

# GET THEE OUT OF THY COUNTRY

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## PART VII

Praise יהוה! Praise יהוה בן יהוה! It is my sole duty, as a child of יהוה, from the tribe of Yehuwdah and citizen of The Nation of יהוה, to give the highest honor and magnification to our King, the King of all kings and Lord of all lords, יהוה בן יהוה (Revelation 19:16). Praise יהוה בן יהוה! I am not ashamed of the Gospel of Christ, יהוה בן יהוה! For it is the power of God, יהוה, unto salvation for every one that believeth; to the Hebrew first; then, also to all nations. For in the Gospel of יהוה בן יהוה is the righteousness of יהוה revealed from faith to faith: as it is written, The just shall live by faith. (Romans 1:16-17).

Therefore, any man, in any nation of people, on any part of the earth, that is good and right in conduct or character—is truthful, righteous, upright, and honorable—must live by faith. Unquestionable **faith** and belief in Christ, יהוה בן יהוה, that do not require proof or evidence. **Faith** that has a moral conviction, especially through reliance on יהוה בן יהוה as our only salvation. And, the **faith** that causes a man to confess with his mouth the Lord, יהוה בן יהוה, and truly believe in his heart that יהוה shall raise Him from the dead, he shalt be saved (Romans 10:9). This is the faith that we

must have as citizens of The Nation of יהוה, so that all nations might be baptized in the name, יהוה!

We have seen God, יהוה, face to face, through, יהוה בן יהוה, and our lives have been preserved so that we might continue in our faith and teach the whole world that salvation is in the Son, יהוה בן יהוה (Genesis 33:10). All of the souls of the disciples of יהוה בן יהוה must be confirmed—no matter what nation they are from, and they must be exhorted to continue in the faith—so that we all might, through much tribulation, enter into the Kingdom of God, יהוה (Acts 14:22). Praise יהוה! Praise יהוה בן יהוה!

With that said, I welcome you all to our Twenty-Ninth Annual Feast of Weeks, and to the 7<sup>th</sup> part of this Seminar entitled “*Get Thee Out of Thy Country.*” This seminar series has shown the undeniable faith of our father, Abraham, who disconnected from his unrighteous biological family, left his native country, and immediately departed to a land that he did not even know the location, because he *believed* in the promises of יהוה (Genesis 12:1; Hebrew 11:8). And, to this very day, his seed is blessed because of his unshakable faith. Praise יהוה! Praise יהוה בן יהוה!

יהוה בן יהוה is that blessed seed of Abraham, and it is only through Him that the promises of יהוה shall come to those who accept Him and

believe on Him as their only salvation. Our faith, hope, and trust must be in the return of **יהוה בן יהוה** to fulfill the promises **יהוה** made to Abraham. Therefore, let us bring this seminar up-to-date by reading Genesis, Chapter 12, verses 1 through 5:

*[1] 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:*

*[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.*

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

*[5] And Abra[ham] took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.*

Through our study of these verses, we broke down the specific command **יהוה** gave to Abraham, in which He promised to bless him on the condition that he *obeyed* His voice. Just as Abraham obeyed the voice of **יהוה** in the past to be blessed, all *true* believers in Christ, **יהוה בן יהוה**, must obey His voice. Indeed, we must heed to the same command that **יהוה** gave Abraham, and totally disconnect from all unrighteous and idolatrous members of our biological family, who do not have faith in Christ, **בן יהוה**

יהוה. Afterward, we must again disconnect from those who do not have unquestionable belief in the promises of יהוה through His Son, בן יהוה.

And at the appointed time of יהוה בן יהוה, all righteous people, who truly believe in Him, will immediately depart out of their countries from all over the earth to go into the Promised Land, which will be just like Canaan. It will not matter if the land is inhabited or not, we will still be required to keep the laws, statutes, judgments, and commandments of יהוה. Moreover, to be blessed to enter into this land, our characters must remain in accordance with the perfect and righteous character of יהוה בן יהוה, that is, if we desire to remain firmly fixed in this land. Praise יהוה! Praise בן יהוה בן יהוה!

We later found out that Abraham—along with his partner Sarah, his true family member Lot, and all of the spiritual minds they gathered in the idolatrous city of Haran—did reach the land of Canaan. But according to Hebrews, Chapter 11, verse 10, Abraham still looked for a city which had foundations, whose Builder and Maker was, and still is, God, יהוה, Himself.

Even more, upon Abraham's arrival in the physical land of Canaan, we found out that this land was under the control and authority of the Egyptian government. On top of that, the people of the land had to pay allegiance to the government of Egypt because they controlled all of their

businesses, revenues, and even agriculture. We alluded to the fact that Canaan was so dependent on Egypt that when the money failed in the land of Egypt it also failed in Canaan.

Keeping all of that in mind, this is the point at which we shall begin our seminar today. Therefore, let us turn to and read Genesis, Chapter 12, verse 6, to find out what took place when Abraham, his partner Sarah, Lot his true family member, and the spiritual minds they recovered in Haran, arrived in the land of Canaan. Read:

*[6] And Abra[ham] passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.*

We see here that Abraham passed through the land and went to a specific place called Sichem, unto the plain of Moreh. However, as written, the Canaanite was *then* in the land. Let us begin our examination of this Scripture with the phrase, “*And Abraham passed through the land unto the place of Sichem....*” As found in *Webster’s New World Dictionary*, copyright 2001, on page 52, the etymology of the word **and** reads that the, “original meaning was, then or next.” **Then** means “soon afterward”; and **next** is described as, “after in time.” By virtue of these facts, we can see that soon after the time that Abraham—along with his partner Sarah, his true

family member Lot, and all of the spiritual minds they recovered in Haran—arrived in Canaan, they *passed through* the land.

To find out exactly what it means to *pass through* the land, let us define the word *passed*. Given the credibility of the *Strongest Strong's Exhaustive Concordance of the Bible*, copyright 2001, under reference number 5674, the Hebrew transliteration of **passed** is *abar*. **Abar**, spelled in Hebrew is עָבַר (Ayin, Bet, Resh), means, “made proclamation; caused to sound.” Let us deduce these two definitions to a lower degree. First, “made proclamation.”

As found in *Webster's New World Dictionary*, Computer Software, copyright 1998, a **proclamation** is “an official publication; declaration.” The *Noah Webster's Dictionary*, copyright 1828, Computer Software, defines **publication** as, “notification to a people at large, either by words, writing, or printing; the publication of the gospel.” **Gospel** means the same as “law” (again from *Webster's New World Dictionary*). **Law** in the *Holman Bible Dictionary*, copyright 1991, on page 866, refers to “the revelation of the will of God יהוה.... The Hebrew term [most frequently translated for law] is *torah*, [which is] instruction received from a superior authority on how to live.”

These facts uphold that soon after the time that Abraham—his partner Sarah, his true family member Lot, and the spiritual minds they recovered in Haran—arrived in the land of Canaan, they published the revelation of the will of God, יהוה, throughout the land. They notified the people at large—either by their spoken words, writings, or printed notifications—about the instructions from יהוה, the most Superior Authority, on how to live righteous lives.

According to Galatians, Chapter 3, verse 6, Abraham was already accounted as a righteous man because he believed in the promises of יהוה and, therefore, did his will. Let us turn to and read this Scripture. Read please:

*[6] Even as Abraham believed God, יהוה, and it was accounted to him for righteousness.*

All those whom Abraham accepted to come into Canaan along with him also had to believe in יהוה and, thereupon, agree to do His will. So, when Abraham, Sarah, Lot, and the spiritual minds they recovered in Haran officially revealed and disclosed—either by their spoken words, writings, or printed notifications—the will of God, יהוה, on how to live righteous lives, they caused the land of Canaan to *sound* (which is the second definition of *pass through*).

**Sound** is described in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, as, “to investigate, to make known, report.” According to the *American Heritage College Dictionary*, copyright 1997, **investigate**, on page 715, is to, “inquire in detail.” While **inquire** is to seek information by asking a question; **known** means “to have practical knowledge of, to be able to distinguish or recognize and to perceive as familiar.” Lastly, **report**, on page 1158, is the same as, “common talk.”

Once Abraham, his partner Sarah, his true family member Lot, and the spirituals minds they recovered in Haran made official publications—either by their spoken words, writings, or printed notifications—throughout the land about the will of God, יהוה, they caused the common talk among the people to be centered around asking Abraham, Sarah, and Lot detailed questions about living *righteous* lives. The people of the land of Canaan had become very knowledgeable or conscious of those who did the will of יהוה, and they became familiar with their actions, even to the degree that they were able to recognize and distinguish them from all others. Praise יהוה!  
Praise יהוה בן יהוה!

Up to this point, we can determine that at the appointed time of יהוה, all of the *righteous* who have truly accepted the Son, יהוה בן יהוה, will be able to enter into the Canaan—the Promise Land. And just as Abraham,

Sarah, and Lot notified the people at large, we must do the same—either by our spoken words, writings, or printed notifications. We must also publish the works of the Son, **יהוה בן יהוה**, who came and taught us the laws of **יהוה**, so that we might live righteous lives before Him. And, even more, we must officially publish and teach the laws, statutes, judgments and commandments of **יהוה** to such a degree that the common talk among the people in the land will be detailed questions about the laws of **יהוה**. We must openly declare the will of God, **יהוה**, and the gospel of the Son, **בן יהוה**, so that the people of the land of Canaan might be familiar with the laws of **יהוה**, be able to recognize the law, and distinguish those who keep them from those who do not. Praise **יהוה**! Praise **יהוה בן יהוה**!

We are now aware that Abraham, Sarah, Lot, and the spiritual minds they recovered in Haran published the will of God, **יהוה**. To do so, they made proclamations—either through their spoken words, writings, or printed notifications—about the *righteous* manner by which **יהוה** required them to live their lives. Now since they did this . . . *through the land unto the place of Sichem, unto the plain of Moreh, . . .* (Genesis, Chapter 12, verse 6), let us describe how this was done.

As found in the *Synonym Finder* by J.I. Rodale, copyright 1978, on page 1233, **through** is defined as, “from one end to another, nonstop, and for the duration of.” In conformity with the *Webster’s New World Dictionary*, copyright 2001, on page 1483, **the** is described as, “that one identified as by title.” And **land** in this same source, on page 804, is noted as “a country; the inhabitants of such an area.”

Accepting the credibility of these respectable authorities, it can be said that Abraham, Sarah, Lot, and the spiritual minds they recovered in Haran, published and proclaimed the will of God, יהוה, on how to live *righteous* lives, through this one country—identified by the title of Canaan. More specifically, they proclaimed the laws of יהוה from one end of the country of Canaan all the way to a place called Shichem, unto the plain of Moreh, nonstop, even for the duration of the entire time they spent there. **Nonstop** indicates that they were unceasing, incessant, and continuous in this work. Inasmuch that they untiringly proclaimed and published the will of God, יהוה, and His laws around-the-clock, day in and day out, from dawn to dusk (according to the *Synonym Finder*, by J.I. Rodale, copyright 1978).

*Sichem* in the *Holman’s Bible Dictionary*, copyright 1991, states see “**Shechem**,” which on page 1259, reads that, “It was a city of refuge.”

**Refuge** is the same as “a shelter or safe haven” (according to *Webster’s New World Dictionary*, copyright 2001, on page 1205).

On the authority of the *Nelson’s Bible Dictionary*, copyright 1995, on page 1159, **Shechem** is also listed as “an ancient fortified city in central Canaan. When Abraham eventually came to Shechem, the Lord, יהוה, appeared to him and announced that this was the land He would give to [his] descendants (Gen 12:6[7]).” The word **fortify**, from *fortified*, means “to strengthen morally; to strengthen against attack, as by building with forts, walls, etc.” (as referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software and *Shorter Oxford English Dictionary*, copyright 2007, Computer Software).

Based on the soundness of these facts, it can be said that from the time that Abraham, Sarah, Lot, and the spiritual minds they recovered in Haran arrived in Canaan, they published the will of God, יהוה, nonstop; and they proclaimed His laws on how to live righteously until they reached the city of shelter, their safe haven, called Shechem. This was the ancient city that יהוה had strengthened against attacks, as by walls or forts; and it was located in the center of Canaan. Plus, this was the city that Abraham was to strengthen morally. Let us read Genesis, Chapter 12, verse 7 for additional understanding about this land:

***[7] And the Lord, יהוה, appeared unto Abra[ham], and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, יהוה, who appeared unto him.***

With this Scripture in mind, we can affirm that once Abraham reached this specific city located in central Canaan, יהוה said unto him that this was the land He had promised to give his seed, his descendants: the land of his inheritance. There Abraham builded an alter unto the Lord, יהוה, who appeared unto him. Praise יהוה! Praise יהוה בן יהוה!

In light of these truths, at the appointed time of יהוה, all of the righteous who have truly accepted His Son, יהוה בן יהוה, must make an official declaration—by publishing the divine will of God, יהוה, which is to keep His laws—from one end of the country of Canaan up to the safe haven city, scripturally called Shechem. As the descendents of Abraham—through His righteous seed Christ, יהוה בן יהוה—we must also publish the works of יהוה בן יהוה, because it was He who made the *ultimate* sacrifice to come and teach us His laws so that we might live in accordance with the *divine* will of God, יהוה.

Just as Abraham obeyed יהוה and went out to a place that he was to receive as an inheritance, not knowing whither he went, we—his seed, his descendents—must do the same (Hebrews, Chapter 11, verse 8). And, when

we finally reach this symbolic city called Shechem—that God Almighty, יהוה, Himself strengthened against attack, as by a wall or fort—יהודה, at the appointed time, shall surely appear unto us, just as He appeared unto our father Abraham.

Since this city is strengthened against attack by a wall or fort, let us get a more descriptive outlook of these two words. A **wall** is the same as “any means of security or protection” (according to the *Noah Webster’s Dictionary*, copyright 1828, Computer Software). And **fort** is synonymous to “**palladium**” (in the *Synonym Finder* by J.I. Rodale, copyright 1978, on page 433); which in the *Oxford Universal Dictionary*, Third Edition, copyright 1955, on page 1418, **palladium** means, “anything on which the safety of a nation is believed to depend.”

These definitions clarify that we, as The Nation of יהודה, can only depend on our God, יהוה, for our safety, security, and protection. In fact, it is solely because of Him that the city of Shechem will be “divinely” protected and will stand out from all others as being a safe haven (or the safest place of shelter); and, concurrently, the strongest against attack. Praise יהוה! Praise בן יהודה!

Let us turn to our Holy Scriptures to find out why יהוה will provide this protection in this city by reading Leviticus, Chapter 25, verse 18:

*[18] Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.*

Let us also read Deuteronomy, Chapter 12, verse 10 in part, beginning with the word “and” (after the first comma):

*[10] ... and dwell in the land which the Lord, יהוה, your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety;*

יהוה promised that we shall dwell in the land we are to inherit safely; and, at that time, He shall also give us rest from all of our enemies round about. And this He *shall* do so long as we keep our part of the agreement; and that is, to live *righteous* lives according to His will. And His will is that we do “all” of His statutes, and keep His judgments and do them. Praise יהוה! Praise בן יהוה בן יהוה!

In moving along with our foundation Scripture (Genesis, Chapter 12, verse 6), we already know that at the time Abraham, Sarah, Lot, and the spiritual minds they recovered in Haran published and proclaimed the will of God, יהוה, and His laws on how to live righteously, they moved with tireless efforts up to the time they reached their safe haven called Shechem. However, according to the Scripture, they not only went unto Shechem, but also *unto the plain of Moreh*.

In the *New Strong's Exhaustive Concordance of the Bible*, copyright 1990, from reference number 352, **plain** under cross reference number 193 is symbolic of, “powerful mighty (men).” Documented in the *Holman's Illustrated Pocket Bible Dictionary*, copyright 2004, on page 244, **Moreh** is a place and name meaning, “instruction.”

Also found in *E-sword*, Version 7.1.0., Computer Software, copyright 2000-2004, in the *Strong's Exhaustive Concordance*, under the reference number 3384, from 4176, **Moreh** is further defined as, “to teach and inform.” To **teach** in the *Noah Webster's Dictionary*, Computer Edition, copyright 1828, means “to communicate to another the knowledge of that which he is ignorant.” And to **inform** is to “acquaint with a fact, etc.”

From these definitions, the phrase *unto the “plain of Moreh”* is symbolic of the place within Shechem that Abraham received instructions from יהוה when He appeared unto him. Being entrusted with the *divine* instructions of יהוה made Abraham, as well as those who accompanied Him—Sarah, Lot, and the spiritual minds they recovered in Haran—powerful mighty men. While in this specific place, יהוה appeared unto Abraham and communicated knowledge and facts unto him about this land that he was otherwise ignorant of.

As it is this day, at the time when we arrive at our safe haven, symbolically called Shechem—which is being protected by our Almighty God, יהוה—יהוה בן יהוה Himself shall appear unto us. In actuality, it would be at this specific place in Shechem that our God, יהוה, shall acquaint us, the descendants of Abraham, with detailed facts about this land.

In addition, He shall also communicate certain knowledge about this land to us that we are utterly ignorant of, such as the fact that it is the land of our inheritance. Just as יהוה בן יהוה taught us at His First Coming about our inheritance, He shall in like manner teach us again when He appears unto us at His Second Coming about Canaan—our promised land. Praise יהוה! Praise יהוה בן יהוה!

Keeping all that in mind, our research testifies to the fact that at the appointed time of יהוה, all of the *righteous* who have truly accepted His Son, יהוה בן יהוה, will make an official declaration—that is, to publish the “divine” will of God, יהוה, which is to keep His laws—from one end of the country of Canaan up to the safe haven Scripturally called Shechem. As the descendents of Abraham, through His blessed seed יהוה בן יהוה, it will be at this time that we reach this city protected by God יהוה, that יהוה בן יהוה

will appear unto us, to teach and inform us, that we had finally made it to the land of our inheritance—Canaan. Praise יהוה! Praise יהוה בן יהוה!

On that note, let us now find out who occupied the land at the time that Abraham, Sarah, Lot, and the spiritual minds that they had gotten in Haran, arrived at their safe haven, Shechem, so that we may identify them this day. We can seek out this information by decoding the final part of our reference Scripture (Genesis, Chapter 12, verse 6). Please begin reading after the first period:

*“... And the Canaanite was then in the land.”*

So, at the time of Abraham’s arrival, the *Canaanites were then in the land*. Take note that a “period” was used before the beginning of this sentence, which indicates that the previous sentence ended. What is the significance of the period? According to the *American Heritage College Dictionary*, copyright 1997, on page 1016, the **period** is “a punctuation mark indicating a full stop, placed at the end of a declarative sentence....” It also denotes, “any interval of time characterized by the prevalence of a specified culture.”

As stated in the *Noah Webster’s Dictionary*, Computer Edition, copyright 1828, **prevail** from *prevalence* means, “to have effect, to be in force.” **Force** in *The American Heritage Talking Dictionary*, copyright

1997, Computer Software, is the same as “the power to govern, command, or rule.” And **culture** is described as “a particular society esp. considered in relation to its beliefs and way of life; the habits of the people ... the way they generally behave” (as stated in the *Collins-Cobuild Lexicon*, copyright 1997-2002).

Accordingly, the *period* used in this Scripture indicates a full stop, and it marks the end of the sentence (or statement), in which we broke down the comparison between our father Abraham’s arrival into a safe haven called Shechem to our arrival into a similar place, as his descendants, through Christ, יהוה בן יהוה. The *period* was also used to show that just as it was in the time of Abraham, so shall it be at the time of our arrival: the prevalence of the specific culture of the *Canaanites* who will *then be in our land* will be in effect.

Basically, at the time that Abraham, Sarah, Lot and the spiritual minds they recovered in Haran arrived, published, and proclaimed the will of God, יהוה, from one end of Canaan up to their safe haven in Shechem, it was a time in which the land was under the command, governing power, and rule of the *Canaanites*. The Canaanite society effected the beliefs, the way of life, and the habits of the people—essentially, the manner in which they generally behaved. Praise יהוה! Praise יהוה בן יהוה!

Let us turn to Exodus, Chapter 23, verse 24 to describe the beliefs of the Canaanites. Be mindful that within this verse יהוה is speaking directly to the children of Israel about the Canaanites. And, it reads:

***[24] Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.***

יהוה commands us not to bow down to their gods, nor serve them or do after their works. Thus, the Canaanites were an idolatrous group of people, and they did not serve the true and living God, יהוה. So, naturally, they had wicked behaviors and practiced abominations to their false images. Such being the case, let us continue to disclose who these Canaanites were in the time of Abraham so we might truly be able to recognize them today. Let us continue with the sentence, ***“And the Canaanite was then in the land”*** (from Genesis, Chapter 12, verse 6).

A **Canaanite** in the *New Strong’s Expanded Exhaustive Concordance of the Bible*, Red letter Edition, copyright 2001, under reference number 3669, is spelled in Hebrew כנעני (Chaf, Nun, Ayin, Nun, Yod) pronounced *ken-ah-an-ee*. **Ken-ah-an-ee** means, “a pedlar.” A **peddler** in the *Roget’s 21<sup>st</sup> Century Thesaurus*, copyright 2005, on page 940, under concept number 348, is a, “gatekeeper and care taker.”

According to the *American Heritage Talking Dictionary*, copyright 1997, a **gatekeeper** is “one that is in charge of passage through a gate.” A **gate** is “a solid structure that controls the entrance or exit through an opening in a *fence*,” which is the same as a “boundary or “border” (in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software.) Lastly, a **caretaker** is defined as, “holding power temporarily.” And, **temporary** is “lasting, enjoyed, used, etc. for a time only; not permanent.”

Based on the accuracy of these facts, the idolatrous Canaanites are symbolic of those who had charge over the entry and exit passages into Canaan. Evidently, at the time of our father Abraham’s arrival, there were solid structures along the borders of this country, which controlled the entries and the exits. Genesis, Chapter 10, verse 19 confirms the border of the Canaanites long before Abraham even arrived in this land. Let us turn to and read this Scripture:

*[19] And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.*

All of these places are *euphemistic* names for the area in which the land of Canaan is located today. However, because יהוה chose this specific area of land—which was at that time identified by the title of Canaan—to

give to Abraham and his descendants, then they only had temporary power over the borders of Canaan. Our definitions serve as evidence that their power and authority over the borders would only last and be enjoyed but for a time only. In other words, their use of our promised land is not permanent. Praise יהוה! Praise בן יהוה!

Although the Canaanites had charge over the borders of this land, we found out that the Bible places Canaan among the nations under Egyptian **influence**, which is the same as “political power or government power,” (according to the *Master Study Bible*, copyright 2001, and the *Shorter Oxford English Dictionary*, Sixth Edition, Computer Software, copyright 2005). So, even though the Canaanites controlled their borders, they were still under the governing power and authority of another nation—*called* Egypt. This remains true even today.

Keeping that in mind, since Abraham, Sarah, Lot, and the spiritual minds they recovered in Haran did in fact arrive in Canaan, then they had to have gone through some type of passage that was controlled by the Canaanites to enter. Abraham and his companions were totally ignorant of this land, so much so that even after their arrival, they didn't even know they were in the Promised Land until יהוה Himself appeared unto Abraham and communicated this knowledge to him.

In comparison to today, most countries are surrounded by borders. So, if for a moment we think that the land of Canaan at this time wouldn't be bordered, then we must be living in "La-La Land!" More importantly, this idolatrous people—Scripturally called Canaanites, who are under the control of another nation like Egypt, and do not serve the true and living God, יהוה—are using our land for a time only.

Without a doubt, all of their habits, behaviors, and way of life are totally contrary to or opposite from the *righteous* manner that יהוה requires of us to live—that is, keeping His laws, statutes, judgments and commandments. As a result, they will not be able to remain in our land. Eventually, they will have to leave. And, subsequently, their power over the land, which יהוה promised us for an inheritance, will end. Praise יהוה!  
Praise יהוה בן יהוה!

In conclusion of the whole matter, we can summarize that at the appointed time of יהוה, all of the righteous who have truly accepted His Son, יהוה בן יהוה, will be accepted by Him to enter into the Promise Land—Canaan. And, at that time, we shall make official declarations—publishing the divine will of God, יהוה, which is that all men must keep His laws, statutes, judgments, and commandments. And we will also publish the

works of the Son, **יהוה בן יהוה**, who came and taught us the laws of **יהוה** so that we might live righteous lives before Him.

We shall incessantly, day in and day out, from dawn to dusk, notify the people—either by our spoken words, writings, or printed notifications—by officially publishing and teaching the laws, statutes, judgments, and commandments of **יהוה** to such a degree that the common talk among the people in the land will be detailed questions about the laws of **יהוה**, because we shall openly declare the will of God, **יהוה**, and the gospel of His Son, **יהוה בן יהוה**, nonstop! Praise **יהוה**! Praise **יהוה בן יהוה**!

Now just as Abraham obeyed **יהוה** and went out to Canaan, which was a land that he knew not, we must do the same as his descendants (Hebrews, Chapter 11, verse 8). And, when we finally reach this land, we shall go to a symbolic city called Shechem, in which **יהוה בן יהוה** Himself will surely appear unto us at His appointed time. Moreover, this city will be our safe haven and shelter, which is being protected by our God, **יהוה**, Himself, according to Deuteronomy, Chapter 11, verses 11-12, which reads:

***[11] But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:***

***[12] A land which the Lord, יהוה, thy God careth for: the eyes of the Lord, יהוה, thy God are always upon it, from the beginning of the year even unto the end of the year.***

All told, it is in this place that our powerful mighty God, **יהוה בן יהוה**, shall communicate certain knowledge of this land that we are utterly ignorant of. Similar to His first coming, He will teach us about our inheritance, and He shall inform us, once we finally arrive in the land, that it is in fact the Promised Land—Canaan. Praise **יהוה**! Praise **יהוה בן יהוה**!

Wherefore, upon our arrival, we must realize that there shall be another nation of people who bow down to their own gods, and serve them, or do after their own wicked works. This idolatrous group of people, Scripturally called Canaanites, may have control over the borders now, but their power will only be enjoyed but for a moment more, and the continuing use of our land for a very short time only. That being so, they must depart our land that **יהוה** promised us for our inheritance, as the descendants of Abraham. Praise **יהוה**! Praise **יהוה בן יהוה**!

Our Father, **יהוה**, is the maker of Heaven and earth, and if He has given us this land, then it is ours no matter who is on it. Therefore, to end this seminar today, let us read a closing Scripture. Please turn to and read Exodus, Chapter 13, verse 5:

***[5] And it shall be when the Lord, יהוה, shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.***

Praise יהוה! Praise בן יהוה!

I thank our Father, יהוה, for already securing this beautiful land flowing with milk and honey for us. And, I pray that I am accepted by His Son, בן יהוה, to enter. If this is your prayer, as well, then you most certainly will live your life in the *righteous* manner יהוה requires—by keeping His laws, statutes, judgments and commandments. With that said, please enjoy the remainder of our Twenty-Ninth Annual Feast of Weeks, and may the Spirit of יהוה and His Christ, בן יהוה, rest with you all. Shalom, Aleichem.