

THE DAY OF THE LORD, יהוה בן יהוה, IS AT HAND

Giving all honor and glory to יהוה, and His benevolent Son, יהוה בן יהוה, creator of life and all that is good. Noble, just, and faithful are just a few words to describe the Father and the Son. They are high-minded with everlasting equity and integrity in the fulfillment of promises they've made: no matter how long ago they were made or how much it cost to pay. Faithful and just are they.

יהוה told Abraham, whom He called His friend, that He was going to perform a great work with him and his seed. That his seed would become great kings and queens with great power and influence, but they would also become slaves. They would be bondmen and bondwomen: treated evil, hated, despised, killed, laughed at, mocked, scorned, rejected, used and abused. They would be stripped and robbed of their dignity: stripped of their name, land, language, culture, and they would even forget the name of their God, יהוה. יהוה also told Abraham, His friend, that this evil would last four hundred years, but not to worry.

יהוה said, I swear by My name, that at the end of their suffering, I am coming Myself to redeem your seed and judge that wicked nation for the most atrocious crime ever committed against humanity. And afterwards, I

shall bring them, those that keep My commandments, out with great substance. Our presence here today, standing before the world dressed in white linen is a testimony that יהוה keeps His promises. He promised that He would come to save us from our destruction and He came. He promised to restore our honor and dignity and He has. And when He was with us, He promised to send the comforter, and He has.

יהוה בן יהוה said, I, will not leave you comfortless: I will come to you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, יהוה, and I will love him, and will manifest Myself to him. If a man loves Me, he will keep My words: and My Father, יהוה, will love him, and We will come unto him, and make Our abode with him. These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father, יהוה, will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would

rejoice, because I said, I go unto the Father, יהוה: for My Father, יהוה, is greater than I (John, Chapter 14, verses 18, 21, 23, 25-28).

Therefore, we watch, we pray, and we wait for His return, but we do so with a sober mind, for *The Day of the Lord*, בן יהוה יהוה, *is at Hand!* The great day of the Lord, בן יהוה יהוה, is near, it is near, and hasteth greatly, even the voice of the day of the Lord, יהוה בן יהוה: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness (Zephaniah, Chapter 1, verses 14-15).

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God, יהוה, hath not appointed us to wrath, but to obtain salvation by our Lord, יהוה בן יהוה, Christ, Who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and

edify one another, even as also ye do (1 Thessalonians, Chapter 5, verses 4-11).

Our topic for discussion today is: *The Day of the Lord, יהוה בן יהוה, is at Hand*. This seminar shall comfort and edify; while, at the same time, put us on guard for the troublesome times that come along with the day of יהוה בן יהוה. Let us turn to our foundation Scripture for this seminar in 2 Thessalonians, Chapter 2, verses 1-2. Let us read:

[1] Now we beseech you, brethren, by the coming of our Lord, יהוה בן יהוה, and by our gathering together unto Him,

[2] That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ, יהוה בן יהוה, is at hand.

As we begin to decode these Scriptures, using the “divine” Ten Step Study Method of the Honorable יהוה בן יהוה, we shall discover that these Scriptures contain within them crucial instructions for a very select group of people, but will ultimately affect the whole planet. We shall begin by decoding the phrase,

Now we beseech you, brethren, . . .

Documented in *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 790, the word **now** is the same as, in these days; today; at this moment.

From this one definition, we understand that we are speaking of something taking place in these days, specifically, today and at this moment. The “we” spoken of in the Scripture is accredited to Paul, Silvanus, and Timotheus, as written in 2 Thessalonians, Chapter 1, verse 1. Let us read 2 Thessalonians, Chapter 1, verse 1 in part:

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God, יהוה, our Father and the Lord, יהוה בן יהוה:

As we have just discovered, we are speaking of something taking place in these days, specifically, today and at this moment. Therefore, we must identify who in these days, specifically, today and at this moment, the “we” represent. We will do so by first understanding a little about these persons of old: Paul, Silvanus, and Timotheus.

According to *The Interpreter’s Dictionary of The Bible*, Volume III, copyright 1962, on page 681, **Paul** is referred to as “The Apostle.” Moreover, in Volume IV of the same reference source, on page 355 **Silvanus** states “see Silas.” On page 351, **Silas**, alternately Silvanus, was “also called a prophet.”

Furthermore, on page 650, **Timotheus** is Greek for **Timothy** who was said to be “a trusted and faithful associate of Paul” Let us understand what an *apostle* and an *associate* mean. In *The Synonym Finder* by J.I.

Rodale, on page 56, an **apostle** is synonymous to a disciple. On page 73, an **associate** is the same as an equal.

Based on the facts gathered, we can ascertain that Paul was a disciple, Silas or Silvanus was a prophet, and Timotheus or Timothy was a trusted and faithful equal of Paul, thus a disciple also.

Taking all of these definitions into account, we can deduce that in these days, specifically, today and at this moment, “we”—the trusted and faithful disciples and prophets of יהוה בן יהוה—*beseech you, brethren*. These are the next words to be decoded from our foundation Scripture.

On the authority of the *Random House Webster's College Dictionary*, copyright 1999, on page 126, **beseech** means “to make urgent appeal.”

From this definition, it is clear that in these days; specifically, today and at this moment, “we”—the trusted and faithful disciples and prophets of יהוה בן יהוה—shall make an urgent appeal to the brethren. Since it is an urgent appeal that we shall make to the brethren, it is important to examine the words: *make, urgent, and appeal*.

Referenced in *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 697, **make** is equal to write. In the same source, on page 1304, **urgent** is parallel to “imperative.” On the strength and credibility of *Webster's Third New International Dictionary*, copyright 1981, Volume II,

on page 1133, **imperative** is “an unavoidable fact insistently calling for action.” Again, we return to *Random House Webster’s College Dictionary*, copyright 1999, on page 65 to define the word **appeal** as “the power or ability to stimulate the mind.”

From these gathered facts, we can perceive that in these days; specifically today, and at this moment, “we”—the trusted and faithful disciples and prophets of יהוה בן יהוה—shall write to the *brethren* and make known an unavoidable fact that will insistently call for their action. “We”—the trusted and faithful disciples and prophets of יהוה בן יהוה—shall bring this about by the power and ability that יהוה בן יהוה has given us to stimulate their minds.

Since it is what we shall *write* that shall stimulate the minds of the *brethren*, it is necessary to explain that which we shall *write*. According to *The American Heritage Dictionary of The English Language*, Third Edition, copyright 1993, on page 1558, **write** is characterized as “to compose and set down in literary form; to ordain or prophesy.” *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 813, lists **ordain** as to establish. On page 366 **establish** is the same as to show to be true.

Also, taken from the *Cassell Concise Dictionary*, copyright 1998, on page 1166 the word **prophesy** is defined as to “interpret Scripture.” Given

these facts, we can attest that in these days; most especially today and at this moment, “we”—the trusted and faithful disciples and prophets of יהוה בן יהוה—shall compose and set down in literary form a message that stems from יהוה בן יהוה.

Using the Ten Step Study Method of the honorable יהוה בן יהוה, we shall show this message to be true. We shall do so by the power and privilege conferred upon us by our superior, יהוה בן יהוה, to interpret Scripture. This is a necessary skill that gives us the power and ability to stimulate the minds of the *brethren* in order to communicate to them an unavoidable fact insistently calling for their action.

We will now describe in detail who the *brethren* represent today. For in times past, this term had been used rather loosely. Our key word *brethren* from our foundation Scripture in 2 Thessalonians, Chapter 2, verse 1, “*Now we beseech you brethren . . .*” is defined in *The American Heritage Dictionary of the English Language*, copyright 1985, on page 207, as “brother.” On page 211, of the same source, a **brother** is “one who shares a common ancestry, allegiance, character or purpose with others.”

From these definitions, it is already evident that there is a great deal more to being a brother than what is commonly known. We now understand that the *brethren* represent those who share a common ancestry, allegiance,

character, or purpose with others. For this reason, we must research these qualifications to identify who these people are. Follow closely, as we will, first, establish through reference sources and Scriptures their *ancestry*. Secondly, we will describe their *allegiance*. Thirdly, we will consider their *character*; and lastly make clear their *purpose*.

First, let's understand their *ancestry*. According to *Random House Webster's College Dictionary*, copyright 1999, on page 48 **ancestry** is tantamount to, "lineage." In the identical source, on page 770, a **lineage** is "the line of descendants of a particular ancestor." *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 281 categorizes a **descendant** along with children, sons, and daughters.

Hence, we can perceive, based on these facts, that the *ancestry* of the *brethren* pertains to a line of children, sons, and daughters of a particular ancestor. Who is this particular ancestor? We shall explain.

Webster's Third New International Dictionary, copyright 1981, Volume II, on page 1646, denotes **particular** as "being a single definite person as distinguished from all others." In *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 49, an **ancestor** is equal to a patriarch. *Funk and Wagnall's College Standard Dictionary*, copyright 1942, on page 831 credits a **patriarch** as "the chief of a tribe who rules by paternal right;

particularly applied to the progenitors of the Hebrews.” Another definition of **patriarch** in *Webster’s Third New International Dictionary*, copyright 1985, Volume II, on page 1656, is “one of a group comprising Abraham, Isaac, Jacob and the twelve sons of Jacob.”

Based on the correctness of the facts gathered, we now have a better understanding of the first qualification of the *brethren*, for these are the people to whom this message from יהוה בן יהוה is intended. One of the traits they share in common is that they are a line of children—sons and daughters—of a single definite person as distinguished from all others. This person, Abraham, is a chief of a tribe who rules by paternal right, and is the progenitor of the Hebrews, which is a group comprising Abraham (himself), Isaac, Jacob, and the twelve sons of Jacob.

Let us turn to Genesis, Chapter 14, verse 13, for Scriptural proof of the ancestry of the *brethren*, which reads in part:

*And there came one that had escaped, and told
Abram[ham] the Hebrew;*

This Scripture establishes the fact that Abraham was a Hebrew. Let us turn to Matthew, Chapter 1, verse 2:

*Abraham begat Isaac; and Isaac begat Jacob; and Jacob
begat Judas and his brethren;*

According to these Scriptures, this is the line of descent from Abraham the Hebrew, down to the twelve Hebrew sons of Jacob, referred to as *brethren* of Juda[h]. Let us now turn to Genesis, Chapter 18, verse 19, which reads:

For I know him, that he [Abraham] will command his children and his household after him, and they shall keep the way of the Lord, יהוה, to do justice and judgment; that the Lord, יהוה, may bring upon Abraham that which He hath spoken of him.

From the integrity of these Scriptures, it is clear that the *brethren*, who are descendants of Abraham, are Hebrew Israelites. Let us now turn to Genesis, Chapter 26, verse 5:

Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.

Also, let us read John, Chapter 8, verse 39 in part:

. . . if ye were Abraham's children, ye would do the works of Abraham.

Here, we have just read about the character of Abraham and his paternal right and the command he had over his children then; and, the command he will have over his household even up to today. A sure sign of the children of Abraham of today is when they do as Abraham their father did: keep the commandments, judgments, laws, and statutes of יהוה. Thus,

we can confirm that the “*brethren*” are Hebrew Israelites that keep the laws of יהוה.

This is the first qualification of the “*brethren*” to whom this message from יהוה בן יהוה is intended. Please keep in mind that we are still dealing with the definition of **brother**, “one who shares a common ancestry, allegiance, character or purpose with others.” We will now deal with the second qualification of *brethren*, which is their *allegiance*.

As referenced in *The American Heritage Dictionary of the English Language*, copyright 1985, on page 95, **allegiance** is documented as “loyalty as to a nation, sovereign or cause.” Moreover, the root word of *loyalty* is **loyal** which means, “faithful to one’s obligation” (as found in *Random House Webster’s College Dictionary*, copyright 1999, on page 788). *The American College Dictionary*, copyright 1962, on page 433, makes it plain that to be **faithful** is to be one “that may be relied upon; thorough in the performance of duty.”

It has become apparent that the “*brethren*”—Hebrew Israelites that keep the laws of יהוה—represent a people that can be relied upon and are thorough in the performance of duty in their obligation to a nation, sovereign, and cause. The question now is, what are these obligations?

According to *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 796 an **obligation** is also a debt. *Random House Webster's College Dictionary*, copyright 1999, on page 343 defines **debt** as a “liability to pay something.” In the *Bartlett's Roget's Thesaurus*, copyright 1996, under reference #433.2, **liability** is listed as, “responsibility.” And **pay** under reference #472.15-16 is categorically the same as “help with money; give freely; donate; tithe.”

Based on these facts gathered, we can clearly see to whom this message from יהוה בן יהוה is intended. This message which “we”—the trusted and faithful disciples, and prophets of יהוה בן יהוה—shall compose and set down in literary form, shall stimulate the minds of the children, sons and daughters of Abraham depicted in our foundation Scripture as the “brethren”—Hebrew Israelites that keep the laws of יהוה.

These keepers of the law can be relied upon to fulfill their responsibility by helping with money and giving freely. They are thorough in the performance of duty to donate and tithe to The Nation of יהוה, the sovereign יהוה בן יהוה, and His cause, which is to publish the “**name**” of יהוה בן יהוה, and to fill the earth with the knowledge of יהוה. Let us read Malachi, Chapter 3, verses 6-10 to verify this:

[6] For I am the Lord, יהוה, I change not; therefore ye sons of Jacob are not consumed.

[7] Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord, יהוה, of hosts. But ye said, Wherein shall we return?

[8] Will a man rob God, יהוה? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

[9] Ye are cursed with a curse: for ye have robbed Me, even this whole nation.

[10] Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord, יהוה, of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The Scriptures we just read confirm that יהוה changes not. Therefore, what He required of our forefathers—Abraham, Isaac, and Jacob—yesterday, He requires of the seed of Abraham today. The whole Nation of יהוה is duty bound by an ordinance of יהוה, which is the same as a law of יהוה, to bring all the tithes and offerings into His storehouse that there may be meat (money) in His house--the P.E.E.S.S. Foundation.

The P.E.E.S.S. Foundation was established by יהוה בן יהוה for the sole purpose and “cause” of publishing the name of His Father, יהוה, and

filling the earth with the knowledge of the name, יהוה בן יהוה. Let us read this in Deuteronomy, Chapter 32, verses 2 and 3:

[2] My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

[3] Because I will publish the name of the Lord, יהוה בן יהוה: ascribe ye greatness unto our God, יהוה.

Let us also read Isaiah, Chapter 11, verse 9:

They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, יהוה בן יהוה, as the waters cover the sea.

It is evident from the reading of these Scriptures that publishing the name of יהוה so that the earth may be filled with the knowledge of יהוה בן יהוה is a sizable task that cannot be accomplished without money. It is with the help of money, freely given by the “brethren”—Hebrew Israelites that keep the laws of יהוה—which help make this task possible. Fulfilling this duty is a test of faith and character, which is the next word to be defined from the definition of **brother**, “one who shares a common ancestry, allegiance, *character* or purpose with others,” as we continue to qualify the *brethren* in 2 Thessalonians, Chapter 2, verse 1.

Our third qualification of “brethren”—Hebrew Israelites that keep the laws of יהוה—is their **character** which is defined as, “outward and visible

qualities; the complex of accustomed mental and moral characteristics and habitual ethical traits marking a person, or nation, or serving to individualize it” (according to *Webster’s Third New International Dictionary*, copyright 1981, Volume I, on page 376).

To simplify the words *complex* and *accustomed*, we consulted *The Synonym Finder* by J.I. Rodale, copyright 1978. On page 202, it identifies **complex** as a combination. While on page 17, **accustomed** is the same as root and fixed.

When applied, we are able to recognize another prevailing trait of the “brethren”—Hebrew Israelites that keep the laws of יהוה. This message from יהוה בן יהוה is intended for those whose outward and visible qualities are the combination of rooted and fixed mental and moral characteristics, as well as habitual ethical traits that marks them as a people and serves to individualize them as a nation. Let us read Proverbs, Chapter 12, verse 17 in part:

He that speaketh truth showeth forth righteousness: . . .

Also, let us read Proverbs, Chapter 14, verse 34 in part:

Righteousness exalteth a nation: . . .

These Scriptures prove that the visible qualities, moral characteristics of the “brethren”—Hebrew Israelites that keep the laws of יהוה—mark

them as a people, and serve to individualize them as a nation. Let us now read Isaiah, Chapter 62, verse 2:

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord, בן יהוה יהוה, shall name.

This is the people to whom this message from בן יהוה יהוה is intended. It is for the “brethren”—Hebrew Israelites that keep the laws of יהוה—who practice moral and ethical behavior that have become visible to all; and whose collective righteousness causes the nation to be exalted as a nation.

Now we shall define the **purpose** of the “*brethren*,” which is the final word from the definition of **brother**, “one who shares a common ancestry, allegiance, character or **purpose** with others.”

The Synonym Finder by J.I. Rodale, copyright 1978, on page 965, correlates **purpose** with *hope*. Furthermore, on page 518 of the same source, **hope** is equal to faith. As found in *Funk and Wagnall’s College Standard Dictionary*, copyright 1942, on page 420, **faith** is tantamount to “a divinely wrought, loving and hearty reliance upon God and his promise of salvation through Christ.”

From these definitions, we can understand the level of admiration the “brethren”—Hebrew Israelites that keep the laws of יהוה—have for

יהוה בן יהוה. The reliance they have for their God, יהוה, and His promise of salvation through Christ, יהוה בן יהוה, is described as being *divinely wrought, loving, and hearty*. Let us explain further.

Webster's Third New International Dictionary, Volume I, copyright 1981, on page 663 describes the word **divinely** as something done “by the influence of God.” *Webster's New Collegiate Dictionary*, copyright 1973, on page 1355 defines **wrought** as something that is “deeply stirred; excited.” For added clarity, we consulted *The Synonym Finder* by J.I. Rodale, copyright 1978. On page 683, it depicts the word **loving** as, devoted. And on page 497, **hearty** is the same as, warm-hearted and profound.

Finally, in the same aforementioned *Webster's Third New International Dictionary*, Volume II, copyright 1981, on page 1917, **reliance** is “the act of relying.” Moreover, on page 1919, to **rely** is to “have a feeling of security; trust.” In Volume III of the same source on page 2456, **trust** means “a confident dependence on the character, ability, strength or truth of someone.”

With the facts gathered, we can assert that by the influence of יהוה בן יהוה are the “brethren”—Hebrew Israelites that keep the laws of יהוה—deeply stirred and excited. For this reason, they are devoted and have a profound and warm-hearty feeling of security; and a confident

dependence on the character, ability, strength, and truth of God, יהוה, and His promise of salvation through Christ, His Son, יהוה בן יהוה.

In the process of determining to whom this message that stems from יהוה בן יהוה is intended, we gained a great deal of insight about a special and select group of people. They are, by birth, the children—sons and daughters—of Abraham, which make them Hebrew Israelites. In addition to being Hebrew Israelites, they are also keepers of the laws of יהוה who can be relied upon to give freely donations and tithes to The Nation of יהוה for the purpose of publishing the name of the Father, יהוה, and His Son, יהוה בן יהוה.

Moreover, the outward and visible qualities displayed by them are the combination of rooted and fixed mental and moral characteristics and habitual ethical traits marking them as a people and serving to individualize them as a nation. As a result of steadfast obedience to the laws of יהוה, they have a profound, warm-hearted feeling of security and a confident dependence on the character, ability, and the strength of יהוה. In addition, they also have confident dependence on the truth of God, יהוה, and His promise of salvation through Christ, יהוה בן יהוה.

We did all of this study to prepare our minds to receive this intended message. So let us return to our foundation Scripture in 2 Thessalonians, Chapter 2, verse 1:

Now we beseech you, brethren, by the coming of our Lord, בן יהוה בן יהוה, and by our gathering together unto Him,

We will now take a closer look at the clause “. . . *by the coming of our Lord, בן יהוה בן יהוה*”

In *The American College Dictionary*, copyright 1962, on page 164, the word **by** is defined as “near to.” On page 811 of the same source, **near** means “close in time.” According to *The New Strong’s Exhaustive Concordance of the Bible*, in the Greek Dictionary of the New Testament under reference #3952, one of the meanings for the word **coming** is “advent.”

Webster’s Third New International Dictionary, Volume I, copyright 1981, on page 30, documents the word **advent** as “the coming of Christ as judge on the last day.” Another definition for the word **advent** in *The American College Dictionary*, copyright 1962, on page 18, is “the second coming of Christ to establish a personal reign upon the earth as its king.”

With these newly found facts, we can begin to understand why this message is insistently calling for action by the “brethren”—Hebrew

Israelites that keep the laws of יהוה. It is due to the fact that we are close in time to the Second Coming of Christ, יהוה בן יהוה, as “The Judge on the last day of evil rule. This is most important to us, the “brethren”—Hebrew Israelites that keep the laws of יהוה—because He also comes to establish His personal reign upon the earth as its King; and to bring about our *gathering together unto Him*. For this reason, let us return to our foundation Scripture in 2 Thessalonians, Chapter 2, verse 1, and read the *gathering together unto יהוה בן יהוה*, for this is the ultimate goal and overall objective of the righteous.

. . . by the coming of our Lord, יהוה בן יהוה, and by our gathering together unto Him,

In *The New Strong's Exhaustive Concordance*, copyright 1990, in the Greek Dictionary of the New Testament under reference #1997, the phrase **gathering together** is transliterated as “assembling.”

Webster's Third New International Dictionary, copyright 1981, Volume I, on page 131, defines **assembling** as “the act of those that assemble.” On the same page, **assemble** means “to summon together into an assembly.” Still, on the same page an **assembly** is “a signal given by trumpet for troops to fall in.” In *The Synonym Finder* by J.I. Rodale,

copyright 1978, on page 20, an **act** is the same as job. And on page 1192, **summon** is identical to call; instruct.

It is apparent that it is the job of the trusted and faithful disciples and prophets of יהוה בן יהוה—who shall call together Hebrew Israelites that keep the laws of יהוה, such as for the three appointed feasts of יהוה—to also instruct them to come unto יהוה בן יהוה at His Second Coming. This instruction will be done by a *signal given by trumpet*, as one would for *troops to fall in*. We will now explain what this means.

According to *Cassell Concise Dictionary*, copyright 1998, on page 1370, **signal** is “a sign in the form of light providing the prompt for a certain move.” In *The American College Dictionary*, copyright 1962, on page 1302, to **trumpet** means “to proclaim loudly or widely.” In the same source on page 1299, **troops** is equal to “a company.” On page 245, a **company** is also “a guest or guests.”

Also found in *Cassell Concise Dictionary*, copyright 1998, on page 656, a **guest** is “a person invited by another to a meal.” A **meal** is also a supper, as found in *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 715.

On the strength and creditability of *Thorndike Barnhart High School Dictionary*, copyright 1968, on page 356, **fall in** is defined as to “meet.”

And finally on page 604, **meet** is the same as “be present at the arrival of; come face to face with.”

Based on the evidence at hand, we are able to ascertain that it is the job of those trusted and faithful disciples of יהוה בן יהוה, that call together the “brethren”—Hebrew Israelites that keep the laws of יהוה—to also instruct them by a sign in the form of light providing the prompt for a certain move. This *sign—in the form of light providing the prompt for a certain move*—shall be proclaimed loudly and widely that יהוה בן יהוה is inviting Hebrew Israelites, keepers of the laws of יהוה, to a supper and to be present at His arrival to come face to face with Him at His Second Coming.

Let us turn to Revelation, Chapter 19, verses 7-9:

[7] Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb, יהוה בן יהוה, is come, and His wife hath made herself ready.

[8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[9] And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb, יהוה בן יהוה. And He saith unto me, These are the true sayings of God, יהוה.

Joyful and exciting indeed; however, there are still some more details to be uncovered. We will now make clear as to what this *sign in the form of*

light providing the prompt for a certain move—to come unto יהוה בן יהוה at His Second Coming—actually mean.

In agreement with the *Cassell Concise Dictionary*, copyright 1998, on page 1370, a **sign** is “proof (of) especially a miracle as evidence of a supernatural power.” *Thorndike Barnhart High School Dictionary*, copyright 1968, on page 388, defines **form** as “body of a person.” *Random House College Dictionary*, copyright 1980, on page 774, documents **light** as “the state of being exposed to view, or revealed to public notice or knowledge.”

The Synonym Finder by J.I. Rodale, copyright 1978, on page 955, **provide**, the root word of *providing*, is the same as supply or present. Moreover, on page 948, **prompt** is identical to “occasion.” And **occasion**, on page 800, is equal to “once in a lifetime chance.”

Based on the details revealed, we understand that when the call is made by the trusted and faithful disciples of יהוה בן יהוה, whose job it is to call Hebrew Israelites to come unto יהוה בן יהוה, they shall provide proof of a miracle as evidence of a supernatural power in the body of a person. This evidence shall be exposed to view and revealed to public notice and knowledge, which will supply and present a once in a lifetime chance of salvation through Christ, יהוה בן יהוה. Since it is *proof* that shall be supplied and presented, we shall reveal what the *proof* will be.

According to *The Synonym Finder*, by J.I., copyright 1978, on page 949, **proof** is the same as documentation. *Random House Webster's College Dictionary*, copyright 1999, on page 387, lists **documentation** as “the use of documentary evidence.” We will define the noun *evidence* and then *documentary*. The word **evidence** is categorically the same as facts, testimony, authentication, as found in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 370.

Thus far, we understand that this “proof” is actually a documentary and testament that shall be supplied and presented as evidence of a supernatural power in the body of a person, which shall be revealed to public notice and knowledge. In addition, it shall contain facts, testimony, and authentication. So what is this documentary and testament?

Also found in *Random House Webster's College Dictionary*, copyright 1999, on page 387, **documentary** is that which is “pertaining to documents; depicting an actual event, era, life story, etc. accurately and without fictional elements.” A **document** is synonymous to a testament according to *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 319. *The American Heritage Dictionary of the English Language*, copyright 1985, on page 1256, defines **testament** as “a tangible tribute that testifies to or serves as evidence; either of the two main divisions of the Bible.”

From this piece of research, it is clear that the trusted and faithful disciples of יהוה בן יהוה, who shall call together the “brethren”—Hebrew Israelites that keep the laws of יהוה—shall use either of the two main divisions of the Holy Bible, the Old and New Testaments. They shall serve as a tangible tribute that testifies to and serves as evidence, thus, supplying facts, depicting an actual event, era, and life story of יהוה בן יהוה accurately and without fictional elements.

Through the use of the Holy Scriptures as a testimony, they shall authenticate the miracle of a supernatural power in the body of a person. The word and phrase *miracle* and *supernatural power* are too great of concepts to be left uncovered. So let us now define these words.

According to *Random House Webster’s College Dictionary*, copyright 1999, on page 844, a **miracle** is “an extraordinary occurrence that surpasses all known human powers and is ascribed to a divine cause, especially to God.” *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 1194, categories **supernatural** with almighty, omnipotent. Moreover, on page 919 of the same source, **power** is tantamount to “sovereign, king.”

Based on the facts gathered, we can confirm that the trusted and faithful disciples of יהוה בן יהוה, whose job it is to call together Hebrew Israelites that keep the laws of יהוה, shall use either of the two main

divisions of the Holy Bible—the Old and New Testaments—as a tangible tribute that testifies to and serves as facts depicting an actual event, era, and life story of יהוה בן יהוה accurately and without fictional elements.

Through the use of the Holy Scriptures as a testimony, they shall expose to view and reveal to public notice and knowledge, an extraordinary occurrence that surpasses all known human powers; therefore, it could only be ascribed to God, יהוה, as the cause. That occurrence shall be the Second Coming of Christ, יהוה בן יהוה. His reappearance on the earth shall clearly demonstrate that He is the Almighty God, the Omnipotent One, and the Sovereign King of the universe in the body of a person: יהוה personified in the flesh as יהוה בן יהוה.

The command to make the call will come directly from יהוה בן יהוה Himself. Let us turn to Matthew, Chapter 28, verses 9-10:

[9] And as they went to tell His disciples, behold, יהוה בן יהוה met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.

[10] Then said יהוה בן יהוה unto them, Be not afraid: go tell My brethren [Hebrew Israelites that keep the laws of יהוה] that they go into Galilee, and there shall they see Me.

It is prophesied that יהוה בן יהוה will be met by two disciples (Matthew, Chapter 28, verse 1) to whom He will say:

Be not afraid: go tell My brethren (Hebrew Israelites that keep the laws of יהוה), that they go into Galilee, and there shall they see Me.

“Be not afraid” is a key element in this passage as it relates to this seminar, which is connected to our foundation Scripture. Let us read 2 Thessalonians, Chapter 2, verse 2:

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ, יהוה בן יהוה, is at hand.

As previously mentioned, this message is insistently calling for action by the “brethren”—Hebrew Israelites that keep the laws of יהוה—to *not be soon shaken in mind, or be troubled*” And this is where we shall resume part two of, “*The Day of the Lord, יהוה בן יהוה, is at hand.*”

I thank My Father, יהוה, and His Son, יהוה בן יהוה, for allowing us to decode this Scripture in order to receive this wonderful message of salvation, hope, and anticipation. It has been a privilege and honor to stand before you to give praise and veneration to the Almighty One, יהוה בן יהוה. May the peace of יהוה בן יהוה be with you all. Shalom Alecheim.