

GET THEE OUT OF THY COUNTRY

PART V

I would like to start off by giving all praises and thanks to יהוה and יהוה בן יהוה. I eternally thank יהוה with all my heart, with all my soul, and with all of my body for blessing us with His Son, יהוה בן יהוה, who has called my mind out of darkness into His marvelous light. Yet a little while was יהוה בן יהוה with us. And, some of us walked in His light, so that darkness would not come upon us. For he that walketh in darkness knoweth not whither he goeth. But, Israel, while we have His light, we must truly believe in His light so that we may become children of the light (John 12:35-36). In Matthew, Chapter 5, verse 16, יהוה בן יהוה tells us to, “*let our light shine before men, that they may see our good works, and glorify our Father, יהוה, which is in heaven.*” Praise יהוה! Praise יהוה בן יהוה!

I also perpetually thank יהוה בן יהוה for the knowledge and wisdom of the Word, because יהוה בן יהוה hath not shunned to declare unto us the counsel of His Father, יהוה (Acts 20:27). Moreover, the word of יהוה בן יהוה endureth for ever (1 Peter 1:25). Heaven and earth shall pass away, but His words shall not pass away (Mathew 24:35). For whosoever keepeth His

word, in him verily is the love of God, יהוה, perfected. Thereby, do we know that we are in Him (1 John 2:5). The word of יהוה is a lamp unto our feet, and a light unto our paths (Psalm 119:105). Therefore, awake thou that sleepest, arise from the dead, and Christ, יהוה בן יהוה, shall give thee light (Ephesians 5:14). Then, all of us can walk together in the true light of the Son, יהוה בן יהוה. Praise יהוה! Praise יהוה בן יהוה!

I greet you in our native Hebrew tongue, “Shalom,” and, in the main language of the Province of Quebec, Canada, “Beinvenue!” Welcome to our *Twenty-Eighth Annual Feast of Tabernacles*, our Feast of Booths, *Khag ha Sookah*, the feast in which all nations are to come up and worship the King, the Lord, יהוה בן יהוה, of hosts (Zechariah 14:16). For He reigneth, let all the earth rejoice, and let the multitude of isles be glad thereof (Psalm 97:1). Praise יהוה! Praise יהוה בן יהוה!

I perpetually thank Almighty, יהוה, and His most gracious Son, יהוה בן יהוה, for blessing me with the opportunity to welcome you all to the fifth part of this seminar entitled, **“Get Thee Out of Thy Country.”** This seminar originates from the study of our patriarchal father, Abraham’s past journey to demonstrate its direct parallel to the journey of his righteous seed today. So, in regard to this historic journey, let us first recap some of what we have learned from our previous seminars. Please turn to Genesis,

Chapter 12, and read verses 1 through 3. (We will replace the name *Abram* with Abraham since we know that יהוה changed his name in Genesis, Chapter 17, verse 5.) Let us read:

“[1] Now the Lord, יהוה, had said unto [Abraham], Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee.

[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.”

From the study of these verses, our previous seminars disclosed that our God, יהוה, had a trusting relationship with our father, Abraham. He considered Abraham to be a dear friend. Thereupon, He gave him the specific command to immediately depart out of his usual place, disconnect from his unrighteous relatives, and totally separate himself from members of his biological family who worshiped false gods. And יהוה also told Abraham to go unto a land that he would, afterwards, receive as an inheritance.

Our studies also revealed that in return for His obedience, יהוה promised Abraham that He would bless him in all things (Genesis 24:1). He also swore that He would make his seed the only family on earth that would be outstanding in all wisdom, knowledge, and understanding. However, He

communicated that there would only be “one” out of his seed who shall rule the earth forever in righteousness; and that all nations shall be subject to His righteous rulership. יהוה revealed this “one” to be Christ, יהוה בן יהוה the one through whom all of the righteous—in every nation of people—who accepts Him shall receive guaranteed salvation.

יהוה showed Abraham that all who made the conscious choice to accept יהוה בן יהוה, would be considered a part of the family of God, יהוה, and יהוה בן יהוה. The end result was that יהוה shall bless all of the righteous, those who receive salvation through יהוה בן יהוה, to enter into the Promised Land. Praise יהוה! Praise יהוה בן יהוה!

Today, we will continue with our study of the historic journey of Abraham by finding out if he obeyed the voice of יהוה to receive all of these promises. We can uncover this revelation by reading our foundation Scripture, Genesis, Chapter 12, verses 4. Let us read:

“So [Abraham] departed, as the Lord, יהוה, had spoken unto him; and Lot went with him: and [Abraham] was seventy and five years old when he departed out of Haran.”

Acknowledging this Scripture, we can see that Abraham actually obeyed the voice of יהוה, because he departed as יהוה had spoken unto him. Further proof can be found in Genesis, Chapter 26, verse 5, in which the Lord, יהוה states, “... *that Abraham obeyed My voice, and kept My charge,*

My commandments, My statutes, and My laws.” To **obey** in the *Webster’s New World Dictionary and Thesaurus*, Version 2.0, Computer Software, copyright 1998, means to, “do the will of.”

So, let us read about the attributing factor that led Abraham to do the will of יהוה in James, Chapter 2, verse 23. Let us read this Scripture:

“Abraham believed God, יהוה, and it was imputed unto him for righteousness: and he was indeed considered the friend of יהוה.”

Therefore, we can agree that Abraham did the will of יהוה because He “believed” that God, יהוה, would fulfill His promises. Moreover, our benevolent God, יהוה, imputed (or attributed) Abraham’s belief in Him for righteousness, and therefore, considered him a friend.

If we are among the righteous who have truly accepted Christ, בן יהוה יהוה, in hopes to receive salvation through Him, then we should be excited to learn why Abraham had so much belief in יהוה that He did His will. This is important because it illustrates the belief that we should have in בן יהוה יהוה and the promises יהוה made to Abraham and his seed. Plus, it also shows how we are to do the will of יהוה and בן יהוה יהוה this day if we desire to receive salvation through our acceptance of Christ, בן יהוה יהוה.

With that said, let us began by first re-establishing who the seed of Abraham is this day by reading Galatians, Chapter 3, verse 16:

“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 Christ, יהוה בן יהוה.”

This Scripture confirms that the promises יהוה made to Abraham were not made to many, but rather only to one, and that one is Christ, יהוה בן יהוה. Therefore, it is only through יהוה בן יהוה that the promises shall come to those who accept Him, believe in Him—יהוה בן יהוה—for salvation and, thereby, do the will of יהוה.

On that note, let us proceed into our studies by analyzing the phrase, *“So Abraham departed, as the Lord, יהוה, had spoken unto him;...”* (as written in our foundation Scripture, Genesis, Chapter 12, verse 4). Documented in the *Random House Webster’s, Word Genius*, Computer Software, copyright 2004, **so** means, “in the aforesaid state.” **Aforesaid** in the *Webster’s New World Dictionary and Thesaurus*, Computer Software, copyright 1998, is the same as, “spoken of before.” From these brief definitions, we can affirm that Abraham did the will of יהוה because he *departed* in the state that יהוה had spoken unto Him before.

We can shed light on the type of “state” this was by defining the word *departed*. In the *New Strong’s Exhaustive Concordance*, copyright 1990,

depart in the Hebrew Dictionary under reference number 3212, brings us to cross reference number 1980, which transliterates **depart** as הלך (Hey, Lamed, Chaf-sofet) haw-lak. While **haw-lak** is defined as “to walk”; **To walk** is delineated as to “behave (self).” **Walk** in *Webster’s New World Dictionary and Thesaurus*, Version 2.0, Computer Software, copyright 1998, also means, “to follow a certain course of life; conduct oneself in a certain way.” Lastly, **depart**, in the same source, also means, “to leave.”

In our previous seminars, we expressed that יהוה gave Abraham specific instructions to disconnect from blood relatives who were unrighteous and worshipped false gods by ending any emotional connection he had with them. And he was to put himself in the proper state of mind by keeping the laws of יהוה and live a godly morally upright life in the land of his inheritance.

Thus, our new found facts confirm that Abraham indeed left his usual or customary way of living to do the will of יהוה. Having made that decision, Abraham decided to follow the righteous path or course of life that יהוה had spoken to him. And since Abraham believed in the words of יהוה, he conducted himself in a moral way—keeping the laws of יהוה. By doing so, יהוה blessed him to receive all of the promises that He made to him.

From these truths, we can say that when Abraham *departed*, he walked in the way in which יהוה had spoken unto him. Even more, later in Abraham's life, the Lord, יהוה, again said unto him, walk before Me and be perfect as stated in Genesis, Chapter 17, verse 1, which reads:

“And when [Abraham] was ninety years old and nine, the Lord, יהוה, appeared to [Abraham], and said unto him, I am the Almighty God, יהוה; walk before Me, and be thou perfect.”

Just as Abraham did as the Lord, יהוה, had spoken unto him before, every righteous person who believes and wants to receive salvation through יהוה בן יהוה must do the will of יהוה and walk before the Lord, יהוה, in “perfection” akin to Abraham. Well, how can one become *perfect*? Psalm, Chapter 19, verse 7 provides the answer, and it reads:

“The law of the Lord, יהוה, is perfect, converting the soul: the testimony of the Lord, יהוה, is sure, making wise the simple.”

One becomes “perfect” through the law of the Lord, יהוה. So if we believe as Abraham believed, then we must follow a righteous course of life by keeping the laws of יהוה, which will make us perfect. And, just as יהוה commanded Abraham to be perfect, יהוה בן יהוה also commands us to be perfect. This is documented in Mathew, Chapter 5, verse 48, and it reads:

“Be ye therefore perfect, even as your Father [יהוה] which is in heaven is perfect.”

From these truths, we can determine that if we believe as Abraham believed, then we shall do the will of יהוה, which is to keep His laws. Then and only then will we be able to conduct ourselves and live our life in a perfect manner. Likewise, we must leave our old mindset and take on a new mindset; as well as leave our customary way of living, and do the will of יהוה as Abraham did.

Given these facts, we can carry on with our studies by clarifying who went with Abraham when יהוה had commanded him to immediately leave his old mindset and way of living. Let us continue by reading the next phrase in our foundation Scripture, Genesis, Chapter 12, verse 4, beginning after the semicolon, “... and *Lot went with him*...”

We shall first identify *Lot* in the past to aid us in uncovering who or what he represents today. On the authority of the *Unger’s Bible Dictionary*, copyright 1988, on page 785, under **Lot** it reads, “nephew of Abraham; Lot *accompanied* Abraham to Canaan.” *Accompanied* is the verb transitive of the word **accompany**, which is defined in the *Shorter Oxford English Dictionary*, Computer Software, copyright 2007, as, “to associate oneself with.”

To **associate** is depicted as, “to join to another in a common purpose.” **Went** is the past tense of the verb “**go**,” which in the *Webster’s New World Dictionary*, copyright 2000, on page 607, means to “leave.” Lastly, **with**, on page 1644, is depicted as, “alongside of.” **With** also means, “of the same **beliefs**, meaning, “faith” (on page 132).

Using this body of facts, we can infer that our father, Abraham’s faith in יהוה had such a powerful effect that it caused his nephew Lot to be of the same faith. So much so that he joined on to Abraham in a common purpose—to go alongside of him into the land that יהוה promised him for an inheritance and to receive the promises of יהוה.

Because Lot had the same faith in יהוה that Abraham had, he believed in the promises of יהוה. Therefore, he joined Abraham in disconnecting from their unrighteous and idolatrous family. He even left his home (usual place), to go alongside Abraham unto a land that not even Abraham knew the location, as referenced in Hebrews, Chapter 11, verse 8, which reads:

“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.”

Knowing all of this, Lot still joined on to Abraham, and was willing to live a godly morally upright life, by keeping the laws of יהוה and, like Abraham, to do the will of יהוה.

Our examination of the phrase “*Lot went with him*” shows by example that all righteous people who desire salvation must have faith in יהוה בן יהוה. If we truly have faith in יהוה and in the promises He made to יהוה בן יהוה, then we must do the will of יהוה, and that is to keep the laws of יהוה, live godly, morally, upright lives, and disconnect from unrighteous and idolatrous members of our family who do not accept Christ, בן יהוה יהוה. And, we must also keep the laws of יהוה and live godly morally upright lives in the land that יהוה promised יהוה בן יהוה. Praise יהוה! Praise יהוה בן יהוה!

Now that we are aware that we must not only do the will of יהוה and keep His laws to enter into the Promised Land, but we must also have absolute faith in יהוה בן יהוה. Let us turn to and read Galatians, Chapter 2, verse 16 to find out why our *faith* is of necessity:

“Knowing that a man is not justified by the works of the law, but by the faith of Christ, יהוה בן יהוה, even we have believed in Christ, יהוה בן יהוה, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

The gravity of this Scripture attests to the fact that though we may prepare to live a godly morally upright life in the Promised Land, we shall not be justified to enter by works of the law. It is only by the “faith” of

Christ, יהוה בן יהוה, and our belief in Him that we shall receive salvation and entry into the Promise Land. Therefore, we must possess the *faith* of our father, Abraham.

The *Webster's New World Dictionary and Thesaurus*, Computer Software, copyright 1998, describes **faith** as, “unquestionable belief that does not require proof or evidence.” Also, “complete trust, confidence or reliance.”

These facts substantiate that all righteous people who have truly accepted יהוה בן יהוה must have unquestionable belief in יהוה to fulfill all of the promises that He made to יהוה בן יהוה. And your belief must be such that it does not require proof or evidence. Furthermore, we must have complete trust, full confidence, and absolute reliance on יהוה בן יהוה, so as to know that He is the only One who can execute these promises. It is only through “Him” that the promises shall come to all righteous people who believe in Him. Praise יהוה! Praise יהוה בן יהוה!

To gain a greater understanding of *faith*, let us read Hebrews, Chapter 11, verse 1.

“Now faith is the substance of things hoped for, the evidence of things not seen.”

Praise יהוה! This Scripture shows that every person that believes in Christ, יהוה בן יהוה, has boundless hope that He is the One seed who shall receive all of the promises that יהוה made to Abraham. However, our *confidence* in יהוה בן יהוה, our *trust* in יהוה בן יהוה, and our *reliance* on Him is the substance of our faith, and gives us hope that serves as evidence to the world that, though we no longer see Him with our physical eyes, He, most assuredly is going to fulfill all the promises the He made to our father, Abraham.

Therefore, it is of the utmost importance today that we join alongside other believers who truly have faith in Christ, יהוה בן יהוה, because we all have the same common purpose as did Abraham and Lot, which is to obtain salvation and to enter into the Promised Land and receive all of the promises that יהוה made to יהוה בן יהוה, the “one” seed of Abraham through whom all of His promises shall flow. With that said, Let us read Galatians, Chapter 3, verse 7:

“Know ye therefore that they which are of faith, the same are the children of Abraham.”

Let us also read Galatians, Chapter 3, verse 29:

“And if ye be Christ's [יהוה בן יהוה], then are ye Abraham's seed, and heirs according to the promise.”

Every righteous person that has absolute faith in **יהוה בן יהוה** must be “true” believers in Him. What’s more, our Scriptures testify that if we have the same unquestionable belief in **יהוה בן יהוה** that Abraham had in **יהוה**, we are in actuality the children of Abraham. Similarly, all that are Christ’s, **יהוה בן יהוה** [’s], are the seed of Abraham, and as His seed—“heirs” according to the promise.

Thusly, being heirs to the Promise, we must do the will of **יהוה** just as Abraham and Lot. Besides, if we all have the same common purpose—that is, to do the will of **יהוה**—then at the appointed time of **יהוה בן יהוה**, we, like Abraham, shall, without a doubt, disconnect from all unrighteous and idolatrous members of our biological family who do not have faith in **יהוה בן יהוה**. And, we shall prepare our minds to live godly, morally upright lives in the land that **יהוה** promised to us, because we have unquestionable belief that **יהוה** shall fulfill His promises through Christ, **יהוה בן יהוה**. Praise **יהוה**! Praise **יהוה בן יהוה**!

Under these circumstances, let us continue by decoding the final part of Genesis, Chapter 12, verse 4. Please turn to this Scripture and begin reading after the colon:

“...: and [Abraham] was seventy and five years old when he departed out of Haran.”

This portion of Genesis, Chapter 12, verse 4, denotes the location that Abraham departed out of when He left his home, along with Lot, to do the will of יהוה and to go into the Promised Land. Our foundation Scripture states that Abraham was, “seventy and five years old when he left out of Haran.” However, while Abraham was *yet in Mesopotamia*, יהוה gave him specific instructions to depart from his home or usual place, disconnect from his unrighteous and idolatrous relatives, and go unto a land that He would give him for an inheritance. This is verified in the book of Acts, Chapter 7, verse 2, which reads in part:

“... The God, יהוה, of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,...”

How is it that in this verse Abraham, at the age of seventy-five, is leaving a place called “Haran?” To be enlightened as to this question, let us read Genesis, Chapter 11, verse 31:

“And Terah took [Abraham] his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son [Abraham's] wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.”

The reason Abraham was leaving Haran was because Abraham's father, Terah, had already taken his whole family to Haran. What kind of place was Haran?

As rendered in the *Tyndale Bible Dictionary*, copyright 2001, on page 571, the (place) of **Haran** is a, "City of northern Mesopotamia, first mentioned in Genesis, Chapter 11:31 as the destination of Terah, Abraham's father, in migrating from Ur of the Chaldees, and his home until his death." The *Unger's Bible Dictionary*, copyright 1988, on page 535, reports that, "Interestingly, Haran, like Ur, was a center of the moon god cult. Whether Terah ... refused to break with his idolatry is an open question. At any rate, when Terah died at Haran, Abraham and his nephew Lot and their families continued their migration SW into Canaan...."

Based upon these definitions, Haran was a place of idolatry. This is why יהוה told Abraham to totally disconnect from his unrighteous and idolatrous family members and go to the land יהוה promise him for an inheritance.

Given these facts, after Abraham and Lot disconnected from their unrighteous relatives who were unrighteous and worshipped false gods in Ur of the Chaldees, their families with them had to forgo yet another separation on their way to the Promised Land. They had to separate again

from those who set out to go unto Canaan, but, in the end, refused to break their idolatry. And factoring in our definitions, Abraham and Lot, with their families, kept on going because they had unquestionable belief in the promises of יהוה, and they also had the same common purpose, which was to do the will of יהוה and enter into the Promised Land and receive all of the promises of יהוה. Praise יהוה! Praise בן יהוה!

Much the same shall happen to the faithful believers in Christ, בן יהוה, today: Just as Abraham had to separate from his unrighteous and idolatrous family, and then separate again from those who did not possess the unquestionable belief that does not require proof or evidence to go on, “faithful” believers in יהוה בן יהוה must separate from members of their biological family who do not have faith in Christ, יהוה בן יהוה, and then also separate from those that may “pretend” they do, but sooner or later show that they do not possess “unquestionable” belief in the promises of יהוה.

“Faithful” believers in Christ, יהוה בן יהוה, have unquestionable belief and full confidence that יהוה shall fulfill the promises He made to our father, Abraham through the “one” seed of Abraham, יהוה בן יהוה. In fact, they have the same absolute conviction, trust, and reliance in יהוה בן יהוה

that Abraham had in יהוה. On top of that, their unquestionable faith in יהוה בן יהוה shows that they truly are the seed of Abraham who will always be alongside of יהוה בן יהוה who, with absolute certainty, is the only One through whom יהוה has chosen to fulfill His promises.

Moreover, because of their unquestionable faith in יהוה בן יהוה, they shall, do the will of יהוה and take on a new mindset, thereupon living godly morally upright lives keeping the laws of יהוה. And, at the appointed time of יהוה בן יהוה, they shall totally disconnect from unrighteous and idolatrous members of their family who do not possess the same faith. And they believe, without doubt, that they shall receive salvation and entry into the Promised Land as heirs to the promise of יהוה. Praise יהוה! Praise יהוה בן יהוה!

At this time, before we reach our conclusion, let us carefully examine the phrase, “... and [Abraham] was seventy and five years old when he departed out of Haran,” from one last viewpoint, beginning with the words *seventy and five*. In the *New Strong’s Exhaustive Concordance*, copyright 1990, under the reference number 7650, of the Hebrew Dictionary **seventy** is defined as, “complete.” **Complete** in the *Shorter Oxford English Dictionary*, Sixth Edition, Computer Software, copyright 2007, is depicted

as, “fully accomplished; give full title to; to fulfill a **vow**,” which means a, “promise and swear” (in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software).

The word **five** in the *Encarta Reference Library*, copyright 1993-2003, Computer Software, is defined as, “a numbered series.” **Numbered** means, “to include as one of a group”; and **series** is “a group of persons coming one after another.”

From the definition of the words *seventy* and *five*, we can arrive at the conclusion that this signifies that **יהוה בן יהוה** shall fully accomplish all if the promises **יהוה** swore to our father, Abraham. When he does accomplish the promises of **יהוה**, people from among all nations who are “true” believers in Christ, **יהוה בן יהוה**, shall come alongside of Him one after another. In addition, at the time when **יהוה בן יהוה** shall have fully fulfilled these promises, all faithful believers in Him shall be given specific “titles.”

Their *titles* can be expounded upon through the words, **year** and **old**. **Year** in the *New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, under the reference number 8138, from 8141, simply means “return.” **Old** under reference number 1121 is defined as a, “son.” And under the cross reference number 1129, **old** is also defined as to, “obtain children.”

The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, clarifies that **obtain** means, “to take possession of.”

With these additional facts, we can assert that when **יהוה בן יהוה** the Son of God, **יהוה**, returns, He shall take full possession of His children—all true believers who have kept unquestionable faith in Him. And, Romans Chapter 8, verse 17 reads in part that:

*“... if children, then heirs; heirs of God, **יהוה**, and joint-heirs with Christ, **יהוה בן יהוה**; ...”*

In terms of titles, all “true” believers are heirs of God, **יהוה**, and joint-heirs with Christ, **יהוה בן יהוה**. Therefore, all true believers who have put their absolute confidence, unconditional trust, and firm reliance on **יהוה בן יהוה** shall be taken into His full possession when He returns to fulfill all the promises that God, **יהוה**, made to Abraham, through His one seed, **בן יהוה בן יהוה**.

Having said that, let us read, 1 Peter, Chapter 1, verses 7 through 9:

*“[7] That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Christ, **יהוה בן יהוה**;*

[8] Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

[9] Receiving the end of your faith, even the salvation of your souls.”

When יהוה בן יהוה appears a second time, He shall bless all of the righteous who unquestionably believed in Him though we could not see Him; and still loved Him though we could not see Him, to receive the end of our faith, which is the salvation of our souls.

If we are blessed to be in the select group of true believers in Christ, יהוה בן יהוה, then we shall at that time receive full titles—that being joint-heirs according to the promise (Galatians 3:29.) However, our benevolent God, יהוה, shall bless us with not just entry into the Promised Land, but also with all of the promises He swore to Christ, יהוה בן יהוה, as His joint-heirs. Praise יהוה! Praise יהוה בן יהוה!

Following this line of thought, the last part of the phrase reading, “... [and Abram(ham) was seventy and five years old] *when he departed out of Haran...*” is further symbolic of what shall happen at the return of Christ, יהוה בן יהוה to take possession of all faithful believers in Him. We previously learned that one of the meanings of *depart* literally means, “to leave.” So, we can now set our attention on the words *out of* and *Haran*.

In conformity with the *Shorter Oxford English Dictionary*, Sixth Edition, Computer Software, copyright 2007, **out of** is depicted as, “from (a condition or state).” **Haran** as documented in the *New Strong’s Exhaustive*

Concordance, copyright 1990, under the reference number 2771, in the Hebrew Dictionary is pronounced *kaw-rawn* which is, “the name of a place.”

Based upon these facts, at the appearing of Christ, **יְהוָה בֶּן יְהוּדָה**, all of the righteous throughout the earth who truly believed in Him and have kept unquestionable faith in His return will have brought themselves from a particular condition or state. This indicates that they, like Abraham, will be doing the will of **יְהוָה**; and will have mentally prepared themselves to live a godly, morally, upright life in the Promise Land with **יְהוָה בֶּן יְהוּדָה**. So, they most certainly by then shall have left behind their former mental state, as well as, the condition of their old minds, because they would have taken on a “new” mindset through keeping the laws of **יְהוָה**.

By the same token, they shall also literally *leave from* their usual places all over the earth, in order to receive their salvation and go into the particular land, and that is, the Promised Land. What type of *places* shall they leave from? The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines a **place** as, “a region, city, town, village, a residence or home.” It is also defined as a, “place of employment, position, occupation, and profession.”

All faithful believers in Christ, **יְהוָה בֶּן יְהוּדָה**, shall leave from all of their regions, cities, towns, villages, residences and homes. Not to mention

their places of employment, including any positions, occupation or professions that they might have. They shall even disconnect from unrighteous and idolatrous relatives, who did not have unquestionable faith in the return of יהוה בן יהוה to fulfill the promises יהוה made to Abraham. And they shall go forth with Christ, יהוה בן יהוה, as co-heirs, into to the actual Promised Land, which is a city like no other, because God, יהוה Himself designed it, laid the foundation, and built it (Hebrews 11:10). Praise יהוה! Praise יהוה בן יהוה!

Moreover, from thence, all of the true children of God, יהוה, shall receive the end of their faith—even the salvation of their souls. And Galatians, Chapter 3, verse 7, reads in part that, “...*they which are of faith, the same are the children of Abraham.*” So, let us all read Galatians, Chapter 3, verse 9, which testifies of their blessings:

“So then they which be of faith are blessed with faithful Abraham.”

Therefore, יהוה shall bless all of the righteous who are faithful believers in Christ, יהוה בן יהוה, as Abraham was in Him, to receive all of the glorious promises He made to His friend, Abraham, through His one seed, that is, Christ, יהוה בן יהוה.

The outcome of our seminar today bares witness that if we are “true” believers in Christ, **יהוה בן יהוה**, then we have absolute confidence, trust, and reliance in Him to return and fulfill all of the promises that **יהוה** made to Abraham. Just as Abraham did the will of **יהוה** in the past, to be blessed, today **יהוה בן יהוה** is causing all “true” believers in Him, those who do the will of **יהוה**, to receive the blessings of Abraham.

From all that we have studied, we can determine that to be blessed as Abraham, all true believers in Christ, **יהוה בן יהוה**, must obey His voice. And at the appointed time of **יהוה בן יהוה**, we must totally disconnect from all unrighteous and idolatrous members of our biological family, who do not have faith in Christ, **יהוה בן יהוה**, and then again from those who do not have unquestionable belief in the promises of **יהוה** through His Son, **בן יהוה יהוה**. All of the righteous ones of us who have unquestionable faith in **יהוה בן יהוה** must have the same common purpose, as did Abraham along with Lot, which is to do the will of **יהוה**, that we might receive our inheritance as co-heirs to the promises of **יהוה**.

Furthermore, at the appearing of Christ, **יהוה בן יהוה**, all true believers who have kept the faith and believed that **יהוה בן יהוה** shall return, shall be blessed to receive the end of our faith, which is salvation and entry

into the Promised Land. Ultimately, they shall leave their regions, cities, towns, villages, residences and homes all over the earth to receive their inheritance and live godly, morally, upright lives in the Promise Land with **יהוה בן יהוה**.

Additionally, at that time, He shall bestow unto those who accept Him their full titles, that is *co-heirs*, to the Promise Land and to all of the promises of **יהוה**, according to the promise **יהוה** made to Abraham, through His one seed, that is, Christ, **יהוה בן יהוה**. Praise **יהוה**! Praise **יהוה בן יהוה**!

If you are among the faithful ones who have unquestionable belief in Christ, **יהוה בן יהוה**, then I am sure that you are delighted to have received the information we have shared today. I know I do. I perpetually give all glory to **יהוה** and to **יהוה בן יהוה** for blessing us with just a small amount of information on who faithful believers in Christ, **יהוה בן יהוה**, are, and I pray that we all are found worthy to be in that number. I also trust and have confidence that all of you shall enjoy the remainder of our *Twenty-Eighth Annual Feast of Tabernacles*! Shalom Aliechem! Ahnee ahov.