

# GET THEE OUT OF THY COUNTRY

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## PART II

Praise יהוה! Praise בן יהוה! I must give the highest praise to the God of all gods, King of all kings, and Lord of all lords. The Man that possesses true power, our God, יהוה. Our most esteemed, magnanimous, and awesome God, יהוה, is forever with us because He is Omnipresent, Omnipotent, All-Wise, and All-Knowing. Israel, thou shalt not be affrighted at the eminent destruction of America: for the Lord, יהוה, is among us, a mighty God and terrible. And the Lord, יהוה, doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed (Deuteronomy 31:8). Praise יהוה!

Our most powerful God, יהוה, has bestowed His only begotten Son, בן יהוה, with all power and glory. For He has been assigned special authority directly from His Father, יהוה, to do and to act out His will. Moreover, יהוה בן יהוה, as the humble Servant of יהוה, completed His task down to the minutest iota. He has perfectly delivered His message to the chosen remnant. And it has come to pass in this day, that we, the remnant of Israel, that have escaped from the mindset of the land of our captivity, shall no more again stay upon the nation that has smote us; but we shall stay upon the Lord, יהוה, the Holy One of Israel, in truth (Isaiah 10:20). Praise יהוה! Praise בן יהוה!

Let us exalt the name יהוה! For this name in itself contains all power. Also, let us pay tribute to יהוה בן יהוה for enlightening our minds and our spirits with knowledge of the name! יהוה בן יהוה is forever merciful to us by blessing us with the understanding to discern His word for our benefit. How else could we gather a true perception of how יהוה is the Lord of hosts? יהוה בן יהוה has blessed us to comprehend exactly how He is with us; even though some of us have never seen His physical body. Furthermore, He has proven without a doubt that He is the God of Israel, and that in all instances He is our refuge, our safeguard from harm, and our protection. Praise יהוה! Praise יהוה בן יהוה!

It is my esteemed honor to be with all of my true family. All those who want to do the will of יהוה and His Son, יהוה בן יהוה. Therefore, I welcome all of you to part two of this seminar entitled, **“Get Thee Out of Thy Country.”** Praise יהוה! In part one of this seminar, we took an intensified look at our foundation Scripture, Genesis, Chapter 12, verse 1. Therefore, let us all open our Bibles and turn to this Scripture. (We will replace the name *Abram* with Abraham since we know that יהוה changed his name.) Let us read:

*“Now the Lord, יהוה, had said unto Abra[ham], Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee”:*

The portion of this Scripture that we decoded in part one is *“Now the Lord, יהוה, had said unto Abra[ham], Get thee out of thy country ....”* In decoding this

phrase, we unearthed some of the triumphs that Abraham was able to achieve and sustain by obeying the voice of יהוה. In addition, we unlocked the profound connection between our father, Abraham’s, outstanding past journey and our present journey today as his children. Praise יהוה!

Within the phrase, “*Now the Lord, יהוה, had said unto Abra[ham] ...*,” we discovered that יהוה revealed specific information and instructions to Abraham because of their trusting friendship. His instructions were *to get out of his country, and from his kindred, and from his father’s house, unto a land that יהוה would show him*. However, what יהוה revealed unto Abraham was concealed from the knowledge of all persons except those concerned with being His friends. By Abraham departing immediately from his country, יהוה promised him the custody and care of the land that He would show him—the land of his inheritance. Moreover, because Abraham believed in the promise of יהוה, it was imputed (attributed) unto him for righteousness.

In comparison, we determined that we too must believe in the promise of יהוה today just as Abraham did in the past. In doing so, we will have a trusting friendship with יהוה and His Son, יהוה בן יהוה, and it will be imputed (attributed) unto us for righteousness. By the same token, just as יהוה relied on Abraham, He is also relying on us this day, as the seed of Abraham, to follow the very same

instructions given to Abraham, that we might soon have full custody and care of the land promised to us.

Further in the seminar, we concluded from the instruction—*Get thee out of thy country*—that יהוה commanded Abraham to put himself in a proper state of mind and to make himself skillful mentally. By becoming skillful mentally, he would be able to depart immediately out of his country to a certain course of life joined with others in a cooperative action. Additionally, יהוה also relayed the information to Abraham that in order to walk with Him as His friend, he had to lead a godly, morally, upright life outside of his country or away from his usual comfort zone.

In like manner, we too must follow a certain course of life joined by others in a cooperative action. We also learned that we are being commanded to lead godly, morally, upright lives and ultimately give up our social (or worldly) positions in this society to walk with יהוה as Abraham did.

As we progressed with our research of the phrase “... *Get thee out of thy country...*,” we shockingly brought to light that the place where Abraham’s family lived was customarily located in the territory of southern Babylon. With that said, we concluded that יהוה commanded Abraham to depart immediately away from Babylon but, more specifically, away from Babylon’s system of ruling and the inhabitants of that land.

We found in the Book of Revelation the exact system by which Babylon was ruled and the lifestyle of its inhabitants, whereon we exposed the unguarded truth that Babylon was a place in which powers of evil and darkness resided. It was also described as a place where supreme spirits of evil ran rampant, and where all opposers of God, **יְהוָה**, dwelled. Above and beyond, Babylon was characterized as the hold where every foul spirit and unclean and hateful person populated or took up residence.

By the end of this seminar, it was made clear without any doubt, that America today represents modern-day Babylon. And, consequently, we must come up out of America just as Abraham came out of Babylon in Biblical times. This was the point at which we concluded part one. Praise **יְהוָה**! Praise **בֶּן יְהוָה**, **יְהוָה**!

Keeping all of that in mind, today we will begin part two of this seminar by decoding the remainder of Genesis, Chapter 12, verse 1. So, let us reread Genesis, Chapter 12, verse 1 in part, beginning after the word “country.” Please read:

*“... **and from thy kindred, and from thy father’s house, unto a land that I will show thee**”:*

From the remainder of the Scripture, we can see that **יְהוָה** not only commanded Abraham to depart immediately from his country but, also, from his *kindred*.

Having said that, we shall begin our research of this phrase “... *and from thy kindred* ...” starting with the word *and*.

The word **and** is defined as, “in addition”; while **from** (the next word in our phrase) is “used to express removal and separation.” **Removal** is depicted as, “withdrawal”; and **separation**, means, “disconnection” (all definitions taken from the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software). Based upon the accuracy of these facts, we can deduce that **וָיָחֵד** not only gave Abraham specific instructions to depart immediately from the wicked nation of Babylon but, he additionally told him to withdraw and disconnect himself from his kindred.

To find out exactly how Abraham was able to *withdraw* and *disconnect* himself from his kindred, it is highly imperative that we research these words. Predicated on the correctness of the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **withdraw**, the base word of *withdrawal*, is delineated as, “to remove oneself from some activity.” As stated in the *Roget’s 21<sup>st</sup> Century Thesaurus*, copyright 2005, on page 14, **activity** is equivalent to, “entertainment.” And in conjunction, **disconnect**, deriving from the word *disconnection*, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, is defined as, “to end an emotional connection with someone.”

From these additional facts, it is evident that in order for Abraham to have departed immediately out of his country, he had to end his emotional connection with his kindred. To add to this, he also had to remove himself from any activities or entertainment associated with them.

Based on *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 357, some examples of the **entertainment** Abraham’s kindred partook in involved extravaganzas, soirees, parties, celebrations, and other secular social events. יהוה knew that Abraham needed to separate himself from all of these distractions in order to become mentally skillful in keeping the laws of יהוה and to be in the proper state of mind to depart immediately from Babylon.

Since Abraham was to depart immediately from Babylon and remove himself from his kindred, let us defined who Abraham’s *kindred* represents. Substantiated in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, under the reference number 4138, the Hebrew word for **kindred** is (Mem, Wav, Lamed, Dalet, Thav) מולדת, pronounced *mo-leh’-deth*. **Molehdeth** is defined as, “nativity.” **Kindred**, is also referenced in the *Noah Webster’s Dictionary*, Computer Edition, copyright 1828, as, “relatives by blood.”

The brevity of these definitions show that יהוה gave Abraham specific instructions to, first, end his emotional connection with his blood relatives; and

then, secondly, to remove himself from any activities or entertainment associated with his nativity. Having stated this, we will now define the word *nativity*.

On the credibility of the *Webster’s New World Dictionary and Thesaurus*, copyright 1998, Computer Software, **native** (the root word of *nativity*) is defined as, “characteristic of the inhabitants of a place.” **Characteristic** means, “distinguishing quality”; while **quality**, indicates, “nature.” And **inhabitants** are described as, “permanent residents” (all of these definitions can be verified in the aforementioned reference source).

Respecting these details, we can affirm that אברהם commanded Abraham to remove himself from any activities or entertainment associated with his blood relatives who had the distinguishing nature of the permanent residents of Babylon. Being **permanent** residents means that they were “*not expected to change* from their specified *condition*” in Babylon (as documented in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software).

In agreement with our research, we can now understand why אברהם instructed Abraham to depart immediately away from his blood relatives. After all, they were exactly like the people of the land. They exhibited the same wicked qualities, and they practiced all of Babylon’s ungodly customs, unrighteous beliefs, secular lifestyles, and participated in all of its worldly entertainment.

In similar fashion as our patriarchal father, Abraham, we must end our emotional connection with our blood relatives in order to immediately depart out of America. We must remove ourselves from members of our family who practice all of the ungodly customs, unrighteous beliefs, secular lifestyles, and who also participate in all of the worldly entertainment of America. We who choose to become mentally skillful in following the laws of יהוה must completely separate ourselves from our blood relatives who are more interested in the ways of America and less concerned with being the friends of יהוה, and His Son, בן יהוה.

In our holy Scriptures, 2 Corinthians 6, verse 14, the question was asked, *“For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?”* Therefore, I ask the question this day what fellowship do we—followers of יהוה בן יהוה—have with our blood relatives who do not want to be righteous. And, what communion do we have with members of our family who choose to remain in darkness? We are unequally yoked with them and we must, therefore, separate ourselves from the emotional connection we have with them.

We are still on our course of systematically decoding the remainder of our foundation Scripture Genesis, Chapter 12, verse 1. Now that we know through Abraham’s example what it takes to depart immediately out of America and away

from our blood relatives, we are now ready to decode the next phrase “... *and from thy father’s house ....*”

To determine the significance of this phrase we shall consult the established authorities—the dictionaries. However, before doing so, we must first refer to Genesis, Chapter 11, verse 27, to confirm the identity of Abraham’s biological father. Let us read:

*“Now these are the generations of Terah: Terah begat Abra[ham], Nahor, and Haran; and Haran begat Lot.”*

This Scripture affirms that Abraham’s biological father was Terah. Therefore, אָבִי gave him further instructions to *depart immediately away from his father, Terah’s, house*. Let us get a more profound understanding of Terah’s relationship as Abraham’s father by decrypting the word *father*.

Based on the expertise of the *New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, under the reference number 1, **father** in Hebrew is spelled (Aleph, Bet) אָב, pronounced *ah-b*, and it is described as a, “chief.” Also, conferring with the *Random House Webster’s Dictionary and Thesaurus*, copyright 1998, Computer Software, **father** is defined as, “one of the leading men in a city.” A **leading man** in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is defined as a, “hero.” And in *The American Heritage Dictionary*, copyright 2000, Computer Software, a **hero** is, “a person noted for

special achievements in a particular field; celebrity”; while **celebrity** is the same as, “a famous person.”

From these explanations, we can validate that Abraham’s biological father, Terah, was viewed and looked upon as a chief. In fact, he was a very famous person in his city, which we established as being located in southern Babylon. To add to this, Terah was noted for special achievements in a particular field. Since Terah had the official title of *chief* in the land he dwelt, let us research this word for a better understanding.

In conformity with the *Random House Webster’s Dictionary and Thesaurus*, copyright 1998, Computer Software, a **chief** is, “the head leader of an organized body of people.” The *American Heritage Dictionary*, copyright 2000, Computer Software, further defines **chief** as, “most important and influential”; in the same reference source, **important** is defined as, “strongly affecting the nature of things.” And **influence**, originating from *influential*, is described as, “the action of producing effects on the actions, behavior, and opinions of others: sway.” And lastly, to **sway** means, “to cause to turn in a specified way.”

These new facts uphold that Abraham’s father was the head of his house, and the leader of an organized group of people—his family. Moreover, as a public figure or famous person in Babylon, he was able to produce profound effects on the actions, behaviors, and opinions of his blood relatives, so much so that he

caused them to turn in a specified way. To an even higher degree, Terah was also able to strongly affect the nature of things taking place in his house. Because Terah had such strong influence over the actions, behaviors, and opinions of his family or household, יהוה commanded Abraham to depart immediately from Terah’s *house*. Why would יהוה command this? For the answer, let us elucidate on the word *house*.

**House**, according to the *New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, under the reference number 1004, is spelled in Hebrew (Bet, Yod, Thav) בית, pronounced *bah’-yith*, and one of its meaning is, “temple.” As documented in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, a **temple** is, “a building for the worship of divinities,” and **divinity**, the singular of the plural word *divinity*, is the same as, “a god.” Secondly, **temple** is also defined as, “a church”; and **church** means, “congregation.” Further indicated in the *American Heritage Dictionary*, copyright 2000, Computer Software, a **house** is defined as, “a dwelling for a group of people, such as members of a religious community ....”

These facts altogether support the conclusion that Terah’s house represented a congregation or dwelling for a group of people, such as members of a religious community. Simply put, his house, as referred to in the Scripture, symbolized a “church.” Furthermore, Terah was famous in his city and religious community

because of his special achievements in the particular field of worshipping *false gods*. Hence, he was able to strongly affect the nature of blood relatives as well as the religious community by causing them to turn to “false gods.” These undeniable facts reveal exactly why יהוה gave Abraham the specific instructions to depart immediately away from Terah’s house or church, for they worshipped the many false gods of Babylon. Terah’s worship of false gods is further validated in Joshua, Chapter 24, verse 2. Please turn to this Scripture and read:

*“And Joshua said unto all the people, Thus saith the LORD, יהוה, God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.”*

This is clear evidence as to why יהוה told Abraham to remove and separate himself from his father, Terah’s, congregation. יהוה knew that Terah influenced his whole family to turn to false gods and idols, and to go after their own statutes instead of worshipping יהוה and keeping His laws. Ultimately, Abraham was wholly surrounded by family who worshipped other gods, went to church, and allowed themselves to be influenced by Terah, as a respectable figure of the religious community in Babylon.

Thus, our father, Abraham, shows us by example the manner in which we are to end our emotional connection with our family members today. Just as he separated himself from his biological father and secular family who worshipped

false gods, we too must do the same when the time comes for us to immediately depart from America. Question: Who constitutes your *true* family or relatives today? In consideration of this question, please turn to Matthew, Chapter 12, verse 50. Read:

*“For whosoever shall do the will of My Father, יהוה, which is in heaven, the same is My brother, and sister, and mother.”*

Hence, if we believe in יהוה the same as Abraham did, then our *true* Father is יהוה. Even more, our *true* family are those who forsake blood relatives to do the will of יהוה by keeping His laws. Let us read Matthew, Chapter 19, verse 29:

*“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.”*

All in all, this Scripture gives more evidence to support the conclusion that when we are able to forsake our blood relatives to do the will of יהוה, then we shall inherit everlasting life. This, in turn, will result in us inheriting the land of promise—the land that יהוה showed unto Abraham. Praise יהוה! Praise בן יהוה יהוה!

We have finally reached the point at which we will decrypt the final phrase in Genesis, Chapter 12, verse 1, “... *unto a land that I will show thee*,” before we decrypt this phrase, let us read Genesis, Chapter 12, verse 1 in its entirety. Please read:

*“Now the Lord, יהוה, had said unto Abra[ham], Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee”:*

In paying close attention to the final phrase, we shall start our decryption with the word *unto*. From a definition given in our last seminar, we established that the word *unto* simply means “to.” Therefore, we shall move right into the word *land*. As indicated in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, under the reference number 776, the Hebrew word for **land** is spelled (Aleph, Resh, Tsade-Sofet) ארץ, pronounced *eh-rets*, and it is described as, “common.”

On the authority of the *Random House Webster’s Dictionary and Thesaurus*, copyright 1998, Computer Software, **common** is defined as, “belonging equally to an entire nation.” Moreover, in the *Webster’s New World Dictionary and Thesaurus*, copyright 1998, Computer Software, **land** is also defined as, “ground considered property; inheritance.”

Acknowledging the reality of these facts, יהוה instructed Abraham to depart from his usual place in Babylon to a ground considered property that He would ultimately give him custody and care of as an inheritance. In order for this to happen, Abraham would also have to leave his blood relatives and his father’s congregation behind in Babylon, which is where he previously dwelled. Let us

substantiate this fact by going to our Holy Scriptures. Please turn to Hebrews, Chapter 11, verse 8. Let us read:

*“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.”*

יהוה further promised Abraham that after receiving the land of his inheritance, He would later give this very same ground considered property to his seed after him for an inheritance. As an inheritance, it would equally belong to the entire nation of a people—the Nation of יהוה (Genesis 12:7).

From a different aspect, the word **land** is defined in the *Webster’s New World Dictionary and Thesaurus*, copyright 1998, Computer Software, as being synonymous to “location and real estate.” A **location** is “an area marked off or designated for a specific purpose”; and **real estate**, in the same source is, “land, including all the natural resources and permanent buildings on it.”

This additional information serves to emphasize that in Genesis, Chapter 12, verse 1, יהוה revealed specific information to Abraham that the land shown unto him would be a location specifically marked off by יהוה for his future residence. At the appointed time given by יהוה, we—following the same instructions He gave our father, Abraham, shall depart immediately from our usual place here in America, our current residence, and shall arrive at an area of land marked off and designated specifically for us to reside.

In due course, the area of land we shall come upon shall have prime real estate buildings for permanent use, and an over abundance of natural resources such as, pure water, healthy and non-genetically altered foods, fresh fruits and vegetables, natural gas, solar power as our main source of energy, clean unpolluted air, and much more. Furthermore, this pristine and magnificent ground—given to us exclusively by our God, יהוה, as the land of our inheritance—shall belong equally to our entire Nation as a whole. With that in mind, let us turn to and read Deuteronomy, Chapter 6, verses 10 through 11, to verify these facts. As we read, let us mentally picture, envision, and imagine this promised land:

*10 “And it shall be, when the LORD, יהוה, thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to **give thee great and goodly cities, which thou buildedst not,***

*11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;”*

Isn't that amazing? These Scriptures prove that, in due time, we shall inherit goodly cities that we will not have to build. Even when we have eaten to the full, we shall still have unlimited supplies of good food remaining. Don't you want to be chosen by יהוה to live in this land that He especially singled out for us? I most certainly do.

In like manner, our eleemosynary Father, יהוה, provides more undeniable evidence that there is indeed a particular land that He promised to us in Leviticus, Chapter 20, verse 24. Let us read:

*24 “But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD, יהוה, your God, which have separated you from other people.”*

Praise יהוה!

This brings us to our last point of reference to decode from our foundation Scripture. It is a fact that the promised land we are speaking about today, is a location that יהוה, Himself, showed unto Abraham. Therefore, we must establish and discern the actual meaning of the word *show*.

As indicated in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, under the reference number 7200, **show** is spelled in Hebrew (Resh, Aleph, Hey) הָאָה, pronounced *rah-ah*, and it is dictated as, “to provide and present.” Founded in *Webster’s New World Dictionary and Thesaurus*, copyright 1998, Computer Software, **provide** means “to prepare in advance; to get ready beforehand”; **present**, in the same source means, “to bring forth and give.”

These explanations lead us to substantiate that in Genesis, Chapter 12, verse 1, יהוה instructed Abraham to depart immediately from Babylon, away from his relatives, and his father’s wicked congregation to ground considered property that

He had prepared beforehand for his inheritance. Thusly, יהוה conveyed the information to Abraham, in advance, that the land He would give him—through his seed after him—would be overflowing with goodly cities and a place with unlimited and abundant natural resources.

In light of these excellent details, let us look at the word “show” from yet another standpoint. On the well established authority of the *Random House Webster’s Dictionary and Thesaurus*, copyright 1998, Computer Software, **show** is further defined as “to escort.” And, **escort**, in the same aforementioned source means, “protection, safeguard, or guidance on a journey.”

Trusting all of these facts to be true, we can determine that יהוה advised Abraham at the time of his departure from Babylon, his blood relatives, and his father’s congregation that He would guide him on his journey to the ground of his inheritance. Even more so, יהוה further revealed unto His much-loved and dearest friend Abraham that He would be his sole protection on his journey, plus He would safeguard all those traveling with him from any harm and danger.

In similar fashion, as the seed of Abraham, the beloved friend of יהוה, יהוה will do the same for us this day. This means that at the appointed time when we shall depart immediately from America, יהוה will be our sole protection and our safeguard from all harm and danger on our journey into the land of our inheritance. For this we must give all exaltation to our gracious and merciful God, יהוה! This

thoughtful act shows that He truly loves us and He is always with us wherever we go. Praise יהוה! Praise יהוה בן יהוה!

In summary of the statement: “*Now the Lord, יהוה, had said unto Abra[ham], Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee,*” we learned that we are the direct descendants and lineage of our righteous father, Abraham. Accordingly, we are to inherit the land that our God, יהוה, primarily selected for us. In order for us to receive this land as our inheritance, we must lead godly, morally upright lives outside of our familiar place of residence, away from our relatives, and totally away from members of our family who worship the *false gods* of America.

We must mentally prepare ourselves by diligently keeping the laws of יהוה as taught to us by His Son, יהוה בן יהוה, so that we may walk with Him as His friends. Then and only then, will He guide us into the land He promised unto our Nation as a whole. Nevertheless, this land of promise that shall be filled with goodly cities, unlimited resources, and flowing with milk and honey shall be presented only to the righteous individuals who are identified as friends of יהוה and His Son, יהוה בן יהוה. Praise יהוה!

If you truly believe in יהוה, and in the teachings of His Son, יהוה בן יהוה, and look forward to leading a godly, morally upright life in our own land, then you

will continually and without fail keep the righteous laws, statutes, judgments, and commandments of יהוה, just like our patriarchal father, Abraham.

Abraham’s steadfast faith in the instructions and information he received from יהוה allowed him and the righteous members of his family to have a safe journey to the land that יהוה revealed to him. On the condition that Abraham followed these precise instructions and special information, our benevolent Father, יהוה, also promised him something else in return. Let us all read Genesis, Chapter 12, verses 2 through 3 to find out what יהוה further promised. Let us read:

*2 “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*

*3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”*

Praise יהוה! Are you not happy that our esteemed father, Abraham, followed the instructions that he received from יהוה? You should be overflowing with joy because Abraham paved the way for our blessings today, and it is our time to receive them! Abraham was an example to show all of us that if we just obey and follow the instructions of יהוה, He will bless us and our seed after us.

Since we are the blessed seed of Abraham, the direct descendants of Isaac and Jacob, we are that great nation spoken of in Genesis Chapter 12, verse 2. It is high time that we put forth the effort in seeking to achieve an everlasting

friendship with יהוה and His Son, יהוה בן יהוה, so that we first may be blessed, and, in turn, be able to bless all the families of the earth! Praise יהוה! Praise יהוה בן יהוה!

If it is the will of יהוה, we will see you in part three of this seminar series as we dig deeper into the Scriptures to explain in greater detail what יהוה promised in return to Abraham, His beloved friend, for following His precise instructions *to get out of his country, away from his kindred, and his father’s house.*

Praise יהוה! Praise יהוה בן יהוה! Shalom Aleichem and continue to enjoy this great Feast of Tabernacles and Holy Convocation.