SECTION 03: THE LATTER WILDERNESS' VOICE UNTO THE PREPARATION OF HAMASHIACH'S COMING:

Definitively, the Elijah anointing stands the Divine calling and supernatural empowerment unto the preparation of the way unto HaMashiach's coming, even the conversation preached saying "the voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it;" and "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse;" and "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." Thus the divine Elijah ministry stands the conversation of the Elijah ministry that shall stand manifest unto the conversation of revival throughout all nations, which ministry shall stand championed of that prophesied Elijah called and sent and given of God Almighty unto the conversation of leading and spearheading the coming great revival unto the preparation and mobilization of the pre-mise divinely constructed unto the second coming of Yeshua HaMashiach D'Nzareth, even unto the conversation of the harvest throughout all nations.

It too stands that God Almighty stands the God of the transgenerational covenant, even the God of the Fathers being the God of the Sins, and the God of the Sons the God of the fathers, even the God of Abraham, the God of Isaac and the God of Israel throughout all the generations of his nation: Thus by the Elijah anointing shall be manifest the conversation of the reunion of generations unto the worshipping of God Almighty, even the conversation of honouring and worshipping God together the fathers with the sons, where the sons shall pioneer the prophetic revival in the visions of the Holy Ghost, and the fathers too so stand in ministry through the prophetic dreams manifest through and by Him the Holy Spirit. By the Elijah anointing shall too be established before all nations the conversation of open bold Evangelical Practice even in the most hostile of nations the preaching of the Word of God Almighty and the publishing of the Testimony of Yeshua HaMashiach D'Nzareth, where the saints shall stand willing and diligent unto Gospel's publishing throughout all nations. It too stands that by the Evangelical ministry and through the Elijah anointing shall be established the open demonstration of the Divine supernatural miracle working power of God Almighty, where even as Elijah stood strong unto the calling of fire by Evangelical ministry preached saying "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."

Which conversation was continued saying "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:" so shall there be manifest throughout all nations the conversation of Evangelical ministry accompanied by natural principle defying events, even signs, miracles and wonders both among men and too in nature, even unto the conversation of repentance throughout all nations.

ARTICLE 22: THE ANOINTING OF THE DISPENSATION OF THE APOSTOLIC UNION:

SECTION 01: THE APOSTOLIC FOUNDATIONAL ANOINTING:

THE APOSTOLIC STANDS THE DIVINE FOUNDATION OF HIS APOSTOLIC MOVEMENT UNTO THE MANIFESTATION OF A PERFECT DIVINE ONENESS IN THE MOVEMENT AS BY HIM STANDING THE APOSTOLIC DIRECTOR, EVEN AS WAS PREACHED SAYING "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." The prime conversation of Apostolic Grace and anointing stands that it is the conversation of empowerment by Divine virtue unto the conversation of a unique divine conversation of ecclesiastical pioneering, even the conversation and divine order of ministry unto the laying of a foundation unto a unique ecclesiastical expression strong unto empowering the saints as ordained of God Almighty according to Divine sending not upon another man's foundation, but where there stands no such conversation pioneered, even as was preached of Paul saying "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Yeshua HaMashiach to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Yeshua HaMashiach in those things which pertain to God. For I will not dare to speak of any of those things which HaMashiach hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of HaMashiach. Yea, so have I strived to preach the gospel, not where HaMashiach was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand;" and "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's Husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Yeshua HaMashiach."

Thus the Apostolic Anointing too stands the conversation of Divine empowerment unto divine pioneering, even the conversation of building upon the laid foundation, leading everybody according to the Divine instruction and leadership of GOD Almighty unto the conversation of the establishment that stands the Spiritual Tabernacle of the respective Apostolic Movement as commissioned and instructed of GOD Almighty, even as preached saying "For other foundation can no man lay than that is laid, which is Yeshua HaMashiach. Now of any man build upon Thus foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. Of any man's work abide which he hath built thereupon, he shall receive a reward. Of any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Of any man defile the

temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." It too stands that the Apostolic Anointing stands the conversation of Divine supernatural empowerment unto the conversation of standing the FATHER to the Stewards of HaMashiach assigned unto the respective Apostolic Movement granted the Apostle, even mentoring the Stewards of HaMashiach and building and equipping the same persons unto the full manifestation of each steward His respective conversation of calling appertaining respective ministry, as ordained by GOD Almighty unto the Apostle according to the directive of the Holy Ghost, which conversation stood well exemplified of the Apostle Paul who led many stewards and fathered and mentored them unto each steward his respective hold of excellence in Gospel's publishing. Critically, the Apostle Bears Divine calling unto ensuring the conversation of Divine Messianic Doctrine be unto the preservation of all the saints in his Apostolic Movement unto the day of HaMashiach, even the conversation of Divine wisdom by Gospel revelation unto each man the preservation and hold of his respective salvation until the day of HaMashiach.

It too stands that the Apostle stands One Anointed of God Almighty unto the conversation of Tabernacular ecclesiastical erection, even the building of the saints by the conversation of Divine fatherhood, even as was preached of Paul saying "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for HaMashiach's sake, but ye are wise in HaMashiach; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto Thus present hour we both hunther, and thirst, and are naked, and are boffethed, and have no certain dwelling place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto This day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have then thousand instructors in HaMashiach, yet have ye not many fathers: for in HaMashiach Yeshua I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For Thus cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in HaMashiach, as I teach every where in every church." It too stands that the Apostle bears Divine calling unto the erection and establishment of a system that suffices excellently to ensure the conversation of pastoral shepherding and discipleship by pastors to all the saints standing called unto worship and labour in that respective Apostolic Movement, even those called of God Almighty unto the steadship in the Apostolic Assembly, that there be the conversation strong to establish even one on one Pastoral counseling and empowerment and unto gospel's publishing throughout the immediate community where the saints dwells.

SECTION 02: THE ONENESS OF THE APOSTOLIC ASSEMBLY:

Thus the Apostolic Movement stands the conversation of Divine Oneness unto the full manifestation of the calling of that respective Apostolic Institution, even the conversation of body perfect in the Practice of respective ecclesiastical ministry, even as was preached saying "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another

the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many;" and "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of HaMashiach: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of HaMashiach: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even HaMashiach: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It stands that the strongest conversation unto the manifestation of Oneness in the Apostolic Movement stands the conversation of Agape love, even the conversation of oneness by the exercise and Practice of Agape love that stands the conversation of action unto the benefit of the brother without the actor holding any hope or conversation of the reception of benefit or payment about the practiced conversation unto the benefit of another, Thus the conversation of the actor labouring unto brother's benefit without the expectation of demanding anything in return but the conversation of great personal sacrifice, as was perfectly preached of GOD Who loved unto the giving of His Only begotten son, and as was preached of HaMashiach Who in love took up the burden of the cross saying "Thus is my commandment, That ye love one another, as I have loved you. Greater love hath no man than This, that a man lay down his life for his friends. Ye are my friends, of ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you;" and Thus as was preached of the Apostle Paul saying "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

It too stands that by the conversation of worship together is manifest ecclesiastical unity, even as by the conversation of the anointing of Oneness in both Name and voice in the honouring of God Almighty in both prayer and song, even which conversation birthed the Pentecostal revival in the early church saying "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" and "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rathe, and the people imagine vain things? the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his HaMashiach. For of a truth against thy holy child Yeshua, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Yeshua. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."

It too stands that by the conversation of ecclesiastical unity shall be manifest the conversation of oneness unto synergistic harmonic labour unto the conversation of Gospel's furtherance throughout all nations, even the conversation of the One Body, each person functioning perfectly in personal divine calling and avid advent ministry unto the advantage and procession throughout all the earth, even too by the abolishment of all doctrinal and denominational layers and borders of division unto one church global, episcopal and Catholic Union strong unto gospel's procession throughout all the earth. It too stands that Ecclesiastical establishment shall be manifest by the conversation about the Apostolic directive through Spiritual fatherhood, even Apostolic Fatherhood and Mentorship unto the the conversation of ecclesiastical order and directive throughout all nations.

ARTICLE 23: THE DIVINE PURPOSE AND POWER OF THE ANOINTING:

SECTION 01: OIL'S CROWN UNTO DIVINE EMPOWERMENT:

Even as the oil of Divine anointing stands the medium of the Divine encapsulation of the oil of GOD Almighty, even the conversation of the containing unto the impartation of divine Virtue, it Thus stands that the crown of the oil of anointing stands the conversation of the Divine signatory emblem of heavenly empowerment, even in that in the Spirit realm, the anointing stands a spiritual being of crown visible and real and Living, being planted upon the Saint as an expression in the form of crown on his head unto the conversation of the manifestation of Divine supernatural power, because that the anointing the crown of oil stands the conversation of Divine networking and tethering with the very three Persons of GOD Almighty, Thus GOD Almighty HIM JEHOVAH ADOBAI SABAITH stands the Eternal Source of every the conversation of Divine anointing unto the manifestation of Divine supernatural virtue. It too stands that Yeshua HaMashiach D'Nzareth stands the administrator and facilitator of every the conversation of Divine anointing, even every the conversation of Divine empowerment because that Yeshua HaMashiach is the Anointing Incarnate and thus the Source of every anointing and the only channel unto the impartation of Divine supernatural power. Thus the crown of oil stands the the Divine order of the continuous perpetual mobilization of army unit of Divine Virtue sourced of the very Throne of Him the Eternal, Powerful and Omnipotent God Almighty.

Thus the crown of oil stands the mark of divine separation, even the conversation of being marked unto distinction from all other persons; the crown of oil too stands the mark of divine consecration, even the conversation of the utterance of GOD Almighty about the anointed being one pronounced of GOD Almighty unto total and absolute offering and devotion of the anointed's respective purpose for the which the anointing stands granted; the crown of oil too stands the conversation of Divine sanctification, even the Mark of one empowered and glorified of GOD Almighty to stand the sacred and hallowed unto the Eternal conversation of covenant in all holiness about which the Person stands separated to respective purpose and ministry of respective anointing; the crown of oil too stands the conversation of calling, even the empowerment sufficient unto the conversation of Divine calling and ministry, which empowerment stands the proof of divine calling, without which anointing the calling cannot be accomplished; the divine crown of oil too stands the conversation of Divine marking unto divine commissioning, even the conversation of Divine appointment and instruction of entitlement appertaining the respective Practice of authority and capacitation unto the directive for the which conversation the anointing stands granted; it too stands that the crown of oil stands the Divine Mark unto the conversation of Divine deployment, even the conversation of divine assignment unto the conversation of labour about the sending and going forth unto the ministry of purpose according to ordination of work and labour purposed and ordered respectively about personal pilgrimage, Thus the conversation of divine working according to ancient Indaba's resolution to the which purpose the anointing stands granted; the crown of oil too stands the Mark of the conversation of personal enablement unto the conversation of Divine Eternal perpetual enablement, even the conversation of Divine empowerment that endures further than eternity's furthest aeon.

SECTION 02: THE CONDITION'S APPERTAINING ANOINTING'S CONTINUAL RESTING:

It stands that the resting of the Divine anointing of God Almighty stands perpetuated by the conversation of righteousness, even the conversation of perfect purity and standing in perfect compliance according to Eternal law without the slightest form of blemish of Impurity or abomination detected before God Almighty, Thus perfect righteousness the conversation of perfect standing in all the conversations and contexts of livelihood throughout all the events and ventures of the journies of pilgrimage. It stands that the resting of the Divine anointing of God Almighty stands perpetuated by the conversation of Holiness, even the conversation of remaining and abiding a Person sacred and perfect in the crown of divinity unto remaining holy in service of the altar and personal conversation of priesthood according to personal respective Divine calling and purpose of Eternal divine ordination. It stands that the resting of the Divine anointing of God Almighty stands perpetuated by the conversation of perfect obedience to every the instruction of the Holy Ghost, even as was preached saying "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee;" and "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." It stands that the resting of the Divine anointing of God Almighty stands perpetuated by the conversation of perpetual labour in pilgrimage, even the conversation of continuously working and labouring in divine calling of purpose as instructed, ordained and erected of GOD Almighty, even as the conversation of personal assignment as instructed in Ancient Divine counsel about each the anointed's personal respective divine purpose and calling to the which the anointing stands assigned.

It stands that the resting of the Divine anointing of God Almighty stands perpetuated by the conversation of faithfulness of Divine calling, as exemplified through Saul from whom the anointing of the Kingdom was withdrawn because he stood unfaithful about his Divine calling and assignment, even as was preached saying "Samuel also said unto Saul, the LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass;" and "And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king;" and "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him."

It too stands that the anointing stands perpetuated by the conversation of continuous service and ministry unto Gospel's furtherance, even the conversation of anointing's remaining by the conversation and order of the ministry and practice unto the advantage of the Gospel of Yeshua HaMashiach D'Nazareth, by which conversation is the anointing multiplied in measure and virtue, even throughout all eternity. The resting of the anointing too stands perpetuated by the conversation of diligent labour and service unto the conversation of the perpetual establishment and erection of the tabernacle, even the conversation unto ecclesiastical Tabernacular development and establishment according to the directive of the Spirit and according to the narrative of the Stewards of Yeshua HaMashiach D'Nazareth.

SECTION 03: HIM GLORIFIED BY THE ANOINTING UNTO THE ETERNAL STANDING OF ANOINTING'S ACCOMPLISHMENT:

God Almighty stands the Divine eternal Source of the anointing, even as the anointing definitively stands the conversation of divine supernatural empowerment unto conversation of labour in accordance with the purpose to the which the anointing stands assigned, without which anointing victory cannot be made manifest, even as was preached saying "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." It too stands that God Almighty stands the eternal Divine Owner and Proprietor of every the conversation of anointing virtue, even that GOD Almighty owns and holds authority of title of property and ownership of every the conversation of Divine supernatural empowerment, Thus by This right is He able to stand the director appertaining both the dispensation, grant and withdrawal of the conversation of Divine anointing. It too stands that God Almighty is the Giver of the oil of anointing, even the divine Source and Dispenser of the oil of anointing, that it hold virtue in manifestation as by divine eternal power unto the conversation of the dispensary grant of the oil and power of the anointing. It too stands that God Almighty stands the Divine Facilitator of every the conversation of the grant of access unto ministry in the anointing, even the conversation of Divine supernatural empowerment unto the full effective conversation of ministry in the demonstration. Thus by all This conversation, it stands that GOD Almighty stands the Only glorified by the conversation of every the erection of testimony born of the conversation of anointing by the conversation of the anointing: **THUS EVERY THE CONVERSATION OF THE DIVINE ANOINTING STANDS PURPOSED UNTO THE GLORIFICATION OF GOD ALMIGHTY.**

The Anointing of God Almighty stands the conversation of the manifestation of the power of God, even the conversation of the divine supernatural virtue and power of GOD Almighty unto the erection of the testimony of the Virtue granted the vessel the container of the anointing and the bearer of the crown of the oil of anointing., Thus the anointing stands the testimonial hallmark that can be erected only by the conversation of the Divine supernatural power of GOD Almighty, even the conversation of the testimonial manifestation that can be erected by the Hand of God Almighty. It too stands that the goodness of the testimonial manifestation and erection of the hallmark stands the evidence of the Divine Source of the oil of anointing, even the conversation of the Divine Source

of Him the Giver of the anointing, even as by God Almighty Alone is manifest the conversation of the Good Testimony. Thus the Testimonial Halmark by which the anointing stands manifest stands administered only by the conversation of the Divine supernatural power of God Almighty, Thus the testimony born of the anointing stands eternal in nature because it us an expression of the Omnipotence of God Almighty and thus stands capacitated and Divinely enabled unto eternal duration, even as was preached saying "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Thus by the anointing is manifest the testimony in the sight and right before the face of the enemy, even the testimony that is in the sight of the enemy but stands beyond his grasp, being a conversation of eternal virtue that no other power in existence can break, even as was preached saying "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."

ARTICLE 24: THE DIVINE PURPOSE AND POWER OF GRACE:

SECTION 01: THE DEFINITION OF GRACE AND GRACE DIVINE AND UNLIMITED:

Definitively, Grace stands the conversation of empowerment Sourced of God Almighty, even the conversation of Divine unmerited and undeserved empowerment unto the conversation of capacitation and enablement sufficient to accomplish the Divine purpose, Thus Grace stands the manifestation and erection of the unmerited Divine grant of the favour of God Almighty unto the accomplishment of Divine purpose, even as ordained of GOD Almighty, there being no right unto deserving the power that is Grace. Thus Grace stands the expressions of Divine virtue, even the conversation of empowerment necessary and essential unto the conversation of Divine purpose unto the erection of the testimony, within which empowerment and enablement the testimony cannot be established. Thus Grace stands the conversation of both the institution and conclusion of the manifestation of the desired testimonial hope as through the exercise of the power of GOD Almighty. It too stands that the conversation of Grace stands a conversation of Divine eternal election, even the conversation of Divine ancient indaba's resolution unto every the conversation of the manifestation of divine Grace, even the conversation of predestination and foreordination 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."

Grace too stands the conversation of the manifestation of the divine nature, even the conversation of the very eternal nature and power of God Almighty that erects the conversation of testimonies that can be erected only by the Hand of God Almighty. Grace too stands the conversation of the manifestation of Divine overflow, even the conversation of excessively superabundant manifestation of power and virtue that can be achieved only by the omnipotence of God Almighty dispensed and administered by the cross of Yeshua HaMashiach D'Nzareth. It too stands that Grace stands limited only by way of personal capacity hold, even the conversation of personal ability unto the hold of the Divine supernatural power of GOD Almighty, even according to personal construction designed of God Almighty unto the sufficiency of the accomplishment of Divine purpose. It too stands that Grace stands channeled and administered by divine unctioning, even the conversation of Divine inspiration unto the hold of empowerment as by the Virtue sourced of the eternal throne of God Almighty. Appertaining the conversation of divine standard quantity of the Grace purchased by the throne of Yeshua HaMashiach D'Nzareth, there stands no sufficient amount of vessels sufficient to fully contain the grace purchase by His Cross, trying to fill His Messianic Grace into all men stands more difficult than trying to fill a cup with all the waters of the ocean and seas.

SECTION 02: CALVARY THE DISPENSATION OF DIVINE GRACE:

Definitively the Divine order unto the purchase of Messianic Authority stands first that the Messiah must be holy, pure, perfect and righteous in all conversations, and by that holiness does He then qualify unto the conversation of Messianic Lordship through the conversation of the suffering of Messianic Passion and open death, by the suffering of which death on the sinner's behalf is manifest

the conversation of Messianic Virtue of Covenant unto the full redemption of the sinner, even by way of sinner's reception of the Lordship and Salvation of the Messiah by the conversation of the Word of Faith as per the reception by personal respective utterance in faith unto the manifestation of the redemption: Thus by purchase of virtue through the suffering of Messianic Passion and Open Crucifixion unto the hold of redeeming virtue and of Divine Authority unto steadfastness as the conversation of standing a HAMASHIACHIS Dispenser of Divine Grace. Thus Messianic Salvation stands the conversation of the covenant of grace, even the conversation of redemption of the unmerited Divine favour and virtue unto the hold of salvation and righteousness, even unto the hold of redemption without deserving the conversation of Messianic Redemption, Thus the conversation of salvation by Grace unto the hold of Messianic Redemption, even as was preached saying "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying in godliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Yeshua HaMashiach; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

It thus stands that by the Cross of HaMashiach was manifest the conversation of the purchase of grace, even the conversation of Grace unto life everlasting, even unto the hold of Divine redemption through HaMashiach, even the conversation of unmerited virtue unto the hold of righteousness, salvation, redemption, deliverance, health, life, peace, joy and prosperity, where HaMashiach in Heavenly places did pour out His Blood upon the Heavenly Altar unto the conversation of the redemption by hold of Messianic Testament, by which conversation is manifest the hold of all the stated redemptions of the Messianic Passion and Crucifixion of HaMashiach, even the Lordship of HaMashiach preached by the preaching of the cross, even as was stated saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua." Thus the Cross of Yeshua HaMashiach D'Nazareth stands the conversation of the Divine dispensation of Grace, even the conversation of witnessing HaMashiach unto the dispensation of His purchased Grace through the preaching of the Cross, Thus the Testimony of Yeshua HaMashiach D'Nazareth the Divine preaching of the redeeming Grace of HaMashiach, even as the cross of HaMashiach stands a Godly divine channel and order of the dispensation of Grace through the cross, even the hold of Divine supernatural redemption. Thus by the Word of faith is received the conversation of salvation, even the word of faith unto the hold and reception of the redeeming Grace of Yeshua HaMashiach D'Nazareth.

SECTION 03: GRACE'S APPLICATION THE TIME OF NEED:

Definitively, the time of need stands the conversation of the moment where Grace stands a necessity else the Person will fail to endure beyond the demands of the time of need, even the conversation of unmerited and undeserved divine empowerment unto endurance beyond and above, over and above the time of need. Appertaining the conversations of the time of need: tribulation stands the conversation of the time of need, even the conversation of divine strengthening unto the conversation of overcoming the temptation and the suffering of whatever the test of faith unto success and victory over the test. In itself Divine Purpose stands a conversation of the time of need, even as there stands no route unto the prevalence of the accomplishment of Divine purpose, even as personal Divine calling and assignment's fulfillment demands the conversation of supernatural empowerment because the journey of prosperity stands manifest only by the power of GOD Almighty, even the conversation of strength sufficient to establish and fulfill all the demands necessary to overcome as by Divine empowerment in pilgrimage, because the fulfillment of pilgrimage stands too strong, even the demands of calling needs the conversation of strength unto journey, because the journey stands too strong, even as was preached through Elijah saying "But he himself went a day's journey into the wilderness, and came and sat down under a junipertree: and he requesthed for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Temptation too stands the conversation of the time of need, even the conversation of the hold of Grace unto victory over the conversation of temptation, even victory no matter the device and snare of Satan orchestrated unto the falling of the pilgrim, but by Grace is manifest victory over both the snare and device. Affliction too stands the time of need, even the conversation of victory over every conversation of affliction, even victory by grace over every the pain no matter how great the pain and affliction at hand. Ministry too stands the conversation of time of need, even the conversation of labour in the preaching of HaMashiach and to every the conversation of ministry to the saints demands Grace, even as every the conversation of ministry stands established by the conversations of Grace unto shepherding, discipleship, exhortation, edification and comfort in the preaching of HaMashiach. Warfare too stands the conversation of the time of need, even the conversation of redemption from every the conversation of the attack of the enemy and to overcome by Grace unto the hold of victory over every the conversation of demonic principalities and powers, even Grace unto annulling every the plot and development and device of the enemy, rendering void all the conversations of satanic device.