



YESHUA HAMASHIACH THE DIVINE
ETERNAL RAISED SIGNATORY ENSIGN



CALEB T MATETA

SHILOH ROCK FAMILY NETWORK (SRFN) LITERATURE

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ARTICLE 01: THE PROPHESED COMING OF HIM SHILOH:

SECTION 01: THE PROPHETIC CONVERSATION OF THE COMING MESSIAH OF ISRAEL AS FROM THE ABRAHAMIC GENEALOGY:

As GOD Almighty pronounced to Abraham saying "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. Thus is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant:" it Thus stands that God Almighty did establish the covenant of Israeli Nation with Abraham, eve where of the genealogical heritage of Abraham would God Almighty stablish a Nation marked by fleshly circumcision, to the which Nation would emerge one that would Physically arise of the loins of Abraham unto the possession of the land of promise over which Him the Seed of Avraham would arise to there sit and reign over all nations as Messiah of ELELOHEISRAEL, Thus This promised Ruler would stand Messiah, Lord and HaMashiach unto the dominion hold over all terrestrial creation, where Israel and Jerusalem would stand the Capital of His Kingdom.

Thus the Prophecy of Zachariah about Him Jeshua, that is Yeshua the High Priest that would carry the sins of all men and suffer on their behalf unto the establishment of Divine Messianic Atonement and Messianic Reconciliation preached saying "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not Thus a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and of thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." the Messiah too stands that Prophet preached and prophesied of Moses saying "the LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see Thus great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

**SECTION 02: 'TILL SHILOH COME AND UNTO HIM SHALL BE THE GATHERING OF THE PEOPLE:'
YESHUA HAMASHIACH D'NZARETH THE RULING LION OF JUDAH:**

Definitively, Judah stands the son of Jacob that emerged to stand one of the Persons of Tribes of Israel as by right of standing the copulative seed of Israel, the copulative seed of which Judah therefore stands all the generations of the Tribe of Judah, to the which Person of the Tribe, and to the which Kindred and Genealogical nation and heritage of Judah it was preached and prophesied of Jacob, even 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:" Thus to Judah was divinely prophesied and pronounced unto the full conversation of rulership and governance over Israel, where out of Judah would be established the Genealogical heritage and kindred generational line of rulers over Israel, which conversation of governance would stand given and concluded by the emergence of Him Shiloh the Messiah that would hold the Kingdom for a time without end, during whose Kingdom would be manifest Eternal Divine prosperity, the fulfillment of which prophecy stood instituted in David, and of the Davidic lineage, that is the family and kindred and lineage that was granted and ordained of God Almighty the Kingdom, from which House was to emerge the Messiah, even from the House of David, as was prophesied and to be preached 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. 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 it was declared that the Messiah the HaMashiach of God Almighty would emerge out of the House of David, where the HaMashiach would upon the Throne of David sit unto the hold of the Eternal Kingdom of God Almighty over all Israel and the earth, even as was preached saying "Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with

thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his Kingdom. He shall build an house for my name, and I will stablish the throne of his Kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy Kingdom shall be established for ever before thee: thy throne shall be established for ever."

The conversation of the Davidic Messianic Lineage stood perfectly fulfilled in Yeshua HaMashiach D'Nzareth born, as prophesied, of the womb of the Virgin of the House of David, even as preached saying "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation Thus should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall This 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 "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."

SECTION 03: YESHUA D'NZARETH THE SON OF DAVID- THE WORTHY HEIR UNTO THE JUDAIC THRONE:

Yeshua HaMashiach D'Nzareth stands Him born exactly twenty-eight generations after David, THUS YESHUA HAMASHIACH D'NZARETH THE SON OF DAVID, even as was preached saying "the book of the generation of Yeshua HaMashiach, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the Husband of Mary, of whom was born Yeshua, who is called HaMashiach. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto HaMashiach are fourteen generations."

Thus Yeshua HaMashiach D'Nzareth stands the Son of Abraham and David Incarnate, even as was preached saying "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

The gatherings Shiloh Thus stands the gathering, assembly and Church of the Cross of Yeshua HaMashiach D'Nzareth, even the assembly gathered by the Place of the Peak Manifestation and Crucifixion, by which conversation was established Eternal redemption unto the Messianic Reconciliation preached saying "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider;" and "Who hath believed our report? and to whom is the arm of the

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

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

SECTION 04: 'IF I BE LIFTED UP, I WILL DRAW ALL MEN UNTO ME:'

As HaMashiach preached saying "Now is the judgment of This world: now shall the prince of This world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. Thus he said, signifying what death he should die." Thus stood the conversation of His preaching of Messianic Virtue, knowing that by His suffering of Messianic Passion and then at the point of His Crucifixion would be manifest and established the conversation of the dispensation of Divine Messianic Redeeming Virtue over and above every the conversation of Person and Soul willing to hold personal redemption in the number of the Gathering, Church and Assembly of Shiloh, even as through the reception of the Lordship and Salvation of HaMashiach Yeshua D'Nazareth through the Word of Faith, even unto victory over every the conversation of Curse and affliction unto the hold of glorious redemption in life eternal, as by the sight of the redeeming Virtue of the Crucified Mashiach the revelation unto victory and life everlasting, which conversation stood perfectly preached of Moses and the Church of the Wilderness saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived." Thus the serpents afflicting Israel stood the representation of conversation born of the curse unto the modus operandi of the satanic Kingdom, even by sin every the conversation of unrighteousness, sickness, poverty, demonic oppression, affliction and soul possession, both first and second death, and perpetual grief and heaviness of soul, yet in HaMashiach (Who entered into the curse that He may draw out every the person bound within the curse yet seeking leadership and guidance out of the curse, as manifest by Him entering thereinto that by Messianic Redeeming Virtue He draw out the accursed unto the glorious liberty of GOD Almighty), Thus HaMashiach is the Brazen Serpent the Accursed Creature raised and Crucified unto victory over the Curse as by sight, that us by spiritual revelation.

Thus as Yeshua HaMashiach D'Nazareth Himself 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:" Thus the preaching of the Eternal redeeming Virtue of the Cross of Yeshua HaMashiach D'Nazareth, which HaMashiach established by His Cross. Seeing therefore that

HaMashiach was Him Raised upon His Cross unto the dispensation of life eternal as by the revelation of the purchases of the Cross and the divine order of His Messianic Lordship unto eternal redemption, even the Heritage of life granted the community and assembly of His Cross: THUS THE GATHERING OF SHILOH THE GATHERING OF THE CROSS OF YESHUA HAMASHIACH D'NZARETH.

ARTICLE 02: THE GATHERING OF SHILOH:

SECTION 01: THE CHURCH OF THE LORD'S REDEEMED: THE SHILOH ASSEMBLY THE CONVERSATION OF THE CROSS OF YESHUA HAMASHIACH:

Definitively General, Church stands the conversation of the Community of the Redeemed in Heavenly Righteousness: yet more Direct, Church stands the conversation of the Body of Yeshua HaMashiach D'Nazareth, even the Assembly of the Redeemed United and Born of the Spirit unto the conversation of each Saint bearing and fulfilling Divine purpose respective unto the conversation of Divinely United in synergistic fashion unto the manifestation of One Body United unto the perfect fulfillment and manifestation of Perfect Man as in Yeshua HaMashiach D'Nazareth, even as was 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."

Thus Definitively the Church of Yeshua HaMashiach D'Nazareth stands the Heavenly Messianic Ecclesia, even the Community of the Redeemed by the Cross of Yeshua HaMashiach D'Nazareth, even the Assembly of those Chosen and predestinated of GOD Almighty unto the Eternal redeeming Virtue of HaMashiach, which redemption and translation of glory as from the condemnation unto life eternal in the Paradise of God Almighty, Thus the Church of Yeshua HaMashiach the Heavenly Assembly of the Register of the Book of Life 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. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory;" and "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? 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 "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the General assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Yeshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Thus Yeshua HaMashiach D’Nzareth stands Him the Redeemer of and unto the Church, even as both in and through HaMashiach Yeshua D’Nzareth is manifest Divine Messianic Redemption, even the conversation of the Suffering of pain and affliction in Messianic Passion unto the Reinstitution and Restoration of righteousness as by the Passion and Crucifixion that birthed divine strength sufficient unto the full appeasement of the Wrath of God Almighty, which suffering then established Messianic Atonement unto the Dispensation of the New Testament of Yeshua HaMashiach D’Nzareth granted to all men as by the reception of the Lordship and Salvation of Yeshua HaMashiach D’Nzareth: Thus the Church of GOD Almighty preached 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 unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of HaMashiach in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of This mystery among the Gentiles; which is HaMashiach in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in HaMashiach Yeshua."

Definitively, the Shiloh Gathering, even the Shiloh Assembly stands the Church Catholic and Episcopal Collective and Apostolic Empowered to Stand the Church Redeemed and Reconciled by Yeshua HaMashiach D'Nazareth throughout all generations from Adam until judgement day, even as was prophesied of Abraham saying "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to This day, In the mount of the LORD it shall be seen:" which conversation stood the preaching of Yeshua HaMashiach D'Nazareth that was raised and Crucified upon Calvary being Mt Moriah prophesied unto the dispensation of life eternal, being the Mountain of the dispensation of righteousness and Life everlasting as to all Persons there gathered to the sight used of GOD unto revelation of everlasting life in Yeshua HaMashiach D'Nazareth. THUS THE SHILOH ASSEMBLY THE HERITAGE OF THE REDEEMED BY MESSIANIC VIRTUE, EVEN CALVARY THE ERECTED MOUNT OF THE RAISED SIGHT BEFORE ALL CREATION, AND HAMASHIACH YESHUA D'NZARETH THE SACRIFICIAL LAMB GIVEN OF GOD UNTO ETERNAL REDEMPTION, AND THUS THE ASSEMBLY OF THE CROSS THE HERITAGE OF THE ETERNALLY REDEEMED, AND THE ASSEMBLY OF THE CROSS THE GATHERING OF SHILOH BY BLOOD: HAMASHIACH BEING THE SACRIFICIAL RAM SEEN OF ABRAHAM UNTO THE DISPENSATION OF LIFE ETERNAL.

SECTION 02: THE GOLGOTHA COMMUNION EACH THE BURDEN OF HIS PERSONAL CROSS: THE UNITED ASSEMBLY OF THE CALVARY MESSIANIC COMMUNION:

Definitively, Golgotha stands the Mount of the Skull, even the place unto the death of every man willing to stand unto the communion of life eternal as established by sowing self into His Death unto the reaping of life eternal and Thus the conversation of righteousness by Grace and emerging out of death unto the hold of celestial glory, which therefore stands the divine order of the witness pronounced by baptism in water, where in water is buried the terrestrial man shackled by iniquity unto corruption, and out of the water emerges the new born by life giving resurrected power unto the hold of life everlasting, which truly stands the communion of death unto the translation of life, each person being called and purposed unto death by the assumption of burden of personal respective cross preached saying "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels;" and "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with Hamashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself." THUS GOLGOTHA THE COMMUNION OF SOUL PLANTING INTO THE DEATH OF HAMASHIACH, EVEN GOLGOTHA THE CONVERSATION OF EACH MAN HIS PERSONAL CROSS BURDEN, THAT IS GOLGOTHA THE CRUCIFIXION OF SELF TOGETHER WITH HAMASHIACH: THEREFORE BY THE GOLGOTHA SOWING OF SELF INTO THE DEATH OF

HAMASHIACH, THE HARVEST OF THE ETERNAL LIFE AND GLORY OF THE RESURRECTED AND GLORIFIED HAMASHIACH.

Definitively, United Assembly stands the conversation of a gathering of persons holding unique Divine calling to stand a body of sort unto the fulfillment of whatever the respective Divine purpose, Thus United Assembly the conversation of a united mass where each the member therein establishes conversation of respective personal function in Divine purpose as by synergistic harmonic accordance unto the ensuing and perfect fulfillment of Divine Purpose. Definitively the Calvary Nessianic Communion stands the Body and Church of HaMashiach, even the assembly United in Divine purpose unto the conversation of Life Eternal, which unity stands manifest by the partaking of the Flesh and Blood of HaMashiach, even as was 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."

Thus the Flesh and Blood of HaMashiach the Hallowed Communion of the Called unto life everlasting, which hallowed communion stood revealed by the Hallowed Communion of the LORD'S Table preached saying "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat This passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take Thus, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, Thus is my body which is given for you: Thus do in remembrance of me. Likewise also the cup after supper, saying, Thus cup is the new testament in my blood, which is shed for you;" and "For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: Thus is my body, which is broken for you: Thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, Thus cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat Thus bread, and drink Thus cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat Thus bread, and drink Thus cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

The conversation of the hold of righteousness by the Hallowed Communion too stood practiced of Abraham unto righteousness and Eternal life in HaMashiach, even where with the wine and bread of

Melchizedech, even with the Heavenly Wine and Bread brought by Melchizedech the Preincarnate Son of God Almighty, Abraham did stand unto the partaking of the Flesh and Blood of HaMashiach unto the righteousness of the Lord's Table, even as was preached saying "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tites of all:" about which HaMashiach concurred saying "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet forty years old, and hast thou seen Abraham? Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Yeshua hid himself, and went out of the temple, going through the midst of them, and so passed by." **THUS THE CALLING UNTO DIVINE ECCLESIASTICAL UNITY, EVEN ONE FAMILY MANIFEST BY THE BLOOD OF HAMASHIACH, THUS THE LORD'S TABLE THE PRACTICE OF THE CALVARY MESSIANIC COMMUNION, EVEN THE CALVARY MESSIANIC COMMUNION Established, GRANTED AND PURPOSED OF GOD ALMIGHTY UNTO LIFE EVERLASTING.**

SECTION 03: THE CHURCH OF YESHUA HAMASHIACH THE HEAVENLY HOST:

Definitively, a Host of war stands the conversation of an assembly massed and United unto the conversation of battle on the behalf of their country as under the directive of the regent commander appertaining every the instruction to be used and deployed in battle and warfare, Thus definitively, a Heavenly Host stands the conversation of a body of Persons and ecclesiastical unit massed, armed, called and purposed of God Almighty unto the conversation of warfare on the behalf of the Heavenly Kingdom as under the Directive of Yeshua HaMashiach of Nazareth the Captain and Regent Senior of the Heavenly Host of the Saints of GOD Almighty, 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." It stands that Him GOD Almighty the Eternal Creator stands the King of Heaven that sits unto the Directive of His Heavenly Host, even Him JEHOVAH ADONAI SABAOTH that sits upon the Heavenly Throne unto the Commandeering of all the Angelic HOSTS of the Heavenly Kingdom. It too stands that Yeshua HaMashiach of Nazareth is the Captain of the Heavenly Hosts of GOD Almighty, which Captain was seen and witnessed of Joshua 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."

It stands that the Heavenly Kingdom of GOD Almighty stands comprised of One Army, yet Heavenly Hosts, Thus the Earthly Church of Yeshua HaMashiach D'Nzareth stands One Army upon the Earth, yet it is too comprised of many Hosts throughout all the Earth, Thus there is only one war transpiring throughout creation, even the war unto the determination of the Eternal dwelling place of the souls of men, Thus there is only one war, yet there are many battle fronts scattered throughout the earth. Thus the diverse HOSTS in their respective locations as deployed unto the battle fronts of their respective personalities. Thus there is the conversation of warfare and enmity between the Church and the World about the souls of men, that throughout all nations souls be redeemed from Eternal condemnation unto life everlasting, even the conversation of warfare between the Church and all the Kingdom of darkness, Thus warfare between the local Church the Host of HaMashiach against the respective demonic principality and power there being located. Thus the Church stands the Terrestrial Host of GOD Almighty, each Messianic Local Assembly being a Host of HaMashiach and the Church Catholic the Army and Assembly even as was preached saying "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of This world, against spiritual wickedness in high places." THE CHURCHES OF YESHUA HAMASHIACH D'NZARETH EACH THUS BEARS RESPECTIVE CALLING UNTO VICTORY BORN OF FAITH UNTO FEATS OF STRENGTH ACCOMPLISHABLE ONLY BY THE DIVINE OMNIPOTENT VIRTUE ENCAPSULATED IN THE NAME OF YESHUA HAMASHIACH D'NZARETH.

ARTICLE 03: CALVARY THE EARTHLY MOUNT OF THE ASSEMBLY:

SECTION 01: IN HEAVEN'S TEMPLE THE MOUNT OF THE ASSEMBLY: DIVINE THRONE'S RESTING ON THE PEAK OF THE MOUNT OF THE ASSEMBLY:

Definitively, the Heavenly Kingdom stands the movement of the Majesty of God Almighty, where GOD Almighty stands HIM THE ETERNAL YAHWEH I AM THE DIVINE ETERNAL LIVING GOD JEHOVAH ADONAI ELOHIM IN WHOSE SELF IS HIS ETERNAL LIFE GLORY AND DIVINE SUPERNATURAL POWER, even as God Almighty did create all things, even first did He create both realms Celestial and Terrestrial, and in the Celestial Realm did GOD Almighty create and establish His Heavenly Kingdom therein, even the nation fashioned of His Divine Glory unto the manifestation and enforcement of every the conversation of His Divine Will, where in the Heavenly Kingdom He sits JEHOVAH SABAOTH unto the Commandeering of His Heavenly Hosts, Thus the Heavenly Kingdom the Celestial Nation of the Divine Movement of the Majesty of GOD Almighty. Heaven Thus stands the Eternal Nation of the Paradise of God Almighty, even the the Place of the Eternal goodness and glory of GOD Almighty, which conversation stood preached saying "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass;" and "And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Heavenly Jerusalem therefore stands the conversation of the Capital of the Heavenly Kingdom, where the Heavenly Kingdom of God Almighty stands the collective of all the Nations of the Living God, where the each Nation stands an Institution and populous of the redeemed and Thus serves the constitution of the Heavenly Kingdom of the Eternal Kingdom. It too stands that in the Heavenly Kingdom of God Almighty, even in Heavenly Jerusalem is planted the Temple of God Almighty, in which Temple is too the Mount of God Almighty, even the Mount of the Assembly, upon which mount is the Peak where there is lodged the Eternal Throne of God Almighty, even the Throne planted at the Peak height of The Mount of the Assembly, even the Throne lusted of Lucifer

preached saying "Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north." It Thus stands that the Throne of God Almighty that was planted at the Peak of the Mount of the Congregation stands the conversation of Divine authority unto the determination of the Directive of every the conversation of the Heavenly Kingdom, where God Almighty JEHOVAH ADONAI SABAOTH therein sits unto the determination of every the conversation of Divine directive and determination of the Hosts of the Living God, Thus He Who sits thereon sits to Chair and Direct all the conversations of the Throne of God Almighty. Thus the Throne of God Almighty stands the conversation of Majestic Governance over all creation, and the Throne of GOD Almighty too stands the conversation of Divine Authority unto Judgement over all creation, which conversation of judgement shall stand fulfilled at judgement day saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

SECTION 02: CALVARY THE EARTHLY MOUNT OF THE ASSEMBLY- MORIAH THE LORD'S MOUNT:

It Thus stands that Calvary is the Earthly Mount of the Congregation, where Cross stood a Throne, and Him Nailed thereon stood Crowned by wearing the Crown of Thorns unto the hold of government over all terrestrial creation, which Mountain stood called of the Spirit of God Almighty through Abraham's Prophecy saying "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together;" and "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to This day, In the mount of the LORD it shall be seen:" Thus the preaching of Calvary the Mountain of the Lord the Throne of HaMashiach, where over His Throne was placed the Banner of the Honour of the Messianic Majesty of Yeshua HaMashiach D'Nzareth, even as was preached saying "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Yeshua in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, YESHUA D'NZARETH the KING of the JEWS. Thus title then read many of the Jews: for the place where Yeshua was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written." Thus Calvary stands the Throne of Yeshua HaMashiach D'Nzareth unto Lordship over all Terrestrial Creation, even the

conversation of Lordship and Governance over all the earth, Thus HaMashiach the King of Israel the Son of David raised upon Mount Calvary and enthroned unto Messianic Majesty over all Creation.

As was preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." It thus too stands that Calvary stands the Administrative Throne of the Messianic Lordship of Yeshua HaMashiach D'Nazareth over Heaven and Earth, even as HaMashiach was raised into Heavenly space by His Cross, yet too was His Cross planted upon the earth: Thus Calvary stands the Throne of HaMashiach the channel of the dispensation of every the conversation of Messianic Redeeming virtue, even every the conversation of righteousness, Holiness, salvation, Grace, prosperity, health and healing Virtue, life, joy, peace, deliverance and spiritual authority. **THUS CALVARY THE EARTHLY MOUNT OF THE ASSEMBLY**

ARTICLE 04: "IN THE MOUNT OF THE LORD IT SHALL BE SEEN:"

SECTION 01: THE SACRIFICE OF ISAAC THE PROPHECY OF THE CROSS OF THE ONLY BEGOTTEN SON OF GOD:

It stood the Divine Eternal wisdom, will and order of GOD Almighty that by the conversation of Sacrificial offering be birthed and manifest the conversation of Divine harvest, even the seed sown unto harvest, where the nature and manner of the sowing of the seed directly determines the nature, quality and quantity of the harvest, even as the Sacrifice must be sown in a manner acceptable unto the Divine issuing of the harvest by GOD Almighty, which conversation stood preached in Abraham saying "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place 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 Abraham was called of God Almighty unto the presentation of Only begotten son of the promise, where Isaac stood the seed sown upon Mount Calvary unto the harvest of GOD Almighty sowing His Only Begotten Son, even as HaMashiach 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:" Thus the obedience of Abraham sowing Isaac stood the conversation unto the dispensation of eternal righteousness, salvation and life everlasting in the Kingdom of God Almighty, even too receiving Isaac from off the altar, prophesying the coming HaMashiach and His Resurrection

preached saying "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

SECTION 02: YESHUA HAMASHIACH THE FULFILLMENT OF THENESIS 22:13-14;

Definitively, prophetic fulfillment stands the conversation of the perfect open testimonial realization of conversations pronounced and defined before the manifestation of the vivid description and pronouncement of the future, Thus prophetic fulfillment is simply the perfect testimonial manifestation of the defined prophecy and description of the future in perfect accuracy without the slightest deviation or anomaly in the course of the accordance of the realized event corresponding to the defined prophetic statement. Prophetic Fulfillment Thus stands significant because that it is the testimonial conversation of Divine Omniscience, Thus the conversation of displayed wisdom in that the manifest conversation in perfect accordance with the predefined specifics in the prophetic utterance stands born and established of the will of GOD Almighty, even the event being foreseen, foreplanned and Thus by prophecy foreordained of GOD Almighty. Thus as was preached and prophesied of Abraham saying "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together;" and "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah Jireh: as it is said to This day, In the mount of the LORD it shall be seen:" which conversation stood perfectly fulfilled by the Crucifixion of HaMashiach at Golgotha, where Calvary stands the Mount of GOD Almighty through which is established sight unto life everlasting, where Yeshua HaMashiach D'Nazareth is the Lamb of GOD Almighty given of GOD Almighty, even provided of God Almighty unto the dispensation of life eternal, even as was witnessed of John the Baptist saying "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, 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!"

Yeshua HaMashiach D'Nazareth Thus stands the Divine Messianic Atonement, even the offering that GOD Almighty Himself gave unto the dispensation of life everlasting, where HaMashiach Yeshua the Sacrificial Lamb was given of God Almighty and upon that Cross sacrificed unto the Messianic Reconciliation that stands to establish everlasting life as to each person respective by the reception of the Lordship of HaMashiach, as preached saying "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of This world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them."

ARTICLE 05: HAMASHIACH YESHUA THE RAISED BRAZEN SIGHT:

SECTION 01: YESHUA HAMASHIACH THE FULFILLMENT OF NUMBERS 21:5-9;

As was preached saying "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived:" This conversation stood the preaching of the Cross of Yeshua HaMashiach D'Nzareth, where the fiery venomous serpents stood the signification of satan and His devils, even all demonic spirits and all the unclean spirits of hell and of the Kingdom of darkness, whose venom stands the conversation of demonic oppression and affliction and deception concluded by the conversation of iniquity unto the yoke of death and Eternal damnation in the lake of fire the second death, even perdition and eternal suffering in the flaming wrath of God Almighty. Moreover the suffering of the fiery serpents stands a conversation born of sin, even the breach of Divine covenant as by disobedience, even where because of the sin of Adam was birthed sinful nature in all the generations of his copulative seed, even throughout all the generations of mankind, because of which sinful nature is established the sinful work, and by sinful work the venom of the fiery serpent the home of the unclean spirit in satanic accusation unto eternal condemnation. Thus death by serpent's venom stands the signification of the conversations of vanity and corruption and wicked practice that stands the demonic order devised and devices of Satan unto eternal condemnation by the judgement of God Almighty about soul's estate of wickedness, abomination and impurity before the Eye of GOD Almighty the Eternal Judge.

Yeshua HaMashiach D'Nzareth stands Him pronounced and defined the Firstborn of every creature, even too the Firstborn Serpent because that being the Divine Eternal Prototype of Entity Creature, as preached 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." so it stands that HaMashiach is Too the Eternal Prototype of Every Manner of Serpent. Moreover unto the manifestation of His Redeeming virtue, even as the Serpent stands the Creature Cursed of God Almighty, as 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:" so it stands that Yeshua HaMashiach D'Nzareth

became the accursed creature that He may enter into the curse and hold and draw out and redeem every willing soul of from the conversation of standing the accursed unto the steadship of standing the blessed and prospered of God Almighty: THUS YESHUA HAMASHIACH of NAZARETH STOOD the RAISED BRAZEN SERPENT.

Thus as HaMashiach 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:" THUS THE DOCTRINE OF FREEDOM FROM SERPENT'S LETHAL VENOM BY SIGHT THE CONVERSATION OF SALVATION THROUGH THE REVELATION OF SPIRITUAL SIGHT BORN OF THE PREACHING OF THE CROSS REGARDLESS THE PAST RECORD STANDING WHATEVER THE CONVERSATION OF INIQUITY AND WHATEVER THE CONVERSATION OF DEMONIC YOKE, AS THROUGH THE SIGHT OF THE REVELATION OF HAMASHIACH IS MANIFEST TOTAL AND ABSOLUTE LIBERTY THAT STANDS STRONG IN DIVINE VIRTUE UNTO ENDURANCE FAR BEYOND ETERNITY'S FURTHEST AEON.

SECTION 02: THE REVELATION THE APPLICATION OF THE POWER OF THE CROSS OF YESHUA HAMASHIACH:

Definitively, revelation stands the conversation of divine enlightenment, even the conversation of the granting of spiritual sight, even the understanding of a Divine spiritual matter unto the birth of labour and exploitation born of the knowledge, understanding and comprehension of the Divine matter, where revelation actually stands the Divine order of the determination of the manifestation of every the personal context manifest in livelihood, Thus revelation the conversation of it being so according to the sight and understanding of the matter. It too stands that revelation stands Soucred of God Almighty, in that God Almighty stands the Source of every the conversation of wisdom and understanding and all enlightenment appertaining whatever the spiritual matter concealed but now revealed of God Almighty, even as was preached saying "Wherefore I also, after I heard of your faith in the Lord Yeshua, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Yeshua HaMashiach, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in HaMashiach, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in Thus world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all @things to the church, Which is his body, the fulness of him that filleth all in all." Thus Only by God Almighty stands manifest the conversation of revelation unto the hold of the

redeeming Virtue of Yeshua HaMashiach of Nazareth, even revelation unto the value and reception of the Lordship and Salvation of Yeshua HaMashiach D'Nazareth preached saying "When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the HaMashiach, the Son of the living God. And Yeshua answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon Thus rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

It stands that every the conversation of revelation stands instituted and operated of the Eternal Father, Administered through The Word of GOD Almighty the Son of the Living GOD and the revelation then manifest by the Holy Ghost the Spirit of the Living GOD, revelation being a Divine supernatural conversation that establishes faith unto the manifestation of conversations that can be established Only by the Hand of GOD Almighty. Moreover the depth of the revelation stands the corresponding measure of the greatness of the Divine supernatural Virtue manifest by GOD Almighty as through the faith established by the revelation; Thus the deeper the revelation, the greater the testimonial power of GOD Almighty erected as by the revelation, even as was preached saying "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Yeshua HaMashiach, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of This world, nor of the princes of This world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of This world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of HaMashiach."

SECTION 03: THE SIGHT INTO THE HERITAGE OF THE MESSIANIC RECONCILIATION:

Definitively, Messianic Reconciliation stands the conversation of Divine Reunion and the restoration of relationship with GOD Almighty as facilitated by the Messianic Administration of the LORD's

HaMashiach, even the conversation of the LORD GOD's Anointed One Suffering the conversation of Messianic Passion and Open Death after the accursed manner, that by the suffering of that HaMashiach be established Messianic Atonement unto Divine Appeasement, Pardon, Restoration, Redemption and Reconciliation unto Righteousness that leads unto Heavenly Citizenship and Divine Sonship unto the communion of the Divine Nature and thus the hold and inheritance of life everlasting as in by and through the HaMashiach having so suffered unto the Dispensation of Life Eternal through His Salvation and Lordship: which conversation of Messianic Lordship, in Perfect accordance with eternal law stood fulfilled in Yeshua HaMashiach D'Nazareth Who was born among men through the womb of a virgin by the Divine supernatural workmanship of the Holy Ghost, Thus HaMashiach was born free of sinful nature unto the hold of blood holy, pure and perfect before God Almighty, which Blood was shed through conversation of Messianic Passion and Open Crucifixion, which Crucifixion stood accursed death as the law defined death by hanging on tree to stand a conversation of accursed death), and thus This blood shed during the Messianic Passion of Yeshua HaMashiach D'Nazareth was sprinkled upon the Heavenly Altar and received of GOD Almighty as a conversation sufficient unto the establishment of Divine Appeasement of the full wrath of God Almighty against every the sinful soul of mankind, by which sufficient appeasement was charted and constituted the conversation of Divine Atonement unto that established Divine Messianic Reconciliation.

Thus by Messianic Reconciliation through Yeshua HaMashiach of Nazareth was established the conversation of the hold of life everlasting in the covenant of Divine Sonship in the coming Paradise Kingdom of GOD Almighty preached saying "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Thus the reality of Messianic Reconciliation through Yeshua HaMashiach D'Nazareth stands the conversation preached saying "For the love of HaMashiach constraineth us; because we Thus judge, that of one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known HaMashiach after the flesh, yet now henceforth know we him no more. Therefore of any man be in HaMashiach, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we

are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" and "And 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: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;" and "But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. 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."

ARTICLE 06: THE DOCTRINE AND MYSTERY OF CALVARY SIGHT:

SECTION 01: DIVINE SIGHT THE CONVERSATION OF DIVINE VIRTUE'S IMPARTATION:

The record of Calvary sight stood well preached saying "And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. And forty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. 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. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, the spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."

The afore stated conversation stands the preaching of Calvary Sight even in that the conversation of the transfer and impartation of Divine virtue stands established by sight the signification of revelation and Divine enlightenment unto the testimonial manifestation of Divine virtue. Thus even as Elisha uttered His desire and faith unto the hold of the anointing of the double portion, it Thus stands that Elijah declared to him that the impartation would stand manifest only as by and through the condition of sight during Elijah's Ascension by the whirlwind, even saying that "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:" which conversation was fulfilled in Elisha seeing the Chariot of Fire, as well as seeing Elijah ascend by the whirlwind, and too seeing the mantle of Elijah fall down to the ground. Thus by the conversation of sight, even the conversation of divine revelation and enlightenment is manifest the conversation of the Divine supernatural miracle working power of the Cross of Yeshua HaMashiach of Nazareth, the Omnipotence of which virtue stands strong unto the manifestation of infinite Virtue beyond the potential imagination all creation combined.

SECTION 02: CALVARY SIGHT THE CONVERSATION OF DIVINE REVELATION UNTO THE WISDOM OF THE KNOWLEDGE AND PURSUIT AND FULL EXPLOITATION OF MESSIANIC PASSION'S PURCHASES:

Definitively, "the Doctrine of Calvary Sight" stands the conversation of revelation born through the Preaching of the Cross unto the personal testimonial hold of the redeeming Virtue purchased by, dispensed of and administered through the preaching of the Cross of Yeshua HaMashiach of Nazareth, even the conversation of Divine testimonial Virtue manifest in personal respective Life as by the Messianic Revelation and Divine Enlightenment unto faith sparked by the preaching of the Cross defined saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of Thus world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in HaMashiach Yeshua, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

Definitively, the Purchase established by Messianic Passion and Crucifixion stands the conversation of the Redeeming Virtues that were granted the New Testament of Yeshua HaMashiach of Nazareth as by the sufferings of His Passion and Crucifixion, even every the conversation of redeeming Virtue granted HaMashiach as bought by the respective Suffering during Passion and Crucifixion unto the respective unique redeeming virtue, even the sevenfold redeeming Virtue purchased and granted the New Testament of Yeshua HaMashiach D'Nazareth as through His Cross, which right unto hold of redeeming Virtue stands established through the reception of the Lordship of Yeshua HaMashiach D'Nazareth the Son of God Almighty. Definitively, the exploitation of the Messianic Redeeming Virtue of Yeshua HaMashiach D'Nazareth stands the conversation of the full testimonial maximization of every the conversation purchased and established by the Cross of Yeshua HaMashiach D'Nazareth, even the full hold of every the manifestation of that established and purchased of HaMashiach unto the saint's benefit in pilgrimage, the conversation of which redeeming Virtue stands manifest by the conversation of Calvary Sight: Thus the Yeshua seen stands the Yeshua that operates in the life of the pilgrim and in every the conversation of his respective Divine Calling. Thus by the conversation of Calvary Sight is manifest Grace, even the conversation of unmerited divine favour unto the hold of supernatural empowerment necessary and granted unto the Fulfilment of the respective conversation of Divine calling, expectation and assignment. Too by the conversation of Calvary Sight is manifest Zoe Life, even the conversation of eternal dwelling in the Coming Paradisiac Euphoric Eutopia of GOD Almighty for a time without end. Too by the conversation of Calvary Sight is manifest Salvation, even eternal deliverance from the coming condemnation and perdition of the

lake of fire unto life everlasting in the Presence and Glory of God Almighty. Too by the conversation of Calvary Sight is manifest the conversation perfect righteousness in HaMashiach unto the hold of Heavenly Citizenship and Divine Sonship.

Too by the conversation of Calvary Sight is manifest Divine Health and Healing, even the conversation of deliverance from the conversation of anatomical anomaly unto the hold of Body perfect in accordance and correspondence with body designed of God Almighty. Too by the conversation of Calvary Sight is manifest the conversation of deliverance from every the conversation of satanic affliction and demonic oppression and every the form of device of satanic vexation and demonic possession unto the hold of Spiritual Authority in the Practice and exercise of the Name of Yeshua HaMashiach of Nazareth unto the casting out of devils and unto the pulling down of demonic principalities and powers. Too by the conversation of Calvary Sight is manifest the testimonial manifestation of Redemption from poverty unto the hold of Divine supernatural superabundant Prosperity as established by the Crown of Thorns worn by HaMashiach in Messianic Passion and Crucifixion. Too by the conversation of Calvary Sight is manifest the deliverance from perpetual grief and vexation of Spirit unto resting of soul in divine peace. Too by the conversation of Calvary Sight is manifest the conversation of redemption from depression and mourning and anguish of spirit unto Divine eternal perpetual joy in Yeshua HaMashiach of Nazareth. Too by the conversation of Calvary Sight is manifest the conversation of divine communion, even as established by the partaking of the flesh and the drinking of the blood of Him Nailed to the Cross.

ARTICLE 07: THE CROSS OF YESHUA HAMASHIACH THE CHIEF SIGNATORY ENSIGN OF THE TERRESTRIAL HOSTS OF THE HEAVENLY KINGDOM:

SECTION 01: CROSS' MARK THE ETERNAL SIGNATURE OF THE PASSOVER: CROSS' MARK THE SIGNATORY EMBLEM OF THE DOORS OF THE DIVINE MANSIONS:

Definitively, Passover stands the conversation whereby GOD Almighty stands to visit and judge the world unto the Eternal condemnation of the souls of the Houses in land, except the Houses marked by the Blood of the Lamb Slain to establish Atonement unto Passover, the conversation of which right unto Divine Passover from death and judgement stands manifest only by conversation of the Mark of The Blood upon the door, which blood stands painted to Show the sign of the Cross of Yeshua HaMashiach D'Nazareth, which conversation stood preached saying "And the LORD spake unto Moses and Aaron in the land of Egypt, saying, Thus month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of Thus month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And of the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. For I will pass through the land of Egypt Thus night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt;" and "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Definitively, the Passover Progression stands the Messianic Progression, even the conversation of the preaching of the Coming of HaMashiach unto the establishment of Divine Passover by the Redeeming Virtue of His Blood whereby is established the Passing Over of Divine Judgement and Eternal Condemnation unto the hold of life eternal- Thus the conversation of the Passover Progression stands the conversation of the preaching of the coming of HaMashiach unto the suffering of Messianic Passion and Crucifixion, even where in the Old Testament was by the Spirit of Prophecy signified, preached and revealed the coming of HaMashiach, which conversation was

preached first of God Almighty to the serpent, then preached and signified of Noah, Abraham, Isaac, Jacob, Joseph, Moses and the Church of the wilderness, Joshua, the Judges, Boaz, Samuel, David and the Davidic lineage of Kings, and all the Prophets: each preaching the Messianic Progression fulfilled by the coming of Yeshua HaMashiach D'Nzareth. Thus even as HaMashiach was Crucified, as Moses and Israel sealed the door by the blood of the Lamb unto the hold of Passover, so it stands that the blood of HaMashiach stands the conversation of Divine seal on heart and soul unto the sign of Passover from every the conversation of the coming condemnation by judgement, Thus the blood of HaMashiach the seal drawn of cross upon heart door unto eternal redemption. Moreover even as HaMashiach was Crucified on Passover day, it stands that the actual first Passover stands the Day of the Messianic Passion and Crucifixion of Yeshua HaMashiach D'Nzareth, where every Passover celebration prior to the Crucifixion of HaMashiach stood the conversation of the shadow of HaMashiach, where the partaking of the flesh of the Lamb during Passover feast signified the communion of the flesh and blood of HaMashiach fulfilled in the partaking of the hallowed communion of the Lord's Table.

Thus the Blood of HaMashiach stands the seal upon door unto the hold of Divine immunity from both first and second death as by first resurrection and then translation unto Divine glory as 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;" and "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." It Thus stands that in the Heavenly Jerusalem of God Almighty are many Heavenly Mansions, which Mansions stand the conversation of the Tabernacular Habitations of the saints, where HaMashiach stands the proprietor of every the Heavenly Conversation, and upon these doors is the seal of the Blood of HaMashiach in the Shape of The Cross.

SECTION 02: CROSS' MARK THE BANNER OF THE SAINTLY HOSTS OF THE LORD:

Definitively, the Saintly Host of HaMashiach stands the Collective of the Institution of all saints redeemed by the Passover saving virtue of Yeshua HaMashiach D'Nzareth, where the saints stand the army that shall arise to establish the Messianic Dominion of Yeshua HaMashiach D'Nzareth, 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." Definitively, the Sainly Hosts in Pilgrimage stands the conversation of all the redeemed of HaMashiach that remain upon the earth currently as the Terrestrial Body of HaMashiach, even those that stand the saints of God being the redeemed of HaMashiach but numbered in the land of the living unto the conversation of the warfare of the terrestrial World, even the conversation of the enforcement of the divine will of GOD Almighty about the hallowed reconciliation of all terrestrial creation unto the Eternal Father, whilst warring Satan and all his demonic principalities and powers that seek and serve using wicked devices born of perversive wicked craft unto the accusations and condemnation of man and all terrestrial creation by iniquity, yet the Sons of GOD Almighty fighting to establish the Redemption preached saying "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now;" and "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."

Steadship in the Sainly Host stands manifest by the conversation of the reception of the preaching of the Cross, even the hearing of the Gospel unto faith and then vocal utterance unto the Personal respective reception of Yeshua HaMashiach D'Nazareth as Personal Lord and Saviour, as the conversation of the Salvation born of the Grace dispensed by the Cross of Yeshua HaMashiach D'Nazareth, Thus the preaching saying "But the righteousness which is of faith speaketh on Thus wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring HaMashiach down from above:) Or, Who shall descend into the deep? (that is, to bring up HaMashiach again from the dead.) But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God;" and "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the athes to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them." Thus the doctrine of Word of Faith unto Salvation, and Messianic Grace unto the Eternal preservation of salvation in HaMashiach.

It therefore stands that the Cross stands the Banner of the Terrestrial Church of Yeshua HaMashiach, as it is the Mark and Divine Encapsulation of every the conversation of the Divine calling and commissioning of the Church, even the conversation of Calvary unto righteousness, Salvation, redemption, Healing, deliverance, prosperity, Authority, life eternal, peace, joy, Grace and resurrection, even the commission 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 the Cross stands the sign of the Banner of the Coming Thousand Year Messianic Kingdom of Yeshua HaMashiach the KING of KINGS and LORD of LORDS the WORD of GOD.

ARTICLE 08: DELIVERANCE FROM DEMONIC OPPRESSION BORN OF CALVARY SIGHT:

SECTION 01: THE POWER OF THE NAME ABOVE ALL NAMES:

Because HaMashiach forfeited Divinity unto number among men, being born of the womb of a virgin by the Divine supernatural workmanship of the Holy Ghost, and being numbered among men lived thirty years without the slightest form of sin or iniquity, and after thirty three years was Crucified openly before all creation, having endured Messianic Passion unto suffering pain beyond description and imagination till the death of hanging Nailed hand and foot each upon the cross, yet by the Divine supernatural power of GOD Almighty was He Resurrected from the dead unto the hold of Lordship and Saving Virtue encapsulated of GOD Almighty in the hold of Name above all Names, even as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father." Thus the Name of Yeshua HaMashiach D'Nzareth bears the Divine virtue and Authority of Lordship 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."

It too stands that HaMashiach did display Thus Authority of Lordship unto the casting out of devils, as was exemplified in the record witnessed and preached 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, immediathelythere 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 oftentimes 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. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Yeshua, and

see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid."

It too stands that as pronounced, the sight of the Cross, even the conversation of the Divine revelation of Messianic Redeeming Virtue stands the order of Power unto the conversation of freedom and deliverance and immunity from every the conversation of the venom of both serpents and scorpions. Definitively, man was created of GOD Almighty to stand a spiritual dwelling place of His Divine Glory, Thus the spirit of man is a Temple and House that offers residence to Spiritual beings, where because of the sin of man was his spirit corrupted unto abominable estate in which the Spirit of GOD cannot reside, which vacant spirit stands vulnerable and exposed to become a spiritual dwelling place of any spirit: Thus Demonic oppression stands the conversation of an unclean spirit of the Kingdom of Darkness taking up residence in the spirit of a man, Thus demonic possession the conversation of an unclean spirit living in man. Demonic possession too usually stands established by demonic and satanic covenant unto the spirit of man becoming the hold and residing Centre of a demonic spirit, which covenant being made knowingly and unknowingly, the result of which demonic possession stands the manifestation of wickedness and the yoke of iniquity unto the reality of wicked behaviour that stands beyond the control of the person possessed with the demon. Yet it stands an absolute truth that the Name of Yeshua HaMashiach D'Nzareth bears Messianic Authority over every unclean Spirit that it be cast out by His Name, the casting out of which demonic spirit stands the conversation of rebuking and commanding the demonic spirit, by vocal utterance, to leave the person within whom it currently resides, as through the Name of Yeshua HaMashiach D'Nzareth, which conversation was well exemplified of Paul saying "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 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." Thus it was preached saying "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

SECTION 02: THE DIVINE MESSIANIC AUTHORITY OVER SATAN AND OVER ALL THE KINGDOM OF DARKNESS: DIVINE AUTHORITY OVER ALL THE PRINCIPALITIES AND POWERS OF THE KINGDOM OF DARKNESS:

It stands that the Name of Yeshua HaMashiach D'Nzareth stands the Name above all Names, to the which Name all Creation bows and confesses honour of Lordship, where too the knee of Satan and every demon of hell bows, and to which Name the Devil and every unclean spirit of the Kingdom of Darkness confesses Lordship, even as was preached saying "Let This mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "And 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." As preached in the Psalms and Prophets, it stands that immediately after HaMashiach died upon the Cross, His Spirit was led of Satan and all the Kingdom of Darkness captive unto hell, where He was greatly mocked of the devil and His Generals and demons, where in hell was conducted a great festivity in the agenda of it being that Satan had stood to triumph over the Son of GOD Almighty; and after the mockery did they cast the Spirit of HaMashiach into the bottomless pit, because that Satan believed that for HaMashiach to truly suffer unto Messianic Atonement, He would have to eternally suffer hell fire for all the sins of man, which belief Satan held being ignorant of this that upon the Cross, during the three hours of Darkness, HaMashiach was visited of the Eternal Father Who cast upon the Crucified HaMashiach the waves of the full Divine encapsulation of His Wrathful and Vengeful Fire, and Thus upon the Cross did HaMashiach fully suffer the Wrath of GOD unto conclusion of Atoning Virtue witnessed by His saying upon he across that "It is finished."

Thus when they had cast HaMashiach into the bottomless pit and sealed Him therein, HaMashiach began to shine unto the manifestation of His Divine Life light Glory, and He began to ascend and rise and the door of the bottomless pit opened itself and His Light and Glory paralyzed all hell, even Satan and all the unclean spirits and devils of hell and all Demonic Generals being there celebrating were all paralyzed and cast to the ground, even as was preached saying "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but Thus shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. If 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 " HaMashiach did then walk over to the paralyzed Satan and from him took the keys of death hell and crushed satan's head with His foot: then did HaMashiach ascend into Abraham's Bosom and begin to arise out of hell together with every soul that was in Abraham's bosom, as by His Divine Virtue, where some souls were actually restored into their physical bodies buried in the graveyard of Jerusalem and walked out thereof and were seen among men unto the witness of these events, being resurrected by the power of Yeshua HaMashiach: HaMashiach did then move His Spirit unto His Body and Thus He rose from the dead, having ascended out of hell and through the Valley of the Shadow of death. **THUS SINGLEHANDEDLY DID YESHUA HAMASHIACH D'NZARETH TRIUMPH OVER ALL HELL, BECAUSE THAT HE HOLDS MESSIANIC AUTHORITY OVER ALL HELL.**

Definitively, Divine Authority stands the conversation of Supremacy of Being in absolute holiness unto the conversation of the hold of power over every the conversation of control and power through the entitlement of Virtue of Godhead, even the conversation of the hold of right of absolute control unto the determination of every conversation and manifestation throughout existence through the Virtue and authority of Godhead. It Thus too stands that the Omnipotent Nature of Divine Authority stands the conversation of Power Absolute unto the hold and manifestation of every conversation throughout creation, both unto the Institution of manifestation and too unto the annulment and voidance of manifestation. Definitively demonic principality stands the conversation of the demonic Generals planted of Satan over all nations, each demonic principality serving to establish satanic yoke over its respective assigned nation and Dominion hold, that is the respective demonic principality serving unto the blinding of nations about the gospel truth and ensurance of the incorporation of wickedness, great evil and abominable practice in the abundance of iniquity unto the eternal condemnation of all souls in that respective nation. Definitively demonic power stands the Authority of demonic order unto the Practice of satanic craft instituted of Satan unto the Directive and controlling determination of all conversations manifest in a nation, Thus the conversation of demonic Authority. **THUS THE DOCTRINE OF DEMONIC PRINCIPALITIES PLANTED AND LODGED OVER NATIONS BY SATAN UNTO THE SATANIC DIRECTIVE OF ETERNAL CONDEMNATION through THE YOKES OF SIN, VANITY AND DECEPTION UNTO BLINDNESS THAT ENSURES THE CONVERSATION OF ALL SOULS IN THAT NATION: YET IT STANDS THAT THE CHURCH IS THE BODY OF HAMASHIACH, THUS THE CHURCH THE AUTHORITY OF HAMASHIACH UNTO THE PULLING DOWN OF DEMONIC PRINCIPALITIES AND POWERS through THE NAME OF YESHUA HAMASHIACH D'NZARETH, AND TOO UNTO THE ANNULMENT OF EVERY DEMONIC CONVERSATION NO MATTER HOW GREAT THE SATANIC DEVICE AND DEMONIC CRAFT.**

ARTICLE 09: THE SALVATION AND RIGHTEOUSNESS BORN OF CALVARY SIGHT:

SECTION 01: CALVARY SIGHT THE DIVINE WISDOM AND ORDER UNTO MESSIANIC ATONEMENT:

Definitively, Messianic Atonement stands the conversation of Eternal Law's Doctrine of Substitution, where an anointed One bearing Estate of Perfect Holiness and Divine Purity in all the conversations of righteousness before GOD Almighty suffers Passion and Accursed death on the behalf of a sinner, that is one unrighteousness before GOD Almighty, that by the Anointed righteous one suffering the full punishment and affliction of the wrath of GOD Almighty on the behalf and in the estate of the sinner, that the sinner stand unto the hold of the righteousness of the estate of the Anointed One, Thus salvation the conversation of Redemption and deliverance from the wrath of GOD Almighty through the Reception of the Lordship and Salvation of the Anointed Messiah, as fulfilled in Yeshua HaMashiach D'Nazareth preached saying and again quoted of the Prophet Esaias before the erection of the Cross that "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider;" and "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

Which conversation stood continued 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. 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."

Definitively, covenant of worship stands the conversation of communion and fellowship with God Almighty Divinely granted in the condition of evidenced worship, even the subjection that evidences GOD Almighty as both the Superior and Supreme as Godhead unto the forfeiture of personal will unto the implementation and enforcement of the Will of GOD Almighty, Thus the conversation of

worship evidenced by subjection and submission, and subjection and submission and full devotion being evidenced by obedience to the Divine commandment: Thus covenant of worship the conversation of fellowship and communion with the Holy in the observation of the respective commandment of the Covenant, which Adamaic covenant of worship stood the conversation 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, If every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Definitively, sin stands the conversation of the breach of covenant of worship unto the forfeiture of righteousness and Holiness before God Almighty, even the breach and disobedience of Divine commandment unto the forfeiture of right in the glory of God Almighty, and thus the expulsion out of the presence God Almighty unto the hold of both curse and impurity unto judgement, and by judgement the Eternal condemnation of the impure.

The sin of Adam stood the conversation preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. "

THUS THE CONVERSATION OF ATONEMENT ESTABLISHED BY THE SUFFERING OF AFFLICTION IN MESSIANIC PASSION AND ACCURSED OPEN DEATH SUFFICIENT TO PACIFY THE WRATH OF GOD APPERTAINING THE BREACH OF COVENANT, EVEN ATONEMENT THE RESTORATION AND REINSTITUTION OF COVENANT, WHICH CONVERSATION STOOD ACCOMPLISHED BY YESHUA HAMASHIACH D'NZARETH, AS ALREADY PRONOUNCED.

SECTION 02: THE CLEANSING POWER OF THE BLOOD OF YESHUA HAMASHIACH: CALVARY SIGHT THE REVELATION OF THE MESSIANIC PROPITIATION OF INIQUITY:

Definitively, cleansing power stands the conversation ability of substance to the effect of purification of being and purification of Heavenly life record unto the hold of personal righteousness before GOD Almighty without the hold of iniquity unto life Eternal and unto the hold of righteousness and Holiness in Heavenly Citizenship. It stands that Yeshua HaMashiach D'Nzareth was born not of the copulative seed of Adam, but rather of the Divine Supernatural workmanship of The Holy Ghost unto hold of pure Divine blood, even right of Divine blood as the Son of GOD Almighty, which conversation stood preached saying and again quoted that "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."

Thus Yeshua HaMashiach D'Nzareth stands the Son of GOD Almighty that was born perfect, Holy and Divine without corruption of sinful nature, and Thus His Blood bears Divine supernatural cleansing power unto purification from all sin and iniquity, even which Cleansing Virtue was preached saying "After Thus I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Thus the blood of HaMashiach holds divine supernatural Virtue unto the blotting out of every the conversation of iniquity, even as was 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."

Definitively, propitiation stands the conversation of Suffering sufficient unto the establishment of Divine pardon, which conversation stands the order and respective choreography and orchestration of Suffering sufficient to establish Divine pardon, the greater the sin, the greater the corresponding propitiation unto Divine pardon, Thus propitiation the conversation of Sacrificial suffering. **THUS THE PROPITIATION OF MESSIANIC PASSION UNTO REDEMPTION FROM EVERY CONVERSATION OF SIN, SICKNESS, DEMONIC OPPRESSION, POVERTY, PEACE, JOY AND GRACE IN DIVINE SUPERNATURAL POWER; AND THUS HAMASHIACH YESHUA D'NZARETH THE PROPITIATION OF MESSIANIC PASSION UNTO ETERNAL SALVATION FROM BOTH FIRST AND SECOND DEATH, AND THUS HAMASHIACH YESHUA D'NZARETH THE PROPITIATION OF MESSIANIC PASSION UNTO LIFE ETERNAL.**

SECTION 03: THE DIVINE ORDER OF SALVATION'S RECEPTION STABLISHED BY CALVARY SIGHT:

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

It too stands that by his sin did man corrupt his personal nature and that of every generation of mankind encapsulated in his copulative seed, as exemplified of a small child instructed to refrain from stealing sugar, but when called to stand before his parents the child will deny having stolen sugar though his face is full of it- Thus the child will have stolen and lied without a teacher unto the manifestations iniquity and sin preached saying "For all have sinned, and come short of the glory of God;" the conversation of sin stands abominable before God Almighty Who shall judge and condemn every sinful soul unto eternal perdition and suffering in the lake of fire as preached saying "For the wathes of sin is death; but the gift of God is eternal life through Yeshua HaMashiach our Lord." But it stood the coming If 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 stablished not by monetary purchase or by special actions or dance or even prophecy, but by the simplicity of the utterance in faith is stablished eternal life preached saying

“That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;” and “If we confess our sins, he is faithful and just to forgive 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: THE ETERNAL LIFE BORN OF CALVARY SIGHT:

SECTION 01: THE ETERNAL COMMUNION OF THE CROSS OF YESHUA HAMASHIACH: CALVARY SIGHT'S DIVINE ORDER OF COMMUNION UNTO ETERNAL HABITATION IN THE ETERNAL DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY:

It stands that the Flesh and blood of HaMashiach stands the communion unto the fellowship of life Eternal as by the partaking of His Flesh and Blood, as again quoted 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." Moreover, the definition of the coming Eternal Divine Paradisiac Eutopia of GOD Almighty stands the conversation of the Coming New Heaven and Earth Paradise of GOD Almighty, even the Eternal life born of the Communion of the Flesh and Blood of HaMashiach unto Eternal life the Eternal Habitation sand Residence as granted the Saibts of the paradise of God Almighty.

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

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

It stands that Yeshua HaMashiach D'Nzareth is the Door unto the Eternal Paradise of GOD Almighty, which HaMashiach stood erected and raised upon the Cross unto the opening of the Door unto steadship in the Eternal paradise of God Almighty, even as He pronounced saying "Then said Yeshua unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me of any man enter in, he shall be saved, and shall go in and out, and find pasture. the thief cometh not, but for to stheal, 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." It stands that the hold unto the reception of life Eternal stands manifest by the reception of the Lordship of Yeshua HaMashiach D'Nzareth, Thus receiving HaMashiach stands the conversation and Divine order of procession unto the hold of life eternal, even the conversation of righteousness and HOLINESS that perpetuates unto the hold of Eternal life, even as was preached saying "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth;" and "But what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That of thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

SECTION 02: CALVARY SIGHT THE DIVINE REVELATION UNTO THE IMPARTATION OF ZOE DIVINE LIFE: CALVARY SIGHT MESSIANIC SEAL UNTO ENDURANCE BEYOND ETERNITY'S FURTHEST AEON:

Definitively, life Eternal stands the conversation of the everlasting habitation in the paradise of GOD Almighty unto the hold of perpetual communion with GOD and HaMashiach, which conversation stands the perpetual fellowship with the Divine preached of HaMashiach 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." Definitively, Zoe Life stands the conversation of the very life nature of God Almighty, even the Eternal Divine essence of the nature of God Almighty. It too stands that only by the revelation of Calvary sight, even the knowledge of enlightenment Divine appertaining the purpose of the Cross is manifest everlasting life, even the revelation of the preaching of the cross unto Eternal life as preached saying "For HaMashiach sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of HaMashiach should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of This world? hath not God made foolish the wisdom of Thus world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach HaMashiach crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, HaMashiach the power of God, and the wisdom of God:" Thus Messianic Liberation born of the revelation of Messianic Redemption.

It too stands that the venom of the fiery serpents, that is the vile sleepwear of Satan and his demons, stood the conversation of the signification of passage unto both first and second death, but as by looking unto the raised brazen serpent was manifest the conversation of life Eternal, so is HaMashiach the raised serpent into eternal life, even as was preached saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived;" and "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the

world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

It too stands upon the Cross was HaMashiach erected and pierced on side, out of which piercing flowed out not intestinal or organ bile, but water and blood, preaching the conversation of Divine order unto the drink that perpetuates unto life Eternal, even as 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. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe;" and "Yeshua answered and said unto her, If 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;" and "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Thus by the reception of HaMashiach is manifest the Divine seal unto the hold of everlasting life, even the seal unto the Eternal preservation of Eternal life, which conversation stands of the Messianic Seal unto the hold of Life without end. Thus by HaMashiach is established drink unto endurance beyond eternity's furthest aeon, Thus Calvary sight stands the seal unto life everlasting.

ARTICLE 11: THE HEALING VIRTUE BORN OF CALVARY SIGHT:

SECTION 01: CALVARY SIGHT DIVINE DELIVERANCE FROM EVERY ILLNESS BY THE CONVERSATION OF SERPENT'S VENOM: CALVARY SIGHT THE HEALING VIRTUE OF THE STRIPE OF HAMASHIACH:

It stands that God Almighty stands the designer of every the conversation of Human anatomy, Thus every the manifestation of sickness stands the conversation of any the manifestation of body that stands deviant or bears condition that causes effect in Body not in accordance with the original anatomical design conceptualized of GOD Almighty, even the conversation of anomaly from the anatomical design created of God Almighty. Thus Divine healing stands the conversation of the restoration of physical body in perfect accordance with the anatomical design conceptualized and architected of God Almighty, as by the manifestation of the Divine supernatural power of GOD Almighty encapsulated in His Name, even as Yeshua HaMashiach D'Nzareth stands the Administrator of Divine Healing Virtue that 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 through HaMashiach and by His Cross is manifest divine healing virtue, which conversation stands administered and received by faith, even the Word of Faith the Divine command in the Name of Yeshua HaMashiach unto the manifestation of Divine healing exemplified of Peter saying "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Yeshua HaMashiach D'Nzareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

Again quoted yet in new light, as was preached saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discourathed because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for the re is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, th at every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived:" it stands that the serpents represent the conversation of sickness, even all the various diseases and illnesses that result in the conversations of the anomaly of physical anatomy which result in death, even in rendering physical Body incapable of continuing to house human spirit

and Thus resulting in the separation of spirit and body. Thus the sight of the raised Brazen Serpent stands the conversation of the raised HaMashiach on Cross unto immunity from sickness resultant of serpent's bite, even the conversation of Divine immunity from death as by the Healing Virtue of HaMashiach strong too unto the resurrection of the dead.

Thus through HaMashiach we manifest the conversation of Divine healing, even the Healing Virtue of JEHOVAH ADONAI RAPHAH preached saying "So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." It thus stands that HaMashiach was heavily beaten and scourged during His Suffering of Messianic Passion, where each stripe stood the burden unto the dispensation of Divine supernatural healing Virtue, where the blood that upon the cross flowed out of the stripes of HaMashiach stood unto the purchase of Divine supernatural healing virtue, which Blood sprinkled upon the heavenly Altar interceded the conversation of healing Virtue through the Messianic Testament of Yeshua HaMashiach D'Nazareth, which virtue was encapsulated of the Hand of God in His Name.

SECTION 02: CALVARY SIGHT DIVINE AUTHORITY OVER EVERY SICKNESS, DISEASE AND INFIRMITY: CALVARY SIGHT THE EXPULSION AND CASTING OUT OF EVERY SICKNESS:

Yeshua HaMashiach D'Nazareth stands Him the Administrator of Heavenly Healing Virtue, even the facilitator of the healing power of GOD Almighty, which HaMashiach as Administrator never once encountered a disease beyond His Healing Virtue, even as by God Almighty was encapsulated in Him and in His Name the conversation of the Omnipotence of Divine supernatural power stronger than all sicknesses and infirmities united, which HaMashiach of GOD Almighty stands Lord over all Creation unto the manifestation of the Omnipotent Power of GOD Almighty, HaMashiach Yeshua of Nazareth being too the Divine encapsulation of restoring Virtue, even too the power to annul every the conversation of physical anatomy and every the conversation of anatomical dysfunction and malfunction, even restoration unto the perfect and proper human anatomical state as designed and established of God Almighty. It too stands that Yeshua HaMashiach of Nazareth stands strong in life giving virtue the conversation of healing and restoration even unto the resurrection of the dead, which conversation stood preached saying "Then Martha, as soon as she heard that Yeshua was coming, went and met him: but Mary sat still in the house. Then said Martha unto Yeshua, Lord, of thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world."

It too stands that Yeshua HaMashiach of Nazareth stands the Divine encapsulation of Messianic Omnipotent healing Virtue, even the excellence of power unto the manifestation of healing through the ministry of Yeshua HaMashiach of Nazareth, which HaMashiach bears Divine authority to heal through every Saint that by faith calls upon the Name of the HaMashiach of God Almighty ever present unto the manifestation of His Healing Virtue. It too stands that in the Name of HaMashiach is encapsulated the Hand of God Almighty that stands unto the dispensation of Omnipotent Divine Healing Virtue, being triggered by the Word of Faith pronounced in the Name of Yeshua HaMashiach D'Nazareth. **THUS THE EXCELLENCE OF THE HEALING POWER OF HAMASHIACH OVER EVERY SICKNESS, INFIRMITY, DISEASE AND ILLNESS AND AILMENT REGARDLESS ITS RESPECTIVE THREAT LEVEL, REGARDLESS ITS STRENGTH AND PROGRESSIONAL DEVELOPMENT, IT STANDS SUBJECT TO THE HEALING POWER OF YESHUA HAMASHIACH D'NZARETH.**

It stands the Divine Eternal desire of GOD Almighty that all His People stand bearers of the conversation of perfect health as administered by Yeshua HaMashiach D'Nazareth, GOD wills that all His Saints hold physical wellness as in perfect accordance with the original anatomical design established of God Almighty in absolute freedom from every the conversation of anatomical anomaly by whatever the whatever the conversation of sickness, deafness, dumbness, blindness, crippling, disability, leprosy, terminal illness and every the other conversation of deviation from the Divine anatomical design, even as was preached saying "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth:" Thus there stands no conversation of holiness about the conversation of the suffering of sickness and illness, but the will of GOD Almighty stands the conversation of health to all the constitution of His Redeemed by the Blood of the Lamb. It too stands that every sickness bears the conversation of a spiritual creature that enters into a human body and establishes bodily hold unto anatomical malfunction and physical defect and anomaly of health, Thus each sickness stands a spiritual creature, yet every sickness stands subject to the healing Virtue of Yeshua HaMashiach D'Nazareth unto the annulment of every physical defect through the casting out of the sickness as by the exercise and Practice of the Name of Yeshua HaMashiach D'Nazareth. Thus healing stands the conversation of cursing and casting out of the sickness, which conversation stands only established by the Name of Yeshua HaMashiach D'Nazareth that alone bears Divine healing virtue. It too stands a mystery that Sickness is a spiritual person that bears Authority of Satan, being one of the Chief Generals of the Kingdom of Darkness, Sickness labouring unto the manifestation of infirmities according to the satanic Directive that stands the constitution of Sickness' oversight, however the person of sickness stands subject and totally annulled through the Name of Yeshua HaMashiach D'Nazareth.

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 SAINTS OF YESHUA HAMASHIACH D'NZARETH BEAR DIVINE CALLING UNTO THE DEMONSTRATION OF HEALING VIRTUE IN EVANGELICAL WITNESS, EVEN HEALING VIRTUE CONDUCTED IN THE NAME OF HAMASHIACH UNTO THE CONFIRMATION OF THE GOSPEL WITNESS ABOUT THE REEEMING POWER OF YESHUA HAMASHIACH OF NAZARETH.**

ARTICLE 12: THE DIVINE SUPERNATURAL PROVISION AND PROSPERITY BORN OF CALVARY SIGHT:

SECTION 01: CALVARY SIGHT THE DISPENSATION OF THE GRACE AND ANOINTING TO PROSPER:

Definitively, Grace and Anointing unto Prosperity stand the conversation of Divine supernatural empowerment and capacitation unto the conversation of the hold of the Divine wealth quantity that can only be established of the Hand of GOD Almighty, even the conversation of Divine enablement unto the hold of wealth and treasures in greatness beyond the capacity of the treasury reserves of nations, which conversation stood preached saying "Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digthed in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we;" and "And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the LORD, and pitched his thent there: and there Isaac's servants digged a well. Then Abimelech went to him from Therar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unt o them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with the e; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is Beersheba unto This day;" and "But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is This day."

Definitively, prosperity stands the conversation of the hold of superabundant wealth unto living life without the need of formal employment unto the flow of monetary income, but rather the conversation of income established by innovative entrepreneurial enterprises and monetary Institutions of income: Thus prosperity the conversation of the measure of great wealth unto abundant Living without the need of formal employment, as was exemplified of the Eden of Adam 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." Definitively, Messianic Virtue unto prosperity stands the conversation of the application of Messianic Authority and empowerment unto the hold of wealth established by entrepreneurial activity unto prosperity, even physical intellectual exercise of wisdom and labour of hand unto the hold of treasure and prosperity. It too stands that God Almighty stands the Eternal Creator and thus the Sole Proprietor of all existence, and thus the Proprietor of every the conversation of treasure and wealth in existence, and Thus the Sole Bearer unto determining authority about every the conversation of wealth, even as was preached saying "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine."

As was preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen:" **THUS BY PURCHASE OF MESSIANIC PASSION AND CRUCIFIXION WAS HAMASHIACH ORDAINED OF GOD LORD OF HEAVEN AND EARTH, THUS HAMASHIACH THE LORD AND PROPRIETOR OF EVERY TREASURE BOTH CELESTIAL AND TERRESTRIAL, THUS HAMASHIACH YESHUA D'NZARETH THE ADMINISTRATOR OF GRACE UNTO PROSPERITY AND BY CALVARY SIGHT THE REVELATION OF DIVINE MESSIANIC PROSPERITY.**

SECTION 02: THE PROSPERITY STABLISHED BY THE CROWN OF THORNS:

Definitively, poverty stands the conversation of shortage, lack, want and Insufficiency appertaining financial resources, even the conversation of diminishing returns appertaining the Practice of labour unto hold of wealth, even the conversation of hard laborious and vigorous application of strength in commercial and financial and economical Practice that yields low income and insufficient income treasury regardless the labour. It stands that poverty stands the conversation of curse born of iniquity, even the curse born of disobedience by Adam unto thorn and brier emerging out of the ground of labour, where man was to sweat heavily in labour unto the hold of fruit from the earth, the earth producing low harvest regardless great labour, there too being thorn and brier from the earth to choke the harvest, Thus thorn and brier the Mark of the curse of poverty, which curse stands transgenerational sand manifest throughout all the generations of the copulative seed of man, even all men from Adam, the conversation of which curse stood preached saying "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eathen 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 thostles 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." Yet during Messianic Passion sand Crucifixion conversation, Yeshua HaMashiach D'Nzareth was made to wear a Crown of Thorns, even as was preached saying "And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him;" and "Then Pilate therefore took Yeshua, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail,

King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Yeshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"

Thus the Crown of Thorns that HaMashiach wore during Messianic Passion stood the signification of the curse of poverty, that even as HaMashiach suffered the curse of poverty, entering into the curse and that he draw out and redeem all the accursed willing to be so redeemed, that to them be established the prosperity of Yeshua HaMashiach D'Nazareth, even Redemption from poverty by HaMashiach wearing upon His Head the curse signified by the Crown of Thorns, even as was preached saying "For ye know the grace of our Lord Yeshua HaMashiach, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." **THUS HAMASHIACH SUFFERED THE CURSE OF POVERTY IN SINNER'S PLACE, THAT REPENTANT SINNER BE GRANTED THE WEALTH OF THE MESSIANIC ESTATE, WHERE THE BLOOD THAT FLOWED OUT THE PIERCING OF THE THORNS OF CROWN OF THORNS, THE SAME BLOOD THAT WAS SPRINKLED UPON THE HEAVENLY ALTAR AND INTERCEDED UNTO THE DISPENSATION OF PROSPERITY through THE MESSIANIC PASSION, EVEN AS HAMASHIACH BECAME THE ACCURSED UNTO THE DISPENSATION OF THE BLESSING OF DIVINE PROSPERITY.**

SECTION 03: THE DIVINE RESTORATION UNTO THE DIVINE PROSPERITY STABLISHED BY JEHOVAH JIREH: CALVARY SIGHT THE DIVINE SUPERNATURAL SUPERABUNDANT STANDARD OF JEHOVAH JIREH'S PROVISION:

Definitively, restoration stands the conversation of returning property to its rightful proprietor, even the conversation of transformation of a creature unto its former or past glory better than whatever its past estate, where restoration stands the conversation of the retrieval of former glory and strength, as by gift from one that bears absolute authority unto the manifestation of every the conversation of restoration. It stands that man was fashioned unto the conversation of dominion hold over all terrestrial creation, even the conversation of dominion hold over all the earth, even as was preached saying "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus man fashioned unto the hold of governance over all terrestrial creation, being the Chief Master and Governor on the behalf of GOD Almighty. It too stands that Eden stood fashioned of GOD Almighty unto becoming the conversation of the headquarters of Adam over all the earth, where Adam was purposed unto the hold of Divine communion with GOD Almighty by his spirit, and the understanding of the conversation that by his mind he instruct body unto the terrestrial enforcement of whatever the conversation of Divine will, where even man was fashioned to both terrestrial and celestial, so too was Eden a garden both celestial and terrestrial, about which Eden the spiritual yet too physical garden it was preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is

pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. the name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, If 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."

Thus Eden stood the place of the inflow of terrestrial treasures by the four rivers, yet by his sin was man cast out of the garden, being expelled out of the paradise of GOD Almighty unto the curse of poverty, where because of His sin did man forfeit terrestrial treasure to Satan and to the Kingdom of darkness, Satanic order Thus becoming the administration of the manipulation and control the devices of terrestrial treasure, even where earthly treasures and riches in the nations of man stood to be controlled by Satan and His demonic principalities and powers, even as was preached saying "And the devil, taking him up into an high mountain, shewed unto him all the Kingdoms of the world in a moment of time. And the devil said unto him, All This power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Yeshua answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Yet it stands that to and by HaMashiach was established the conversation of Divine terrestrial hold, even the inheritance of all the earth as preached saying "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was then thousand times then thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Moreover God Almighty stands JEHOVAH ADONAI JIREH: THUS HIM WHOSE ETERNAL KINGDOM AND CITY OF MAJESTY IS MADE OF PERFECT AND PURE CELESTIAL GEMSTOBES, EVEN HIM FAITHFUL TO PROVIDE THIS THE DEFINITION OF DIVINE PROVISION , EVEN THE STANDARD OF SUPERABUNDANCE, EVEN UNTO THE DIVINE ORDER OF SUPERNATURAL PROVISION through THE LORDSHIP OF HAMASHIACH THE DIVINE ADMINISTRATIVE PROVISION OF DIVINE WEALTH. THUS THE HAMASHIACH THAT PURCHASED DIVINE PROVISION. THUS THE RECEPTION OF HAMASHIACH THE RIGHT UNTO DIVINE SUPERABUNDANCE , WHICH STANDARD OF WEALTH STOOD PREACHED SAYING "And it shall come to pass, of thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee This day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, of thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. the LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. the LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. the LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, of thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. the LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; of that thou hearken unto the commandments of the LORD thy God, which I command thee This day, to observe and to do them:"

ARTICLE 13: THE DIVINE SUPERNATURAL PEACE BORN OF CALVARY SIGHT:

SECTION 01: THE DEFINITION OF THE DIVINE PEACE OF JEHOVAH SHALOM: HIM KING OF SALEM THE PRINCE OF PEACE- DIVINE PEACE INCARNATE:

God Almighty stands HIMYAHWEH SHALOM from Whom is every the conversation of Divine peace, even GOD Almighty WHOSE City is called the City of Peace, from Whom is the dispensation of every the conversation of Divine peace. Definitively, peace stands the conversation of wholeness of being without any ought lacking, even the conversation of total wholeness and completion and rest of soul in the Divine glory of GOD Almighty regardless every the conversation of surrounding affliction. Peace Thus stands the conversation of Divine glory, even the conversation of perpetually abiding in the Presence and glory of God Almighty unto perfect wholeness and completion and fullness of soul. Thus peace too stands the conversation of wholeness, where the Bearer of peace holds perfect comfort in his identity born of communion with the Holy, even as by Divine fellowship is perfect comfort, which most men die without, yet all men live pursuing, Thus peace and wholeness the absolute pursuit of being. Peace too stands the conversation of the resting of soul in Divine glory, even the conversation of rest in divine glory and wholeness, even as was 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, If 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;" and "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Thus peace too stands both Spiritual well being and rest of mind in perfect wholeness in the glory of GOD Almighty, even freedom from every the conversation of anguish and vexation of soul.

It stands that Yeshua HaMashiach D'Nzareth stands Him Whose Bride and Wife is Holy Jerusalem the City of Peace, HaMashiach Being Him Titled Melchizedech The Preincarnate Son of God Almighty the King of Salem, even the King of peace, even as was preached saying "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel;" 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 thenth of the spoils;" 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. If the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus." THUS YESHUA HAMASHIACH D'NZARETH STANDS HIM THE ONLY CHANNEL OF DIVINE PEACE, EVEN HIM BY WHOSE LORDSHIP IS MANIFEST THE ONLY CONVERSATION UNTO THE ADMINISTRATION OF DIVINE PEACE, BEING HIM THAT SUFFERED CHASTISEMENT UNTO PEACE'S DISPENSATION - THUS HIM PROVEN DIVINE MESSIANIC PEACE INCARNATE.

SECTION 02: CALVARY SIGHT UNTO THE RECEPTION OF THE DISPENSATION OF THE PEACE OF HIM SAR ES SALEM- THE DIVINE ORDER OF THE MANIFESTATION OF DIVINE PEACE REGARDLESS THE ADVERSITY- THE PRACE OF GOD ALMIGHTY THAT SURPASSES AL UNDERSTANDING:

It stands that the sight of the Crucified HaMashiach stands the conversation of the revelation of the Source, Administrator and Giver of divine peace, even in that during Messianic Passion Yeshua HaMashiach D'Nazareth was heavily scourged and chastened, which chastening stood unto the purchase and hold of Divine peace, which blood that flowed out of His wounds of chastening, being sprinkled upon the Heavenly Altar before the Throne of GOD Almighty, stood unto the intercession of the Divine grant of hallowed Heavenly Peace to the Messianic Testament of Yeshua HaMashiach D'Nazareth, which conversation was granted of GOD Almighty, Thus it was preached saying "Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Yeshua and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. Then said Yeshua to them again, Peace be unto you: as my Father hath sent me, even so send I you;" and "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." Peace Thus stands the conversation of right unto every the Soul redeemed by the saving power of Yeshua of Nazareth unto perfect righteousness and Holiness of GOD Almighty, peace being the conversation of Heavenly Culture granted to every the citizen, the manifestation of which peace stands granted the pilgrim, that during pilgrimage the pilgrim stand a Bearer of Divine peace.

Thus the Heavenly Kingdom stands the conversation of the Kingdom of Divine peace, where the Heavenly Kingdom stands the conversation of the manifestation of righteousness, peace and joy in the Holy Ghost, 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 serveth 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 RECEPTION OF THE MESSIANIC LORDSHIP OF HAMASHIACH THE RECEPTION OF DIVINE MESSIANIC PEACE, EVEN PEACE REGARDLESS SURROUNDING ADVERSITY, PEACE REGARDLESS SURROUNDING WARS, PEACE REGARDLESS PAIN AT HAND, PEACE REGARDLESS SOCIAL REJECTION, PEACE REGARDLESS POLITICAL ENMITY, PEACE

REGARDLESS THE AFFLICTION , THUS PEACE WHICH FAR SURPASSES UNDERSTANDING: MOREOVER MESSIANIC SALVATION AND RIGHTEOUSNESS THE RIGHT UNTO PEACE, WHICH PEACE RECEIVED BY WORSHIP , AND PEACE RECEIVED BY PRAYER, AND PEACE RECEIVED BY REVELATION, AND PEACE RECEIVED BY WORD OF FAITH UNTO THE HOLD AND FOUNDATIONAL GROUNDING OF PEACE RECEIVED BY GRACE IN ADVERSITY.

ARTICLE 14: THE JOY BORN OF CALVARY SIGHT:

SECTION 01: CALVARY SIGHT DIVINE REVELATORY KNOWLEDGE UNTO JOY ETERNAL GRANTED PILGRIMAGE: THE JOY BORN OF CALVARY'S PURCHASED WORKMANSHIP:

Definitively, Divine Joy stands the conversation of cheerfulness and merriness of soul and Spirit regardless the present manifestation of whatever the affliction, even the conversation of cheer imparted of GOD Almighty no matter the surrounding terrestrial affliction and whatever the demonic adversity, which joy stands Eternal in nature unto endurance beyond eternity's furthest aeon, joy being born of Divine inspiration, even by the conversation of the anointing of HaMashiach unto the hold of Divine joy 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 joy stands the conversation of cheer about Messianic Redemption unto life eternal, even joy born of the knowledge of the Redeeming and saving power of Yeshua HaMashiach of Nazareth unto the conversation of the Divine nature, even the communion of life Eternal as purchased by the Cross, even eternal life and fellowship with the Holy, even Divine communion with God Almighty unto the hold of Divine Sonship, even eternal life in HaMashiach. It too stands that Divine Joy stands born and established by the conversation of access unto the hold of every the conversation of Divine purpose. the Messianic Joy of Yeshua HaMashiach D'Nazareth stands born of the conversation of Divine Prosperity, even the grant of wealth by GOD Almighty unto the hold of Divine supernatural superabundant wealth portfolio. Joy too stands born of the conversation of liberty in HaMashiach by deliverance from every the conversation of demonic affliction, possession and satanic oppression and persecution unto Divine Authority in Yeshua HaMashiach D'Nazareth as through His Name.

Messianic Joy stands born of righteousness in HaMashiach, even the conversation of the Atonement achieved by the Cross unto Joy in Messianic Reconciliation established through Yeshua HaMashiach D'Nazareth. Joy too stands born of Salvation in HaMashiach, even joy born of deliverance and salvation from both first and second death unto life Eternal in the Kingdom of God and 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;" and "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God,

and he shall be my son." Joy too stands born of Messianic Healing Virtue, even the conversation of rejoicing about the personal hold of the Divine Miracle of healing preached saying "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Yeshua HaMashiach D'Nzareth rise up and walk. And he took him by the right hand, and lifted him up: and immediathely his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God:"

SECTION 02: THE JOY UNSPEAKABLE STABLISHED IN THE COMING DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY: THE DEFINITION OF DIVINE JOY AND ITS ORDER UNTO RECEPTION:

Definitively, Joy Unspeakable stands the conversation of true cheerfulness and Merriness regardless every the conversation of present affliction, but rather joy born of the revelation of the coming redemption, even as was preached saying "the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us;" and "Who shall separate us from the love of HaMashiach? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 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;" and "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." Thus true Divine joy stands born of the reception of the Lordship and Majesty of Yeshua HaMashiach D'Nzareth. It too stands that the Kingdom of GOD Almighty stands the conversation of Joy in the Holy Ghost, Thus Divine Joy stands founded upon the conversation of Heavenly Majesty, where the saints of HaMashiach shall take the Kingdom. Being resurrected and translated unto the Divine glory of eternal election and bodily glory by which each Saint shall reign over His respective Kingdom as one of the Kings under the Throne of HaMashiach, even the Doctrinal Revelation of the KING of KINGS, where the saints shall reign unto the dispensation of Divine glory through each into His respective Kingdom, too being Priests of HaMashiach that shall present each the respective offering of Worship drawn from his respective Priestdom into the Kingdom of GOD Almighty. Too by Divine Communion is born joy about the coming Treasures and Mansions of life Eternal in the Kingdom of God Almighty. But the greatest Joy stands Joy born of the conversation appertaining the coming Sight of the Face of God Almighty.

The conversation of true Divine joy stands that joy honours not the surrounding condition, which tuth stood well preached of Paul and Silas, who stood bleeding from the wounds of their scourging, being too bound up in the inner prison, despite so great affliction they stood unto the expression of Joy through celebratory praise in the worship and honour of God Almighty preached saying "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And Thus did she many days. But Paul, being grieved, turned and said to the spirit, I command thee

in the name of Yeshua HaMashiach to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediathely all the doors were opened, and every one's bands were loosed." THUS DIVINE JOY MANIFEST REGARDLESS THE PAIN, DIVINE JOY MANIFEST REGARDLESS THE ADVERSITY, DIVINE JOY MANIFEST REGARDLESS THE ENMITY, DIVINE JOY MANIFEST REGARDLESS THE HOSTILITY AND DIVINE JOY MANIFEST REGARDLESS THE REJECTION AND ISOLATION.

ARTICLE 15: THE DISPENSATION OF GRACE BORN OF CALVARY SIGHT:

SECTION 01: THE DEFINITION OF DIVINE GRACE:

Definitively, Grace stands the conversation of unmerited supernatural empowerment unto the accomplishment of divine purpose, even the conversation of undeserved supernatural capacitation and enablement by Divine power unto the fulfill of every the conversation of the Divine calling and unto the erection of the Divine will and agenda of God Almighty, to the end of which the grace stands given of GOD Almighty, Thus divine ability unto the fulfillment of the respective Divine calling. Thus Grace stands undeserved, yet it is given of the goodness and mercy of God Almighty. Grace always stands granted not for Randomn manifestation, nor for unplanned statics agenda, but every the conversation of Divine Grace stands granted according to Divine plan, being granted uniquely in both nature and measure unto the corresponding perfect sufficiency required unto the fulfillment of the respective conversation of divine calling and Divine assignment. Thus the Divine conversation of the grant of virtue without price or any the obligation of benefit toward Him the Giver of grace, even the conversation of the grant of Divine virtue absolutely free without the slightest conversation of ensnaring covenant like that offered of Satan, but Grace absolutely free, without desiring payment or work unto the possession of the same Grace, but the conversation of the goodness of GOD Almighty as established in absolute freedom without price but by Agape love, even as was preached saying "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law;" and "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with HaMashiach, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in HaMashiach Yeshua: That in the athes to come he might shew the exceeding riches of his grace in his kindness toward us through HaMashiach Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in HaMashiach Yeshua unto good works, which God hath before ordained that we should walk in them."

Grace too stands the conversation of empowerment founded upon and backed up by the Throne of God Almighty, even the conversation of empowerment granted and manifest by the full power by the Throne of GOD Almighty and too by the full strength of the Heavenly Hosts of God Almighty, Thus the Omnipotent virtue of Him Who sits upon the Throne and too all the Angelic Armies that He Commandeers being seated HIM THE ETERNAL SOVEREIGN LORD GOD OF HOSTS JEHOVAH ADONAI SABAOTH, HIM ALONE BEING THE SOLE SOURCE OF EVERY THE CONVERSATION OF DIVINE GRACE. It Thus stands that by the conversation of His Cross and Suffering of every the conversation of affliction in Messianic Passion and Crucifixion did Yeshua HaMashiach of Nazareth stand unto the purchase of Divine Grace unto life everlasting by the empowerment unto victory over every the conversation of satanic accusation, even the conversation of Grace unto life Eternal through Yeshua HaMashiach D'Nazareth, as by Divine empowerment. Thus by Calvary was instituted the New Testament of Yeshua HaMashiach D'Nazareth the Dispensation of Grace, even the conversation of

Redemption from iniquity unto righteousness by Grace; even the conversation of Redemption from poverty unto Divine Supernatural superabundant prosperity by Grace; even the conversation of Redemption from satanic affliction and demonic possession and every the conversation of demonic oppression unto spiritual Authority by Grace; too many the conversation of Redemption and liberation from infirmity, sickness, disease, illness and ailment unto perfect health through the Healing Virtue of Divine Grace; too the conversation of Redemption from depression and perpetual mourning and grief of soul unto Divine joy; too the conversation of Redemption from vexation of soul and unrest of spirit unto Divine peace in the Holy Ghost by Grace: THUS GRACE MANIFEST BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH UNTO EVERY GOOD DIVINE CONVERSATION.

SECTION 02: THE CROSS THE ONLY CHANNEL OF ALL GRACE: CALVARY SIGHT THE CONVERSATION OF GRACE'S IMPARTATION:

Grace stands a Divine conversation, even as it stands Sourced of GOD Almighty Who Himself Alone Is the Source of every the conversation of Grace, where Grace too stands administered by Yeshua HaMashiach of Nazareth, and Grace too made manifest by the Holy Ghost of Whom Alone is channelled and manifest every the conversation of Divine empowerment inclusive of Grace, even as by the Spirit of Yeshua: Thus appertaining Grace it was preached saying "Therefore being justified by faith, we have peace with God through our Lord Yeshua HaMashiach: By whom also we have access by faith into Thus grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time HaMashiach died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, HaMashiach died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For of, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Yeshua HaMashiach, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law."

Which conversation was continued saying "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For of through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Yeshua HaMashiach, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For of by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yeshua HaMashiach.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yeshua HaMashiach our Lord."

It stands that not every the conversation of Grace is the same, but every the conversation and manifestation of Divine Grace stands unique and diverse in the respective accordance of the necessary manner of virtue and power necessary according to the want of the moment, even the conversation of each moment having a unique challenge and adversity necessary to establish the required power and ability and capacitation to establish victory in the respective accordance of the moment. Too by Grace is facilitated every the conversation of Angelic Activity necessary unto the empowerment to establish victory, as by Angelic ministry is granted revelation unto faith, faith unto power, and power unto the erection and terrestrial testimony manifestation revealed by angelic Ministry. Thus Grace stands the conversation of celestial Virtue granted to establish conversations that can on, u be realized by the infinite times Omnipotent nature of the Power of GOD Almighty. Thus Divine Grace stands facilitated only through the Heavenly Kingdom of GOD Almighty, even grace granted and dispensed by the Cross of HaMashiach. Appertaining the impartation and channeling of whatever the unique respective Grace through the Cross of Yeshua HaMashiach D'Nazareth, Grace stands manifest by the Revelatory Reception of Yeshua HaMashiach of Nazareth as Personal Lord and Saviour unto the right of Reception of every the conversation of Grace and Divine Anointing. It too stands that Grace stands facilitated by the conversation of the presentation of self unto GOD Almighty, even as was preached saying "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. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Yeshua the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Grace of GOD Almighty to stands granted by the conversation of Divine Calling, even in that no conversation of Divine calling can be accomplished by personal strength of the called person, but every the Divine calling requires the called to hold a unique Grace respectively necessary unto every the conversation of the accomplishment of Divine calling and Fulfilment of Divine assignment in Every the respective Divine purpose of God Almighty. Grace too so stands manifest by the Doctrine of Divine Visitation unto Divine empowerment, even the conversation of Divine Intervention whereby God Almighty steps into the situation and transforms the situation once dangerous to stand a conversation of advantage and beneficiary betterment of the Saint once ensnared of the moment. Divine Grace too stands perpetually granted and released into the Saint faithful and aggressive about the manifestation of the Divine Will of GOD Almighty. Grace too stands imparted by Divine fellowship with God Almighty, and imparted by Divine dialogue with GOD Almighty in prayer, and Grace too imparted by spiritual meditation upon the Word of GOD Almighty, even meditation unto divine supernatural empowerment through the revelation of the divine supernatural nature and power of GOD Almighty.

ARTICLE 16: THE CROSS OF YESHUA HAMASHIACH THE SIGNATORY SEAL EMBLEM OF THE NEW TESTAMENT:

SECTION 01: NEW TESTAMENT PURCHASED BY CALVARY'S ACCOMPLISHMENT:

Definitively, Testament stands the Covenant of Redemption granted a constitution of the respective order of Divine Worship issued and offered of GOD Almighty, Moreover definitively, as commonly pronounced of man saying "Last Will and Testament of the Estate of the Deceased:" so it stands that Testament stands the conversation of the right of the inheritance as outlined by the Dead Testator, even as inheritance that stands established through conversation of death unto the proprietary right of the ownership of that which stood in the constitution of the Estate of the deceased, being outlined unto transfer by the recorded and uncontestable being the legally acceptable will of the Testator, even as was preached saying "For of the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of HaMashiach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for Thus cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the Testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the Testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, Thus is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purthed with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For HaMashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Thus even as inheritance outlined in Testament only transfers by death, so is death a necessity unto the institution of Divine Testament: which conversation stands manifest by the suffering of Ye shua HaMashiach D'Nzareth in Messianic Passion and Open Crucifixion unto accursed death, that by His Death be instituted and manifest the dispensation of life Eternal, where the outlined will of His Testament stands specifically pronounced that only by the reception of His Lordship, Mastery, Salvation and Discipline is granted and manifest the conversation of eternal Redemption, as the Estate of Zoe Life transfer stands established by Inheritance through the death of HaMashiach, life Eternal and all Creation being the conversation of Inheritance in Yeshua HaMashiach D'Nzareth, as was instituted in the Day of the Messianic Atonement preached saying "And as they were eating, Yeshua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; Thus is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For Thus is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of Thus fruit of the vine, until that day when I drink it new with you in my Father's Kingdom;" and "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministrers of the new

testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But of the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?"

Which conversation stood continued saying "For of the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in Thus respect, by reason of the glory that excelleth. For of that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until This day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in HaMashiach;" and "For the priesthood being changed, there is made of necessity a chanthe also of the law. For he of whom these things are spoken pertaineth to anothe r tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but Thus with an oath by him that said unto him, the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Yeshua made a surety of a better testament." **THUS BY CALVARY'S ERECTION THE DISPENSATION OF THE NEW TESTAMENT OF REGENERATION IN THE BLOOD OF HAMASHIACH, AND THUS THE INHERITANCE OF LIFE ETERNAL BEING MANIFEST BY STEADSHIP IN THE NEW TESTAMENT OF YESHUA HAMASHIACH D'NZARETH GRANTED BY THE RECEPTION OF HAMASHIACH AS PERSONAL LORD AND SAVIOUR.**

SECTION 02: THE CROSS THE SEALING WORK OF MESSIANIC RECONCILIATION:

Definitively, Divine Reconciliation stands the restoration of friendship and communion with God Almighty, even the restoration, reestablishment, revival and refreshing of fellowship and communion with the Holy, which conversation stands once annulled by iniquity but revived by the reconciliation of Sacrifice by Appeasement of Divine Wrath and Atonement by death and bloodshed unto reconciliation, even the restoration of bind of Oneness with YAHWEH the ETERNAL I AM. Thus Messianic Reconciliation, as already mentioned, stands the conversation of the suffering affliction of Passion and Accursed Death unto restoration of Divine Atonement preached saying "That at that time ye were without HaMashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in HaMashiach Yeshua ye who sometimes were far off are made nigh by the blood of HaMashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both

have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Yeshua HaMashiach himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit;" and "HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hantheth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet of it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is HaMashiach."

Thus Divine Atonement stands achieved by the conversation of Messianic Substitution, where the Messiah suffers accursed death in the estate of the sinner, that the sinner by His Death be redeemed unto the releasing of Divine communion and Life Eternal in the estate of the Messiah through the reception of the Lordship, Salvation, Mastery and Discipline of the Messiah. It too stands that the Messianic Reconciliation stands the eternal Short Work of God Almighty manifest in time and Creation, even the reconciliation of all things unto God Almighty through the Cross of Yeshua HaMashiach of Nazareth, as the eternal nature of human Dominion instituted in Adam was cut off for the sake of the Cross, as too the Law of Moses unto the communion of HaMashiach, even as preached saying "What of God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth;" and "And all things are of God, who hath reconciled us to himself by Yeshua HaMashiach, and hath given to us the ministry of reconciliation; To wit, that God was in HaMashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for HaMashiach, as though God did beseech you by us: we pray you in HaMashiach's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Thus all creation was of GOD Almighty fashioned unto the conversation of Messianic Reconciliation in the Cross of Yeshua HaMashiach D'Nazareth, which conversation stood established, determined and concluded at Ancient Divine Indaba, the Cross being the Passover Virtue of the Messianic Reconciliation of Yeshua HaMashiach D'Nazareth preached 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 unproveable in his sight. "

ARTICLE 17: THE DISPENSATION OF THE DIVINE BLESSING BORN OF CALVARY SIGHT:

SECTION 01: THE CROSS THE DISPENSATION OF DIVINE BLESSING: THE ASSEMBLY OF SHILOH THE HERITAGE OF THE BLESSING:

Definitively, divine blessing stands the conversation of the grant of free gift by the Divine Being, even the conversation of the establishment of personal advantage to the receiver of the free gift as purposefully given of GOD Almighty the Giver. It stands that blessing stands the conversation of Divine gifting that stands founded upon and backed by the full Virtue and Authority and power of both the Heavenly Throne of GOD Almighty and by Him Who sits upon the Throne of the Living GOD, even by the Throne of the Heavenly Kingdom and of Him JEHOVAH ADOBAI SABAOTH THE HEAVENLY KING and COMMANDEER OF the HEAVENLY KINGDOM. Thus blessing definitively stands the conversation of Utterance of gift founded upon and sourced of Throne and Crown, even blessing not from Persons or membership, but of the Person that stands the Kingdom, even the Abstract body that stands the representation, incarnation and legal person that is the State being named the respective Kingdom, Thus in the Conversation of Divine Order instituted of YAHWEH the I AM, Heaven stands the conversation of Spiritual Person created of God Almighty to stand His Kingdom, where Heaven is the Person of the Three Heights of the Glory of GOD Almighty, Heaven being made of GOD unto the manifestation of every the conversation of His Divine Will, being called unto the perpetual Eternal enforcement and manifestation of the will of God Almighty. It too stands that blessing is free in nature, even the conversation of gift born of love, where the gift is given of God Almighty unto the benefit and advantage of the person without God Almighty expecting anything in return, but the conversation of benefit being absolutely free, where only God Almighty can establish such a conversation.

Thus God Almighty the Giver of every the conversation of blessing (as satanic blessing always stands a deception that results in the forfeiture and selling of soul). Thus GOD Almighty stands the Divine Source and Giver of every blessing, and every blessing stands administered through Yeshua HaMashiach D'Nazareth, Who Himself is the Divine Incarnation of every blessing preached saying "Blessed be the God and Father of our Lord Yeshua HaMashiach, who hath blessed us with all spiritual blessings in heavenly places in HaMashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua HaMashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in HaMashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in HaMashiach."

The Cross of Yeshua HaMashiach stands the Only Channel unto every the conversation of every the manifestation of Divine blessing, as by the Cross was purchased every the blessing that it be granted the New Testament of Yeshua HaMashiach D'Nzareth, Thus the Saint stands counted unto steadship of the community of the Blessed, even the Assembly, gathering and Church of Shiloh, Even as Yeshua HaMashiach D'Nzareth stands Him the Propheted Shiloh. Thus the Gathering of the Cross stands the Gathering of Shiloh, even the Gathering of the Blessed unto Divine Grace, even the conversation respective of the grant of Divine virtue and divine supernatural empowerment unto the accomplishment and Fulfilment of Divine blessing. The Shiloh Assembly too stands the community of the Blessed unto Divine salvation, even deliverance from the coming eternal damnation born of the fiery judgement of the Wrath of GOD Almighty. The Shiloh Assembly too stands the community of the Blessed unto Agape love, even the love of God Almighty manifest by the gift of the Son of God Who too stablished love by the death of the Cross. The Shiloh Assembly too stands the community of the Blessed unto righteousness, even perfect purity and steadship before God Almighty unto Heavenly Citizenship and Divine Sonship. the Shiloh Assembly too stands the community of the Blessed unto revelation, even the unveiled mysteries of God Almighty.

The Shiloh Assembly too stands the community of the Blessed unto Prosperity, even the Divine supernatural superabundant wealth manifest by the purchase of the Crown of Thorns. The Shiloh Assembly too stands the community of the Blessed unto Divine deliverance, even the conversation of Redemption from every the form of demonic oppression and demonic possession and satanic affliction. The Shiloh Assembly too stands the community of the Blessed unto Divine authority, even Authority unto the casting out of Devils and unto the pulling down of demonic principalities and powers. the Shiloh Assembly too stands the community of the Blessed unto Divine health, even the perfect wellness of body purchased by the stripes of HaMashiach. The Shiloh Assembly too stands the community of the Blessed unto Divine peace, even rest of soul in absolute freedom from vexation and anguish of spirit. The Shiloh Assembly too stands the community of the Blessed unto Divine joy and hallowed cheer in Messianic Redemption established by the oil of joy. The Shiloh Assembly too stands the community of the Blessed unto Divine goodness in every the conversation of blessing established by HaMashiach.

SECTION 02: THE CROSS THE DISPENSATION OF THE BLESSING OF ABRAHAM:

Salvation stands the conversation of redemption by the blood of HaMashiach unto life everlasting, 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 This time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua:" salvation being manifest by the Word of faith 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." Thus after the conversation of being cleansed in soul by the blood of HaMashiach is then established the necessary conversation of receiving the Holy Ghost, even the Baptism of the Spirit preached of HaMashiach saying "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth;" and "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: If sin, because they believe not on me; If righteousness, because I go to my Father, and ye see me no more; If judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

Definitively, the Blessing of Abraham stands the conversation of Baptism in the Holy Ghost, even the Prophecy of the reception of the Holy Ghost preached saying "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call;" and "HaMashiach hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Yeshua HaMashiach; that we might receive the promise of the Spirit through faith."

It too stands that appertaining baptism in the Holy Ghost, Yeshua HaMashiach D'Nzareth stands the Baptizer with the Spirit, even as was preached saying "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Thus Baptism in the Spirit stands the right of the believer, which conversation of baptism in the Spirit stands manifest by asking GOD Almighty in faith and then applying the prayer of faith inviting the Spirit to enter and fill person already having received HaMashiach, even fully offering self unto the leadership of the Spirit and in that devotion standing in the moment of the reception of the Spirit the conversation of allowing Him to take over the tongue unto prophecy and praying and speaking in in the tongues, both the tongues of men and of Angels preached saying "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance,

saying unto the people, that they should believe on him which should come after him, that is, on HaMashiach Yeshua. When they heard Thus, they were baptized in the name of the Lord Yeshua. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Thus the evidence of baptism in the Spirit of GOD stands the conversation of the open demonstration of the gifts of the Spirit and the producing of the fruits of the Spirit preached saying "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Yeshua accursed: and that no man can say that Yeshua is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit;" and "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are HaMashiach's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

SECTION 03: THE CROSS THE DIVINE CHANNEL AND PASSATHEWAY OF EVERY THE HEAVENLY BLESSING:

God Almighty, even HIMYAHWEH ELOHIM THE CREATOR AND GOD OF ALL THINGS, stands JEHOVAH ADONAI SABAOTH THE SOVEREIGN LORD GOD ALMIGHTY THE GREAT KING OF HEAVEN THAT COMMANDEERS HIS ANGELIC HOSTS THAT REIGNS AND RULES OVER ALL EXISTENCE, EVEN THE GREAT KING AND RULER OF HEAVEN, EVEN ALL THREE HEIGHTS OF THE HEAVENLY KINGDOM. It too stands that Yeshua HaMashiach D'Nzareth stands the Lord of Heaven, even as was preached saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen;" and "Let Thus mind be in you, which was also in HaMashiach Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua HaMashiach is Lord, to the glory of God the Father;" and "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."

Yeshua HaMashiach Thus stands the channel of every the conversation of the Heavenly Blessing, being the Divine encapsulation of the conversation of every Divine blessing, even every the Heavenly Blessing being in Him and Administered through Him, even as again quoted 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." Thus every heavenly Blessing stands part of the constitution of Messianic Testament because that by the Suffering of HaMashiach in Passion and Accursed Death was purchased every the Heavenly Treasure, that these conversations stand established by HaMashiach through faith during pilgrimage. It too stands that the Cross of Yeshua HaMashiach D'Nazareth stands the Only possible passage and channel and gate of every the conversation of Heavenly Treasure: Faith being the key unto the translation and Testimonial manifestation of every the conversation of Divine blessing, faith being substance, even money that represents adequate value to establish the purchased faith to the Title deed unto the ownership of the blessing and the determination of whatever the Divine order about its translation, 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 testifying 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."

ARTICLE 18: THE CROSS OF YESHUA HAMASHIACH D'NZARETH THE SEAL AND SIGN OF THE DIVINE ATONEMENT:

SECTION 01: THE DIVINE CONVERSATION AND PROCEDURE UNTO MESSIANIC ATONEMENT DISPENSATION:

Definitively, Atonement stands the conversation of the grant unto the restoration and reinstitution of covenant, even the conversation of the restoration of communion between a Superior being and a lower being, even the conversation of the reinstitution of covenant and communion between a god and the worshippers of the god, where the reconciliation and Reunion and resumption of covenant and communion stands established by the suffering sufficient and affliction respective to the value equivalent as established by sacrificial offering that the sacrifice suffer the wrath of the god on behalf of the worshippers having breached the commandment of and the covenant as by iniquity through the disobedience of the law and order of the god, Thus the conversation of the appeasement of Divine wrath by the sacrificial offering of the creature pure unto the purification of the unclean worshipper, there being the exchange of purity that the worshipper assume the purity of the Sacrifice, the Sacrifice having assumed the impurity of the worshipper as unto the death that renders the impurity Inexistent: Thus Messianic Atonement stands the conversation of the HaMashiach of GOD Almighty assuming the impurity of the sinner unto the affliction of severe pain unto accursed death by passion, that by His death the sinful record and accusation of the sinner die, the wrath of GOD Almighty being fully appeased unto the sinner taking and assuming the purity and Eternal righteousness of HaMashiach through the reception of HaMashiach's salvation and Lordship by the Word of Faith: Thus Atonement established by Messianic Passion, which conversation stood preached in Yeshua HaMashiach D'Nzareth again here quoted 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."

Appertaining the standards of Messianic Atonement acceptable before God Almighty, the dying Messiah must be Holy and Divine, where HaMashiach stood both Holy and Divine being GOD Almighty Incarnate through the miraculous birth through the womb of the Virgin manifest by the

Divine supernatural working of the Holy Ghost preached saying "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end. Then said Mary unto the angel, How shall Thus be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called" the Messiah must too be righteous, which righteousness was revealed in HaMashiach in that all His Life He lived and displayed perfect purity and righteousness without sin, even overcoming direct satanic temptations by the Word of God. The Messiah must too be pure in blood, as HaMashiach stood the Lamb of GOD perfect and pure in all Holiness and righteousness, being witnessed of John the Baotist saying "the next day John seeth Yeshua coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Thus is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that 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!"

Messianic Atonement too demands pure blood, which conversation was manifest in HaMashiach both in that all His days He lived without sin, and in that HaMashiach was born not of Adamic copulative seed unto blood polluted by sinful nature, but HaMashiach was born the Son of Man holding body created of GOD Almighty by His Holy Spirit in the Womb of the Virgin, Thus HaMashiach the Son of Man the Pure Blood being the Only Son of Man born perfect in Holiness and Thus the Only Person worthy of the Title of the Son of Man. The Messiah must too stand a Mediator bearing nature of both the Parties He seeks to reconcile as a bridge, which conversation stood fulfilled in HaMashiach by Him holding Terrestrial human body, but too Divine Spiritual nature as facilitated by the Spirit, Thus Divinity Incarnate the Mediator of God and Man. It too demands that Messiah must arise out of the House of Royalty, where HaMashiach was born of the Davidic Lineage and worthy unto the Ascension and Inheritance of the Throne unto government over Judah and David preached saying "For every battle of the warrior is with confused noise, and garments rolled in blood; but Thus shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. the zeal of the LORD of hosts will perform Thus. the Lord sent a word into Jacob, and it hath lighted upon Israel;" and "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."

SECTION 02: THE DIVINE PRONOUNCEMENT OF GOD ALMIGHTY THE ETERNAL FATHER UNTO DIVINE GRANT OF THE DISPENSATION OF THE NAZARENE-HAMASHIACHIS MESSIANIC ATONEMENT:

The Messianic Atonement of Yeshua HaMashiach of Nazareth stands necessary because that it is the Only means unto deliverance from the second death, even in that because of the sin of Adam by His disobedience in partaking the forbidden fruit did Adam corrupt Himself unto sinful nature, which conversation of sinful nature was manifest to pollute all the souls and generations that would emerge out of Adam's copulative seed, where all were polluted unto sinful nature, which sinful nature leads unto sinful work, and sinful Work leading unto judgement, and judgement leading unto the eternal condemnation and perdition of the second death, even the Eternal suffering of the Lake of fire preached saying "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire:" Thus Messianic Atonement stands necessary because that it us the Only means unto deliverance from the Second death, 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."

Thus unto he Dispensation of Messianic Testament, GOD Almighty elected and anointed Yeshua HaMashiach D'Nazareth to stand the Testator of the New Testament, that being purchased by the regenerating Virtue established by the Cross of HaMashiach, every the recipient of the Lordship of HaMashiach stand unto the reception of perfect righteousness unto claim of Heavenly Citizenship and unto the hold of Divine Sonship established by the communion of the Divine Nature: Thus to HaMashiach was granted the hold of Divine Lordship over all creation, and too the conversation of the Throne of the Eternal Davidic Kingdom as the Son of David, which conversation stood preached saying "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy Kingdom is a right sceptre. Thou lovest righteousness, and hathest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby

they have made thee glad." HaMashiach was too granted the order of the Divine Priesthood of the Messianic Testament, even as was pronounced saying "the LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. the LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. the LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head."

HaMashiach was too anointed KING of KINGS and LORD of LORDS, 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."

THUS APPERTAINING THE BLOOD SHED IN MESSIANIC PASSION, THE ATONEMENT OF YESHUA HAMASHIACH D'NZARETH STOOD THE ATONEMENT CONSTITUTIVE OF CONSTITUTION OF BRUTAL BEATINGS, THE ATONEMENT CONSTITUTIVE OF MOCKERY AND RIDICULE, THE ATONEMENT CONSTITUTIVE OF SCOURGING AL OVER BODY, THE ATONEMENT CONSTITUTIVE OF CROWN OF THORNS, THE ATONEMENT CONSTITUTIVE OF BURDEN OF CROSS, THE ATONEMENT CONSTITUTIVE OF NAILING TO CROSS, THE ATONEMENT CONSTITUTIVE OF DRINK OF VINEGAR, THE ATONEMENT CONSTITUTIVE OF DEATH UPON CROSS OPENLY, THE ATONEMENT UNTO DIVINE REINSTITUTION OF SALVATION , THE ATONEMENT UNTO DIVINE REINSTITUTION OF RIGHTEOUSNESS, THE ATONEMENT UNTO DIVINE REINSTITUTION OF HEALING, THE ATONEMENT UNTO DIVINE REINSTITUTION OF PEACE, THE ATONEMENT UNTO DIVINE REINSTITUTION OF JOY, THE ATONEMENT UNTO DIVINE REINSTITUTION OF LIFE ETERNAL , THE ATONEMENT UNTO DIVINE REINSTITUTION OF PROSPERITY , THE ATONEMENT UNTO DIVINE REINSTITUTION OF AUTHORITY.

ARTICLE 19: THE CROSS OF YESHUA HAMASHIACH THE EMBLEM OF INIQUITY'S FULL DIVINE PROPITIATION AND PARDON:

SECTION 01: HIM UPON WHOM WAS SCRIBED EVERY SIN OF MAN: CROSS' AFFLICTION UNTO INIQUITY'S DIVINE PARDON:

Even as Adam was created of GOD Almighty unto the terrestrial Dominion hold, it stands that Adam was to rule in the covenant of Divine communion with God Almighty, 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. 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 to Adam was established Divine communion, which cycle of worship were GOD Almighty stands Supreme and the worshipper inferior and be earth, worship BEING manifest by submission, and submission being evidenced by Obedience, it stands that Adam was given divine commandment, the following of which commandment stood the conversation of Worship, even as was preached saying "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil;" and "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, If 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 his disobedience did Adam sin before GOD Almighty and was Thus expelled out of the presence of GOD Almighty. Thus sin stands the conversation of the breach of Covenant and of the respective law of the covenant, even the disobedience of covenant's commandment unto impurity and abominable Estate before God Almighty.

Sin Thus stands the conversation of standing before God Almighty in a manner that is not in accordance and correspondence with the Defined standards of the righteousness of God Almighty, even the conversation of the finding of impurity in soul by the Eye of GOD Almighty in the moment of judgement, Thus sin the conversation of estate of soul and spirit that is not in accordance with the Defined Eternal law of God Almighty. Sin too stands the conversation of missing the Mark, even as the arrow of an archer stands shot to meet and pierce the bull's eye of the target, and any the conversation of the deviation from the target stands the manifest conversation of sin, Thus definitively sin stands the conversation of any the manifestation that is not in accordance with piercing the Defined bull's Eye, even the target of the Divine will and Defined purpose of GOD Almighty, Thus any manifestation that God not in perfect accordance with the will of God Almighty stands the conversation of sin. Thus by sin of Adam was every man polluted unto sinful nature, and Thus every man stands the bearer of the conversation of sinful works, even the conversation of unrighteousness before GOD Almighty. Thus every man stands the Bearer of sinful works before GOD Almighty, and thus every man stands worthy of judgement to Eternal condemnation, 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;" But Only in HaMashiach is manifest Redemption from sin, even as HaMashiach was Crucified on the behalf of al sinners, as preached saying "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."

It stands that Yeshua HaMashiach D'Nzareth stood the letter upon which was written every the conversation of the record of sin by man, even as was preached saying "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of HaMashiach: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;" the Cross stood the payment of sin, even as HaMashiach was the letter of all sin Nailed to the cross, that the accusation of iniquity, even the satanic accusation be rebuked of God Almighty and revoked unto deterioration and inexistence. It too stands that Yeshua HaMashiach D'Nzareth stood the sacred conversation of sacrificial offering of trespass, even the sin offering, even as was preached saying and again here quoted that "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!"

It Thus stands that when the HaMashiach of God was Crucified upon the cross, GOD Almighty looked down and saw every conversation of sin, about which sight God Almighty then descended in darkness, and during the three hours of Darkness did HaMashiach suffer the waves of the wrath of GOD Almighty, about every the conversation of sin, but during His Crucifixion, the blood of HaMashiach flowed out of Him unto the erasing of every the conversation of iniquity, even the erasing of the record of sin, that every the receipient of His Lordship be manifest Divine redemptive pardon unto forgiveness of sins and unto Divine righteousness, even unto the hold of life everlasting in the Kingdom of God Almighty.

SECTION 02: BY THE SPRINKLING OF LAMB'S BLOOD THE DIVINE ANNULMENT AND VOIDANCE OF INIQUITY'S EVERY RECORD AND ACCUSATION:

The conversation of The Vision of the Prophecy of Zechariah stood the preaching and pronouncement of the Day of the Atonement established by Yeshua HaMashiach of Nazareth, even as was preached saying "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not Thus a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and of thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree."

The Day of Atonement stood the Day of the resurrection of Yeshua HaMashiach D'Nzareth, where HaMashiach ascended out of hell and reentered His Body unto His physical awakening from death, where He arose from the dead and received from the Angels of God Almighty the garments of His Judaic Priesthood, and too the vial that stood the collective of every the drop of His Blood shed during Messianic Passion and Crucifixion. All Spiritual existence and Celestial Creation was summoned of GOD Almighty unto the witness of the Day Interceded of HaMashiach unto the establishment of the Messianic Atonement. It then stands that at Thus procession was Satan permitted unto the establishment of accusation, even the record and accusation about all human souls and about the conversations of their respective iniquity, because of which conversation did the wrath of God Almighty emerge greatly by the flames of His Heavenly Altar unto the Divine desire of the destruction and Eternal condemnation of all men about their sins. It then stands that Yeshua HaMashiach D'Nzareth did then step forward and sprinkle His Blood from out of the vial onto the Heavenly Altar, where the wrath of GOD Almighty was fully pacified and appeased by the witness of the Voice of the Altar pronouncing to GOD Almighty that His Blood stood worthy unto the establishment of Divine pardon: it was then pronounced of GOD Almighty that every the recipient of the Lordship of HaMashiach stood worthy unto forgiveness and Eternal remission and full pardon in the forgiveness of sins as by God Almighty, Thus the Messianic Atonement preached saying "But Thus man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for Thus he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Thus by This conversation was Satan overcome and revoked in terms of every the conversation of His access to the Heavenly Kingdom, where Satan and all His devils arise in heaven to fight GOD and HaMashiach, but they were overcome and dispelled of Michael and His angels, even as was preached saying "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." **THUS THROUGH THE CROSS OF YESHUA HAMASHIACH D'NZARETH IS SIN ETERNALLY FORGOTTEN OF THE LIVING GOD.**

SECTION 03: 'COME NOW AND LET US REASON TOGETHER:'

THUS AS WAS PREACHED SAYING, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:" SO IS ESTABLISHED THE CALLING OF ALL MEN UNTO FORGIVENESS OF SINS, THE CALLING OF ALL MEN UNTO RIGHTEOUSNESS IN HAMASHIACH, THE CALLING BY EVANGELICAL CRUSADE, THE CALLING BY ONE ON ONE WITNESS, THE CALLING BY ECCLESIASTICAL SERVICE, THE CALLING BY HOME DOOR TO DOOR WITNESSING, THE CALLING BY STREET WITNESSING, THE CALLING BY THE INEXPLICABLE INSATIABLE CONVICTING POWER OF THE HOLY GHOST, WHERE PEACE REDUMES ONLY AFTER SALVATION, THE CALLING BY PERSONAL REVELATION THROUGH PERSONAL READING OF HOLY SCRIPTURES, SOMETIMES EVEN ONLY AFTER ONE TIME: AS UNTO SALVATION ETERNAL IN YESHUA HAMASHIACH D'NZARETH.

ARTICLE 20: THE CROSS OF YESHUA HAMASHIACH THE SEAL OF THE ANNULMENT OF EVERY THE SATANIC ACCUSATION:

SECTION 01: BLOOD' SPEECH OF PRAYER AND INTERCESSION UNTO DIVINE ANNULMENT AND REBUKING OF EVERY SATANIC DEVICE AND ACCUSATION:

Blood shed in murder always holds the power of speech, even unto the conversation of the Divine judgement of the murderer by whom the blood was shed, which conversation was well preached by the blood of Abel unto the condemnation of Cain his brother who slew Abel, even as was preached saying "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." But appertaining the blood of HaMashiach that was shed by His Suffering of Passion and accursed death in conversation of murder, it stands that the blood of HaMashiach, even every drop was collected and placed into a vial, even as HaMashiach had petitioned GOD Almighty the Ceremony to establish Atonement by His Blood in spiritual open sight as before all spiritual creation, being summoned to the Heavenly Temple of Heavenly Jerusalem the City of God Almighty JEHOVAH ADONAI SABAOTH.

Being sprinkled upon the heavenly altar, the blood of HaMashiach spoke and petitioned the conversation of deliverance and salvation from the coming Eternal condemnation from the lake of Fire unto life everlasting in the Kingdom of GOD Almighty, even deliverance from the second death of the lake of fire. Unto steadship in the coming New Heaven and Earth, even the coming New Jerusalem the City of GOD Almighty and the Bride and Wife of HaMashiach. Upon the Heavenly Altar did the sprinkled Blood too petition Redemption from sinful estate unto righteousness, even the forgiveness of sins unto perfect Holiness and purity before God Almighty. Being sprinkled upon the altar did the blood of HaMashiach too petition the conversation of redemption from depression, mourning and heaviness of soul unto the hold of Divine joy, even unquenchable cheerfulness and merriness of spirit and soul regardless the conversation of affliction and painful sufferings at hand. Being sprinkled upon the Heavenly Altar did the Blood of HaMashiach too petition the conversation of Redemption from vexation of spirit unto perfect peace, even the resting of spirit and soul regardless the current affliction and conversation of Suffering at hand. Being sprinkled upon the Heavenly Altar did the Blood of HaMashiach too petition the conversation of Redemption from poverty unto Divine Prosperity, even unto the knowledge of the Divine supernatural superabundant provision of God Almighty. Being sprinkled upon the Heavenly Altar did the Blood of HaMashiach too petition the conversation of Redemption from first death unto the first resurrection, even the reviving of body out grave and then immediately translated unto new Messianic Form of Heavenly Celestial glory. Being sprinkled upon the Heavenly Altar did the Blood of HaMashiach too petition the conversation of Redemption from sickness unto perfect health, even as by the Divine

supernatural healing Virtue of God Almighty unto the conversation of deliverance from advert physical anomaly appertaining anatomical condition as designed of God Almighty. Being sprinkled upon the Heavenly Altar did the Blood of HaMashiach too petition the conversation of deliverance from every conversation of demonic oppression and possession and satanic affliction unto spiritual Authority, even unto the casting out of devils and unto the pulling down of demonic principalities, Being sprinkled upon the Heavenly Altar did the Blood of HaMashiach too petition the conversation of the Dispensation of all these conversation by Grace, even by unmerited Divine supernatural empowerment, Thus the blood of HaMashiach that speaks better things, as preached saying "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the General assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Yeshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better thingsthan that of Abel."

SECTION 02: THE DIVINE CONVERSATIONAL PREACHING OF REVELATION 12:10-11:

As was preached saying "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, yoing men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one;" and "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his HaMashiach: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death:" it Thus stands that the overcoming reported stands the person victorious over every the conversation of demonic craft and satanic accusation by the WORD of GOD Almighty, where each Saint stands before GOD a little child, a young Person and a Father, Thus the little child, young man and father are all One person. Definitely, the coming of Salvation stands the conversation of the preaching of the cross unto the full manifestation of Eternal Redemption and deliverance from judgement and from second death unto the hold of the communion of life Eternal, Thus the coming of salvation the harvesting from all nations by the preaching of the Eternal Gospel of peace. The coming of strength stands the conversation of the demonstration of Divine supernatural power in the Name of Yeshua HaMashiach D'Nzareth unto the casting out of devils, unto the manifestation of testimonies of Divine Healing Virtue and unto miracles that defy natural order, unto the pulling down of demonic principalities and powers, unto the annulment of every the conversation of satanic activity and unto the working of signs and wonders that can stand established by the Hand of GOD Almighty, all these conversations being conducted in Evangelical witness. The coming of the Kingdom of God Almighty stands the conversation of the subjection of all creation to the throne of GOD in perfect accordance with Eternal law, without the slightest deviation from divine order.

Definitively, the coming of the Power of HaMashiach stands the conversation of the subjection of all creation to the Lordship, Discipline and Mastery of Yeshua HaMashiach D'Nzareth, even as He Divinely Instructed and Commissioned saying "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing

them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen;" and "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

Definitively the accuser of the brethren is Satan, which Name and title of Satan literally means and can be translated to accuser, even as Satan realized that of Himself he bears neither Virtue nor power sufficient to resist GOD Almighty, and so he purposefully stood to establish the condemnation of mankind of by sin, ever presenting accusation about their iniquity that they be judged wicked before GOD unto each man His respective damnation; but by the Messianic Passion and Crucifixion was established Divine Atonement unto victory over satanic accusation, as by the blood of the Lamb shed by HaMashiach's suffering of Passion and accursed Death by Crucifixion unto the full appeasement of the wrath of GOD Almighty and Thus unto Messianic Atonement; too was Satan undone by the conversation of the word of testimony, even the Word of Faith unto the reception of the Lordship and Salvation of HaMashiach the Divine Order unto Eternal Redemption. Too by HaMashiach was manifest the expulsion of Satan out of heaven, that he never again hold opportunity unto the presentation of accusation in the Heavenly Court of God Almighty.

ARTICLE 21: YESHUA HAMASHIACH D'NZARETH THE SEAL OF THE COMING DIVINE EUPHORIC PARADISIAC EUTOPIA:

SECTION 01: HAMASHIACH THE COMMUNION UNTO LIFE ETERNAL:

Yeshua HaMashiach D'Nzareth stands the communion unto life everlasting, even the partaking of His Flesh and Blood unto the hold of Life Eternal in the Kingdom of God Almighty, even as was 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 the exercise of Divine communion established by the Lord's Table, even the partaking of the bread and wine of HaMashiach, even the Flesh and Blood of HaMashiach preached saying "Now in Thus that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, Thus is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hingry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in Thus? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: Thus is my body, which is broken for you: Thus do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, Thus cup is the new testament in my blood: Thus do ye, as oft as ye drink it, in remembrance of me. For as oftenn as ye eat Thus bread, and drink Thus cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat Thus bread, and drink Thus cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body;" and "And as they were eating, Yeshua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; Thus is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For Thus is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of Thus fruit of the vine, until that day when I drink it new with you in my Father's Kingdom."

SECTION 02: YESHUA HAMASHIACH THE TREE OF LIFE:

Definitively, Zoe Life stands the God Kind of Life, even the Eternal Life of GOD Almighty that is not Abstract force, but a Living Divine Person, even Him the WORD If GOD ALMIGHTY INCARNATE, YESHUA HAMASHIACH D'NZARETH, as was preached of Him saying "In the beginning was the Word, and the Word was with God, and the Word was God. the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth;" and "Then Martha, as soon as she heard that Yeshua was coming, went and met him: but Mary sat still in the house. Then said Martha unto Yeshua, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Yeshua saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou Thus? She saith unto him, Yea, Lord: I believe that thou art the HaMashiach, the Son of God, which should come into the world." Thus Yeshua HaMashiach D'Nzareth is the Word of GOD Incarnate from Whom is Sourced every the conversation of life giving virtue, both unto Life into each new born human being and too unto spiritual life which shall be made fully manifest by the resurrecting of the dead unto the Celestial translation of all saints, Thus every expression of Life, both Celestial and terrestrial, stands a conversation sourced of the Power of HaMashiach.

Definitively, the Tree of Zoe life stands both a physical and spiritual Tree, even a Tree that bears fruit, which fruit when eaten stands unto the manifestation of life Eternal, even as was preached saying "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil;" and "And 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." Yet in Divine Mystery, it actually stands that HaMashaich Yeshua of Nazareth the WORD OF GOD ALMIGHTY, His Spirit Being the River of GOD Almighty, actually stands the conversation of the Virtue and power of the Tree of Life, where the Fruit of Life Is Sourced and Established of HaMashiach, Thus the fruit of the Tree of Zoe life holds power to establish Eternal life in the partakers, even as the fruit

of the Tree of Life is actually an expression of the Flesh of Mashaich, Thus HaMashiach Yeshua the Tree of Life.

SECTION 03: CALVARY'S TESTIMONY APPERTAINING STEADSHIP IN THE COMING DIVINE EUPHORIC PARADISIAC EUTOPIA OF GOD ALMIGHTY:

AS PRONOUNCED IN THE PREACHING OF THE CROSS, BY CALVARY RIGHTEOUSNESS UNTO LIFE EVERLASTING, BY CALVARY SALVATION UNTO LIFE EVERLASTING, BY CALVARY REDEMPTION UNTO LIFE EVERLASTING, BY CALVARY AUTHORITY UNTO LIFE EVERLASTING, BY CALVARY GRACE UNTO LIFE EVERLASTING, BY CALVARY REVELATION AND FAITH UNTO LIFE EVERLASTING, AND BY CALVARY DIVINE FELLOWSHIP UNTO LIFE EVERLASTING.

ARTICLE 22: THE BLOOD OF YESHUA HAMASHIACH THE SEAL AND SIGNATORY VIRTUE OF THE MESSIANIC TESTAMENT:

SECTION 01: THE BLOOD OF YESHUA THE PROPITIATION OF ALL INIQUITY:

Definitively, the curse born of iniquity stands the conversation of the affliction pronounced of God Almighty as a result of the sin of man, even the conversation of of the Divine Utterance of affliction born of the accordance of man's Iniquity 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. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy Husband, and he shall rule over thee. 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." It too stands that second death stands the Master of iniquity, even as iniquity by judgement serves unto the Dominion and rulership of second death, where even first death and hell shall too be cast in the lake of fire, even as the Flame of the lake of Fire to stands strong to burn the flames of hell, and Satan too stands subject to second death, Thus death, h'll and Satan shall all be cast into the second death the lake of Fire, as preached saying " And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. Thus is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Definitively, Divine Propitiation stands the conversation of divine economic and financial substantial order sufficient unto the purchase of the full appeasement and pacification of the wrath of GOD Almighty, even the conversation of the payment of price unto full Divine reconciliation through the economic order of sacrificial suffering unto Atonement, Thus propitiation the sufficient to stand the payment unto Divine reconciliation preached saying "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Yeshua HaMashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in HaMashiach Yeshua: Whom God hath

set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at Thus time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua;" and "My little children, these things write I unto you, that ye sin not. And of any man sin, we have an advocathe with the Father, Yeshua HaMashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world;" and "In Thus was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Thus the Messianic Order unto the acceptable propitiation unto Divine pardon stands the conversation of the suffering of Messianic Pardon and Crucifixion, even the conversation of suffering great pain unto death sufficient unto the purchase of Messianic Redemption by Testament of Regeneration through communion of Divine Flesh and Blood. **THUS THE PROPITIATION ACHIEVED BY THE BLOOD OF YESHUA HAMASHIACH D'NZARETH THE REDEEMING VIRTUE FROM ALL SIN BY THE BLOOD OF HAMASHIACH IN RECEPTION OF LORDSHIP UNTO PLACE IN MESSIANIC TESTAMENT.**

Definitively, Divine safeguarding stands the conversation of keeping of soul and being in the shepherding power of GOD and HaMashiach, even in the sheepfold and communion cover purchased of HaMashiach as by affliction in the Suffering of Messianic Passion and Crucifixion, as was preached of David saying "And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar shewed David that Saul had slain the LORD's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely thell Saul: I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard." Definitively, Divine Covering Seal stands the conversation of of the sealing of being unto the seperation, isolation and consecration and sanctification in the protection of Divine keeping and cover manifest by the Divine overshadowing of the Power of God Almighty, even the conversation of protection and preservation established through the resting of the Hand of GOD Almighty upon the person granted Divine protection as by cover. Thus the Divine covering purchased by the blood of HaMashiach stands the Secret Place, even the place of the glory and cover of God Almighty that is in actuality the Blood of Yeshua HaMashiach D'Nzareth, Thus the blood of HaMashiach the seal of the secret place, even the blood the secret place preached of GOD Almighty to Moses saying "And the LORD said unto Moses, I will do Thus thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

Thus the Blood of HaMashiach the Secret Place by God Almighty preached saying "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the

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

SECTION 03: THE BLOOD OF YESHUA HAMASHIACH THE SEAL UNTO THE DAY OF HAMASHIACH:

Even as Salvation stands not an easy instantaneous moment unto translation in Heavenly places, but the Saint remaining after salvation being the conversation of journey unto the Day of HaMashiach preached saying "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Definitely, the Day of HaMashiach stands the conversation of the day in which shall be manifest the full Redemption purchased by the Cross of Yeshua HaMashiach D'Nazareth, even where dead saints shall be resurrected by the voice of HaMashiach and all saints afterward immediately translated unto heavenly places.

Thus the Day of HaMashiach too preached saying "I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of Thus very thing, that he which hath begun a good work in you will perform it until the day of Yeshua HaMashiach: Even as it is meet for me to think Thus of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Yeshua HaMashiach. And Thus I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of HaMashiach;" and "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of HaMashiach, that I have not run in vain, neither laboured in vain;" and "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 "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."

THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF SALVATION; THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF RIGHTEOUSNESS; THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF AUTHORITY; THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF PROSPERITY; THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF HEALTH; THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF LIFE; THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF PEAC; THUS THE BLOOD OF YESHUA HAMASHIACH D'NZARETH UNTO THE DAY OF HAMASHIACH THE SEAL OF JOY.

ARTICLE 23: THE CROSS THE SAINT'S SEALING UNTO LIFE BEYOND ETERNITY'S FURTHEST AEON:

SECTION 01: THE ETERNAL DURATION OF CALVARY'S REDEMPTION BY MESSIANIC BLOOD:

Definitively, the Divine Calvary redemptive seal by Blood stands the conversation of the Sacrifice that was Nailed to His Cross and thereon raised unto death by accursed Crucifixion after having endured Messianic Passion, the Blood of Which HaMashiach is the Sacrifice that stood unto the dispensation of Redemption to every the receiver of the Lordship of HaMashiach The Risen Sacrifice preached of Abraham saying "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together;" and "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to This day, In the mount of the LORD it shall be seen." Thus Calvary stands the conversation of the covenant unto life by revelatory sight, as again here quoted but that it be fully applied the grant of life by sight of Cross and revelation of Him Nailed thereon preached saying "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth Thus light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that of a serpent had bitten any man, when he beheld the serpent of brass, he lived;" and "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And Thus is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;" and "Now is the judgment of This world: now shall the prince of This world be cast out. And I, of I be lifted up from the earth, will draw all men unto me. Thus he said, signifying what death he should die."

Calvary too stands the conversation of the sealing of the covenant of the communion of the Divine nature of HaMashiach preached saying "Grace and peace be multiplied unto you through the knowledge of God, and of Yeshua our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through

lust." Calvary too stands the covenant of Messianic Millenium in HaMashiach preached saying "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with HaMashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. Thus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of HaMashiach, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

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

Which conversation stood continued saying "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the

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

SECTION 02: CALVARY'S BLOOD SEAL UNTO VICTORY IN PILGRIMAGE: SEAL DIVINE UPON FOREHEAD- THE AFFIRMING CONVERSATION OF DIVINE PROPRIETY:

Definitively, seal stands both the Mark of significance and separation from all other items unmarked, even the conversation of the Mark of proprietary ownership of control by the owner and signee of the Mark, seal too being the conversation of cover add wrapping and closing unto the preservation of the content in the sealed vessel, that the content remain unharmed and covered, closed, wrapped and enveloped and encapsulated unto the continuation, hold and preservation of content's quality. Definitively, blood seal stands the conversation of the Mark by blood unto cover and immunity from every possible conversation of harm, even the conversation of Divine Mark unto closing and isolation from every the conversation of craft and device of harm contrary and painful to the suffering of the same, Thus blood seal the mark unto immunity established by the Source of the blood, Thus blood seal the ark unto the covering Virtue of the Source and Power of the Proprietur of the sealing blood. Definitively, the blood seal of the Messianic Testament stands the conversation of the sealing Virtue of the blood of Yeshua HaMashiach D'Nzareth unto salvation and immunity from first death by resurrection power, and second death by righteousness unto Divine Sonship and heavenly Citizenship; it too stands the conversation of seal and cover from infirmity and disease, from poverty and lack, from judgement and condemnation, from mourning and anguish, from vexation and unrest of soul, and too from demonic affliction and persecution unto the seal of the preservation of Grace, life everlasting, prosperity, joy, peace, authority and perfect health and well being.

Definitively, pilgrimage stands the conversation of journey unto life everlasting, even the conversation of voyage in terrestrial livelihood till the arrival at the day of HaMashiach in the hope of the coming Redemption preached saying "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in

tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, of they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city;" and "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Definitively, war in pilgrimage stands the conversation of fights both unto the preservation of Personal salvation and secondly unto the establishment of salvation throughout all Nations by the going of the Gospel throughout all nations, Thus warfare unto Evangelical procession in the defeat of Satan and all the Kingdom of Darkness, where each Saint bears Divine calling unto This dual victory.

Moreover seal stands the banner of house unto the unity of those in House, seal too stands the banner of family creed unto the unity of all the members of that respective family, seal too stands the totem of community and tribe unto all residing in that community and tribe, seal too stands surname of lineage and kindred unto the unity of all the members of that Family and Lineage, seal too stands the flag of Nation unto the unity of all residing in that respective state and nation, Thus the Heavenly Seal stands the Mark of the Family of GOD Almighty, even the seal that is the cross of Yeshua HaMashiach D'Nazareth the seal of the Commonwealth of the Lord's Redeemed, even the community of the partakers of the Flesh and blood of Yeshua HaMashiach D'Nazareth- the cross being the seal and Mark unto the evidence of Divine property, even the testimony of the Heavenly ownership of the Throne of GOD Almighty. Thus the Cross the seal of the Mark and separation unto the perpetuation of divine heavenly culture. **THUS THE DEFINITION OF CALVARY SEAL THE BANNER OF THE HOSTS OF GOD BOTH CELESTIAL AND TERRESTRIAL, THE DEFINITIVE ORDER OF CALVARY SEAL'S APPLICATION UNTO VICTORY BEING THE CONVERSATION OF FAITH IN THE LIVELIHOD OF THE REDEMPTION Established BY THE CROSS OF YESHUA HAMASHIACH D'NZARETH REQUIRING GRACE UNTO SIGHT AND REVELATION OF CALVARY SEAL, EVEN FAITH UNTO THE TRIGGER OF CALVARY SEAL'S VIRTUE.**

ARTICLE 24: THE FLESH AND BLOOD OF YESHUA D'NZARETH THE SEAL OF THE HAMASHIACHOS MESSIANIC INTERMEDIATION BETWEEN GOD AND MAN:

SECTION 01: THE COMMUNION UNTO DIVINE LIFE REVIVAL: THE COMMUNION OF THE DIVINE NATURE AS IN DIVINE SONSHIP:

Definitively, death stands the conversation of the separation of spirit and Body, even in that as each creature was purposed to reside in the source from whence it was made unto the continuation of its Life, like the fish made of water and thus having to live in water unto the continuation of its life else it die if not in Water, or the lion having to live on earth being made of GOD from the earth else it drown in the sea, Thus man fashioned of the glory of God Almighty having to continue Life in the presence of God Almighty, where because of his sin he was expelled out of the presence of GOD Almighty, and Thus began his flesh to rot till it deteriorated to the state of being incapable to continue accommodating the spirit of man, Thus death the conversation of habitation out of the Presence of GOD; and Thus life Eternal the conversation of living perpetually in the glory of God Almighty.

Definitively, Divine life revival stands the conversation of the restoration of Life, even the conversation of resurrection preached through Ezekiel saying "the hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army;" and too preached of HaMashiach saying "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at Thus: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Yeshua HaMashiach D'Nzareth stands the well of Living water unto life Eternal preached saying "Yeshua answered and said unto her, If 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;" and "In the last day, that great day of the feast, Yeshua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But Thus spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Yeshua was not yet glorified)." Thus Yeshua HaMashiach D'Nazareth the Calvary spring unto life eternal, even by the drinking of the Blood and water that flowed out of His Pierced side, HaMashiach being the Calvary Spring of Living Water, even the Spring, Well and Fountain of Living Water preached saying "the Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Yeshua, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

Definitively, the divine nature stands the conversation of the very glory and nature and genetic composition and Divine essence, and Life nature that constitutes the Divine Nature and Person of God Almighty, which conversation stands granted through the partaking of the flesh and blood of HaMashiach unto the divine Sonship preached saying "That was the true Light, which lightheth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. the Spirit itself beareth witness with our spirit, that we are the children of God: And of children, then heirs; heirs of God, and joint-heirs with HaMashiach; of so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of Thus present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and of a son, then an heir of God through HaMashiach;" and "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" and "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath Thus hope in him purifieth himself, even as he is pure."

The conversation of which Divine Sonship shall be made fully manifest at the Marriage Supper of the Lamb, where the Church and HaMashiach shall be United to stand One, as preached saying "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

SECTION 02: ONE BODY, ONE FLESH, ONE BLOOD, ONE BRIDE, ONE MARRIAGE TOGETHER WITH HAMASHIACH, THUS ONE THE WIFE OF HAMASHIACH:

The Church of Yeshua HaMashiach D'Nzareth stands the conversation of Oneness 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;" and "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in HaMashiach, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."

Thus the Divine calling unto the conversation of Oneness preached saying "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Yeshua accursed: and that no man can say that Yeshua is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is HaMashiach. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And of the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And of they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of HaMashiach, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."