

# “יהוה בן יהוה: The Only Door to The Sheepfold”

## Part 1

Praise יהוה! Praise יהוה בן יהוה! Let us stand and give glory to our Father, יהוה, for being in the midst of us this day. Give glory to יהוה בן יהוה for waking us up this morning; and let us magnify יהוה for sending us His only Begotten Son, יהוה בן יהוה, to resurrect us this day. Praise יהוה!

Let us stand this day to honor יהוה בן יהוה. Even though the rulers of this world thought that by destroying the physical body of יהוה בן יהוה we would disappear. Let us make known to the world that we—the Nation of יהוה—shall continue in our efforts of building the Kingdom of יהוה. Let us magnify יהוה בן יהוה; for without Him none of this would be possible.

We must thank יהוה בן יהוה for teaching us His “divine” Ten-Step Study Method, which allows us to be able to decode His word. Praise יהוה! We must understand that we are in the end times. Great tribulation is right around the corner. Now is not the time for us to think about making anyone but יהוה and יהוה בן יהוה our refuge. יהוה בן יהוה is the only Man that can save us from these prophetic end times, so we must give glory and thanks to יהוה בן יהוה for coming to us this day. Praise יהוה! Praise יהוה בן יהוה!

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Welcome to this feast, our *Twenty-Seventh Annual Feast of Tabernacles/Holy Convocation* of יהוה, in the solar year 6010. Also, welcome to part one of this seminar entitled, “**יהוה בן יהוה: The Only Door to The Sheepfold.**” Praise יהוה! Our foundation Scripture for this seminar is John, Chapter 10, verse 1. Therefore, let us open our Bibles and read this Scripture:

*“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.”*

This Scripture clearly expresses that someone—pointed out as “he”—will try to enter into the “sheepfold”; however, he will be characterized the same as a thief and a robber because he will not want to enter by the door. Rather, he will seek to climb up some other way. Therefore, our objective for this seminar will be to identify who is being spoken of here as well as to expose his clandestine operations and hidden agendas. With that said, let us begin our research.

In order to establish a basis for this seminar, we must detect who is speaking in our foundation Scripture—John, Chapter 10, verse 1. To do this, we will refer to John, Chapter 9, verses 39 through 41, which are the final verses that lead into our actual foundation Scripture. Let us read:

*[39] “And [יהוה בן יהוה] said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*

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[40] *And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also?*

[41] [יהוה בן יהוה] *said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*”

Here, we can determine that it is indeed our God, יהוה בן יהוה, who is the One speaking in John, Chapter 9, verses 39 through 41. This is because the Scripture clearly states: “... *And יהוה בן יהוה said unto them ....*” Subsequently, in John, Chapter 10, verse 1, יהוה בן יהוה continues to speak by stating, “*Verily, verily, I [יהוה בן יהוה] say unto you ....*” So, with this understanding, we shall move forward with our decryption of John, Chapter 10, verse 1 by defining the words “verily” and “say.”

Since **verily** is dictated in this Scripture twice, then יהוה בן יהוה obviously wants us to pay close attention to what He is saying. Therefore, **verily** is referenced in the *Webster’s New World College Dictionary*, Fourth Edition, copyright 1999, as “without question”; while **say** in the *e-Sword*, Bible Computer Software, copyright 2000-2004, in the Greek Dictionary, under the reference number 3004, is pronounced *leg’-o*. **Leg’-o** is a primary verb meaning to “utter.” **Utter** in the *Webster’s New World College Dictionary*, Fourth Edition, copyright 2004, on page 1575, is defined as “to reveal and make known.”

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Henceforth, these definitions make it easy to recognize that יהוה בן יהוה, without question, is revealing or making known “. . . *unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*” Praise יהוה!

Having established this, the next words we must define are *unto* and *you*. **Unto**, on the authority of the *Merriam-Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, simply means “to”; while **you** (a pronoun), as recorded in the *Microsoft Encarta Dictionary*, copyright 1993-2004, Computer Edition, “refers to the people being addressed.” In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **people** are defined as a “nation,” and the word **address**, from the base word *addressed*, means “to speak directly to” (as documented in the *Merriam-Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software).

All of these facts together support the conclusion that יהוה בן יהוה, without question, is speaking directly to the Nation of יהוה by revealing or making known that “. . . *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*”

At this point, it is very important that we identify the pronoun “he.” In the *Chamber's 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 618, **he** is “used to refer to a person previously mentioned.” On page 857 of the same reference

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source, **mention**, the present tense of *mentioned*, means “to speak of or make reference to someone.” Thus, let us revisit John, Chapter 9, verses 40 and 41 to point out who is being spoken of or made reference to prior to John, Chapter 10, verse 1. Let us read:

[40] *And some of the **Pharisees** which were with Him heard these words, and said unto Him, Are we blind also?*

[41] *[יהוה בן יהוה] said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.”*

In light of these Scriptures, we can determine that יהוה בן יהוה was previously speaking of or making reference to the Pharisees. Therefore, in John, Chapter 10, verse 1, יהוה בן יהוה is making known to us—the Nation of יהוה—that the **PHARISEES** “... *that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*”

Who do the Pharisees represent in today’s modern times? We can validate this by defining the nature and character of the Pharisees. In accordance with the *e-Sword*, Bible Computer Software, copyright 2000-2004, in the Greek Dictionary, under the reference number 5330, a **Pharisee**, the singular of the plural word *Pharisees*, is a “separatist.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Edition, characterizes a **separatist** as “a person who withdraws, esp. a member of a group that has seceded from a larger group; dissenter.”

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In the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, the word **withdraw** means “to remove oneself from participation”; while **participate**, the base word of *participation*, means “to be active; to work together toward a common end or purpose; to contribute.” The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, defines the word **contribute** as “to give funds to a foundation; to provide works for publications.”

Hence, Pharisees today represent members of a group who have seceded from a larger group—the Nation of יהוה, especially after the arrest of יהוה בן יהוה. They are also persons who have removed themselves from being active and working together with the Nation of יהוה toward a common end or purpose, which is to build the Kingdom of Heaven on Earth. Even more than this, they represent members who have seceded from the Nation of יהוה, that no longer give funds or tithe to the foundation—PEESS Foundation—the only entity established by יהוה בן יהוה, Himself, for such. Neither do they provide any works for publications. Hence, they are dissenters.

A *dissenter* is one who dissents. On the authority of the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, to **dissent** means “to reject the doctrines and teachings of an established [nation].” In agreement with this definition, we can briefly conclude that the Pharisees who

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were once active members of the Nation of יהוה, but who have now seceded, especially after the arrest of יהוה בן יהוה, represent those who have completely rejected the doctrines and teachings of an established nation—the Nation of יהוה—as derived from our Founder, יהוה בן יהוה. Therefore, they seek to enter not by the door into the sheepfold, but climb up some other way.

Our next word to define in sequence of John, Chapter 10, verse 1 is “*entereth*” from the phrase “... *he that entereth not by the door into the sheepfold ....*” The root word of **entereth** is **enter**, which is taken from the *Webster’s New World College Dictionary*, Fourth Edition, copyright 1999, and it means “to force a way into; penetrate.” Based upon the accuracy of these definitions, we can affirm that יהוה בן יהוה is speaking directly to us, the Nation of יהוה, informing us to watch those biblically described as Pharisees who were once active members of the Nation of יהוה but have seceded from the Nation, especially after His arrest. These same Pharisees will now try to force a way back into the Nation of יהוה and penetrate the “sheepfold.”

In the *Microsoft Encarta Dictionary*, copyright 1993-2004, Computer Edition, **penetrate** is described as “to enter something such as an organization, usually secretly, in order to influence.” In the *Chamber’s 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 695, **influence** is defined as “to raise questions in another’s mind.” Also, in the *Random House Webster’s Unabridged Dictionary*,

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copyright 1999, Computer Software, to **influence** is “the process of producing effects on the actions, behaviors, opinions, etc., of others.”

In accordance with these facts, the Pharisees—those who reject the doctrines and teachings of יהוה בן יהוה, and who have seceded from the Nation of יהוה, especially after the arrest of יהוה בן יהוה—will enter again into the sheepfold but, this time, secretly so that they may attempt to raise questions in the minds of the active members of the Nation of יהוה. Their purpose for doing this will be to produce negative effects on the actions, behaviors, and opinions of those who are active members. In other words, they will approach active members of the Nation of יהוה, as the Serpent did Eve in the garden—“*Hath יהוה said ...*”?

Some of their questions that they will come with may be similar to: *Why did the Feast Committee take the feast all the way to Canada? Why are they so strict with the dress code? Who are they to tell us how to dress. And who is the Feast Committee anyway? Who told them they could do a seminar? Why didn't my seminar get approved? Why should I pay my tithes and offerings to the PEES Foundation? I'm going to save mine until יהוה בן יהוה comes back. Some say, I'm just going to keep my money.* All of these examples are negative questions, thoughts, and opinions that the Pharisees shall use to attempt to produce negative effects on the actions, behaviors, and opinions of the active members of the Nation

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of יהוה that they may cause them to question the entities and authorities that יהוה put in place. This is why 1 Corinthians, Chapter 15, verse 33 states:

*“Be not deceived: **evil communications** corrupt good manners.”*

From another perspective, the word **penetrate** (deriving from the word “entereth” in John, Chapter 10, verse 1) also means, “to infiltrate (an enemy group) in order to spy on it” (according to the *New Oxford American Dictionary*, copyright 2000). The word **infiltrate** as established in the *American Heritage Talking Dictionary and Thesaurus*, copyright 1997, Computer Software, is “to take up positions in surreptitiously, as for purposes of takeover.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **take up** means “to occupy”; while **surreptitiously** as referenced in the *Noah Webster’s 1828 Dictionary*, copyright 1828, Adobe Software Edition, is “done without proper authority.”

Let us also define the word “takeover” from the word *infiltrate*. In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, to **takeover** something indicates “the act of assuming control or possession especially by the *usurpation* of power in a nation.” **Usurp**, the root word of **usurpation**, from the *I Finger New Oxford American Dictionary & Thesaurus*, copyright 2000, Computer Software, is referenced as to “take (a position of power or importance) by force.”

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Henceforth, we can determine from these facts that יהוה בן יהוה is speaking directly to us, the Nation of יהוה, and is warning us, even further, that any of the Pharisees—those who were once in our Nation, but seceded—who now want to come in and try to assume control or possession of the “sheepfold” is a thief and a robber. Even more, any one of the Pharisees who tries to occupy or take a position of power or importance by force—climbing up some other way other than the door: meaning they do this without going through the proper authority, the same is a thief and a robber. In agreement, with our definition of *infiltrate* (from the word “entereth” in John, Chapter 10, verse 1) their purpose for doing such is to “spy” on the Nation of יהוה.

According to the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **spy** means “to observe a person with a hostile intent”; and **hostile**, in the same identical reference source, means “characteristic of an enemy.” **Enemy**, in the *New Oxford American Dictionary*, copyright 2001, Computer Software, is “a thing that harms or weakens something else; a person who destroys.”

The accuracy of these definitions point out that these persons referred to as the Pharisees—who are seeking to take positions of power and importance by force—will observe or pay close attention to certain persons within the Nation of יהוה with the intent to harm them and, will subsequently, attempt to weaken our

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Nation. In fact, they only have one hidden and ulterior motive. Since they no longer work together with the Nation of יהוה toward a common end or purpose to help build the Kingdom of יהוה, then they apparently and obviously are coming to try to destroy the Kingdom that יהוה is building.

To *spy* on someone indicates that one is a “spy.” By definition, a **spy** is “a person sent into an enemy’s camp to inspect their works, ascertain their strengths and their intentions, to watch their movements, and secretly communicate intelligence to the proper officer” (as revealed in the *Noah Webster’s 1828 Dictionary*, copyright 1828, Adobe Computer Software Edition).

Hence, these Pharisees, because they reject the teachings and doctrines of יהוה בן יהוה shall be sent back into the camp—the Nation of יהוה—to inspect the works of active members of the Nation of יהוה. To add to this, they will also make an effort to ascertain our strengths and our intentions, watch our movements, and then secretly communicate intelligence to their proper officer(s). As an example of this, let us turn to and read Luke, Chapter 20, verses 19 through 20:

*[19] “And the chief priests and the scribes the same hour sought to lay hands on Him [יהוה בן יהוה]; and they feared the people: for they perceived that He had spoken this parable against them.*

*[20] And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.”*

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These Scripture express to us that the chief priests and scribes (writers) sought to lay hands on our Savior, יהוה בן יהוה, so they watched Him, and sent forth spies, which feigned themselves just men that they might take hold of the words of יהוה בן יהוה. They did this that they might deliver Him unto the power and authority of the governor. In the same manner that the chief priests and scribes (writers) did this unto יהוה בן יהוה, they shall do the same unto active members of the Nation of יהוה that they might deliver us unto the power and authority of the powers that be in the U.S. government. The government shall employ and send in *Pharisees*, those who used to be active in the Nation of יהוה, to feign themselves, meaning imitate “active” members of the Nation of יהוה in an attempt to deceive us into thinking that they are *just* or righteous men and that they are still taking hold of the words of יהוה.

Let us now turn to and read Jeremiah, Chapter 9, verse 5:

*“And they will deceive every one his neighbour, and **will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.**”*

And lastly, let us turn to Luke, Chapter 20, verse 46:

*“Beware of the scribes (writers), which desire to **walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts**”;*

These Scriptures clearly confirm that those referred to as Pharisees shall certainly try to appear to be *just* men. Moreover, they, like the scribes, will write

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lies because they have taught their tongues to speak lies concerning the teachings of יהוה בן יהוה and the beliefs of the Nation of יהוה. In fact, in an effort to imitate active members of the Nation of יהוה, they themselves walk around in long white robes and love to greet you with, *Shalom aleichem*, in their various meeting places. They even send some of you in to sit close up in the V.I.P. section at the feasts, and you have to report back to them the 411 concerning the Feast Committee. However, their secret and true natures will be to willfully disobey the doctrines and teachings of יהוה, because they refuse to come through the “door” to the sheepfold. The word “door” and “sheepfold” are our next words to define in John, Chapter 10, verse 1. Let us read it in part, ending at the word “sheepfold”:

*[1] Verily, verily, I say unto you, He that entereth not by the **door** into the sheepfold, ...*

Let us also read John, Chapter 10, verse 7:

*[7] Then said [יהוה בן יהוה] unto them again, Verily, verily, I say unto you, I am the **door** of the sheep.*

Our study reveals that the word **door**, from the *e-Sword*, Bible Computer Software, copyright 2000-2004, in the Greek Dictionary, under the reference number 2374, pronounced *thoo'-rah*, means “a portal (the opening or the closure literally or figuratively).” A **portal** is “any means of access to something.” Also, a **door** from the *Merriam-Webster's 11<sup>th</sup> Collegiate Dictionary*, means an “entrance.” A

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**sheepfold** is defined in *e-Sword*, Bible Computer Software, copyright 2000-2004, as “the Nation of God [יהוה] in the world as a sheepfold.”

These definitions along with the Scripture—John, Chapter 10, verse 7—make it plain that יהוה בן יהוה is the One and *only* preordained “Door” to the Nation of יהוה. This means that the only way to have access or entrance into His nation is through Him. Nevertheless, the Pharisees—who represent those who have seceded from the Nation of יהוה, and who reject the doctrines and teachings of יהוה בן יהוה—shall try to enter again into our Nation, especially after the ascension of יהוה בן יהוה, as spies for another government to attempt to assume control of the Nation of יהוה. As a result, they who use other means rather than the door “... *climb up some other way the same as a thief and a robber.*” So, what does climb up mean?

**Climb** is validated in the *Microsoft Encarta Dictionary*, copyright 1993-2004, Computer Edition, as “to move toward the top of something, by any means, and typically through continual effort.” **Up** is referenced in *The American Heritage Talking Dictionary*, copyright 1997, Computer Software, as “to a higher position.”

Thusly, we can assert that יהוה בן יהוה is speaking directly to us, the Nation of יהוה, by informing us that not only will the Pharisees—who shall seek to enter

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again into the Nation of יהוה—try to occupy or take positions of power or importance by force, but they shall also try to move to the “top” or in higher positions within the Nation of יהוה by any means necessary and through continual effort. To say the least, if they fail in one respect, they will try another and another to attempt to assume control of the Nation of יהוה, that they might “destroy” the Kingdom that יהוה בן יהוה is building. Hence, יהוה בן יהוה is making it plain to us that when those who have not been active attempt to assume control of the Nation of יהוה by moving toward positions they perceive are at the top...some other way than established by יהוה בן יהוה, the Door, the same is a thief and a robber.

For these reasons, we need to acquire a better understanding of “... *some other way* ...,” from our foundation Scripture, John, Chapter 10, verse 1. In accordance with the *I Finger New Oxford American Dictionary & Thesaurus*, copyright 2000, Computer Software, **some** is defined as, “an unspecified number of”; while **other** in *The Concise Oxford Dictionary*, Tenth Edition, copyright 2000, Computer Software, is “used to refer to something different.” In the same reference source, a **way** is “a method or manner of doing something.”

Therefore, we can settle and agree on the fact that not only will those referred to as Pharisees try to move toward the “top” or to higher positions through continual effort, but they will also use an unspecified number of different methods

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or manners that are not authorized by the “only” Door, יהוה בן יהוה, in order to force a way into and disrupt the “way” of the Nation of יהוה. Therefore, they shall be the same as “thieves” and “robbers.”

At this point, it is highly imperative that we gain a scholarly understanding of the last phrase of John Chapter 10, verse 1, “... *the same is a thief and a robber* ....” This will truly reveal and make known the true intent of the Pharisees. The word **same** from the *American Heritage Talking Dictionary and Thesaurus*, copyright 1997, Computer Software, is revealed as “identical and similar in kind.” Referenced in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 2001, in the Greek Dictionary, a **thief**, under the reference number 2812, in Greek is pronounced *klep’-tace*, and is labeled as “a stealer.” Therefore, the Pharisees—those who shall enter again into the Nation of יהוה, after having seceded from our Nation, particularly, after the arrest of יהוה בן יהוה—are identical or similar in kind to a “stealer.”

Let us now turn to and read Zechariah, Chapter 5, verses 3 and 4 as it relates to one who steals:

[3] “Then said He unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

[4] I will bring it forth, saith the Lord, יהוה, of hosts, and it shall enter into the house of the **thief**, and into the house of him that

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*swearth falsely by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”*

Through this Scripture, we can affirm that יהוה בן יהוה already knows that the Pharisees are going to try to *steal* into His Nation by using His name, even swearing *falsely* by His name. With that said, what is the character of one who steals?

**Steal**, the base word of *stealer*, is defined in the *Merriam-Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software as, “to take the property of another wrongfully and especially as a habitual or regular practice.” In *Noah Webster’s 1828 Dictionary*, copyright 1828, Adobe Computer Software Edition, **wrongful** means “in a manner contrary to moral law.” **Habit**, from **habitual**, in the *I Finger New Oxford American Dictionary & Thesaurus*, copyright 2000, Computer Software, is denoted as “a regular practice, especially one that is hard to give up.”

Therefore, we can attest definitively with this new found understanding, that the Pharisees—those who have rejected the doctrines and teachings of יהוה בן יהוה—will have characteristics identical or similar in kind to someone who takes the property of another in a manner contrary to the moral laws of יהוה. Stealing is a regular practice for a thief so it is hard for him to give it up.

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Thusly, no matter how you try to help a Pharisee, he, like a *thief*, will have a hard time giving up and departing from his immoral actions that are contrary to the moral laws of יהוה as taught by His Son, יהוה בן יהוה, who is the “only” Door. Therefore, just like thieves, the Pharisees will also possess a compulsion to take property from יהוה בן יהוה and the Nation of יהוה.

For example, they will attempt to take away property such as books, videos, CDs, DVDs, and the like of the teachings of יהוה בן יהוה, and might even duplicate them for their own profit and gain. Moreover, they might try to steal away some of the teachings of יהוה בן יהוה and create their own web pages on *myspace.com* or *tag.com* or even post his teachings on *youtube*. All of which is exemplary of them climbing up some other way instead of going to the website—*www.yahwehbenyahweh.com*—as authorized by the Door, יהוה בן יהוה, Himself. Even more than this, they are also “robbers.”

**Rob**, the root word of **robber**, is validated in the *Merriam-Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, as “to take something away from by force, and to take something illegally from a person, especially by using threats or violence.” **Force**, from the *Merriam-Webster's Collegiate Dictionary*, copyright 2000, Computer Software, is denoted as, “a body of persons available for a particular end.” Also, the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, defines **force** as “persuasive

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power; power to convince.” While **violence**, in the *Merriam-Webster’s Collegiate Dictionary*, copyright 2000, Computer Software, is “an unjust exertion of power, as against rights or laws.” **Violent**, from the word *violence*, means “pertaining to a distortion of meaning or fact.”

Based upon all of these definitions, we can affirm that the Pharisees, identical to robbers, are a body of persons available for one particular end, which is to illegally take from the Nation of יהודה. In an attempt to “take” from the Nation of יהודה, they shall use an unjust exertion of power, using the U.S. Government, to come against the rights and laws of the Nation of יהודה; and they shall also use persuasive and convincing power in their speaking and writing in order to distort the meaning of words and facts that were taught to us by יהודה בן יהודה. Lastly, they will also use “threat.”

**Threat** from the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, is “a declaration of an intention or determination to inflict punishment, injury, etc., in retaliation for some action.”

Furthermore, they shall declare their intent and show forth their determination to inflict punishment and even physical injury upon individuals in the Nation of יהודה, and particularly, those whom they perceive to already be in positions of authority in retaliation for some injustice they believe has been done to them.

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All of this shall be an attempt to weaken the Nation of יהוה that they might “destroy” the Kingdom that יהוה בן יהוה is building. However, we have news for the Pharisees--**יהוה בן יהוה IS BUILDING THE KINGDOM OF יהוה, THE KINGDOM OF HEAVEN, THAT SHALL NEVER BE DESTROYED**” (Daniel 2:44). Praise יהוה! Praise יהוה בן יהוה!

In review of all of these facts, we have concluded that the Pharisees today represent members of a group who have seceded from a larger group—the Nation of יהוה, especially after the arrest of יהוה בן יהוה. Even more, they represent those who have completely rejected the doctrines and teachings of יהוה בן יהוה; and, therefore, they shall seek to enter not by the Door into the sheepfold, but climb up some other way.

In an effort to enter not by the “only” Door—יהוה בן יהוה—they will try to force a way back into the Nation of יהוה in an effort to penetrate the “sheepfold”—the Nation of יהוה. In fact, when they enter again into the sheepfold, they shall secretly attempt to raise questions in the minds of the active members of the Nation of יהוה, just as the serpent raised questions in Eve’s mind. Their purpose for raising questions will be to produce negative effects on the actions, behaviors, and opinions of others. All of these negative questions and thoughts that the Pharisees

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shall attempt to raise in the minds of the active members will be so that they may cause them to question the entities and authorities that יהוה בן יהוה put in place.

As we progressed further into our studies, we learned that יהוה בן יהוה is also warning us that those referred to as Pharisees shall try to assume control or possession of the “sheepfold” as a thief and a robber. Even more, they shall try to occupy or take positions of power or importance by force without going through the proper authority as established by יהוה בן יהוה.

Added to this, the Pharisees—those who shall seek to take positions of power and importance by force—will observe or pay close attention to certain persons within the Nation of יהוה with the intent to harm them. They will have one hidden and ulterior motive, and that is, they will try to weaken the Nation of יהוה. Since they no longer work toward helping to build the Kingdom of יהוה, they are obviously seeking to destroy the Kingdom that יהוה בן יהוה is building.

Because they reject the doctrines and teachings of יהוה בן יהוה, the government shall employ and send them into our Nation to feign themselves, meaning to imitate as “active” members of the Nation of יהוה, in an attempt to deceive us into thinking that they are *just* men and that they are still taking hold of the words of יהוה. As a result, they will write, as well as teach their tongues, to

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speak lies that they might deliver some of us unto the power and authority of the powers that be in the U.S. government.

When we advanced in our studies, we found out that the Pharisees shall try to move toward the “top” or to higher positions within our Nation by any means necessary and through continual efforts. In other words, if they fail in one respect, they will try another and another to attempt to assume control of the Nation of יהוה that they might “destroy” the Kingdom that יהוה בן יהוה is building.

Not only will the Pharisees try to move toward the “top” or to higher positions through continual effort, but they will also use an unspecified number of different methods or manners that are unauthorized by the “only” Door, בן יהוה, יהוה, in order to force a way into and disrupt the “way” of the Nation of יהוה. Their actions will make them the same as “thieves” and “robbers.”

To be the same as thieves and robbers mean that they will have characteristics identical or similar in kind to someone who takes the property of another in a manner contrary to moral law. Accordingly, like a *thief*, the Pharisees will have a hard time giving up and departing from their actions to be contrary to the moral laws of יהוה. Therefore, the Pharisees shall seek to illegally take from the Nation of יהוה. And like robbers, they shall use an unjust exertion of power, using the U.S. Government, against the rights and laws of the Nation of יהוה. They will even use persuasive power in speech and writing in order to distort the

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meaning of words and facts taught to us by יהוה בן יהוה. All of this shall be in an effort to “take” from יהוה בן יהוה and the Nation of יהוה.

On top of this, we unearthed that they shall declare their intent and show forth their determination to inflict punishment and even physical injury upon individuals in the Nation of יהוה and particularly, those whom they perceive to already be in positions of authority in retaliation for some injustice they believe has been done to them. Nevertheless, Matthew, Chapter 24, verse 43 gives insight on how this scenario *must* turn out. Let us read:

*“But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be **broken up**.”*

Praise יהוה! Praise יהוה בן יהוה!

In conclusion, יהוה בן יהוה is the good Man and we, as His true followers, must watch for the hour when the thief—the Pharisees—come so that we will not suffer the active minds within the Nation of יהוה to be broken up. We must be on alert so that when the Pharisees, disguised within our midst, attempt to assume control of the Nation of יהוה, we will not be caught off guard. Our attentiveness to this matter lets the Pharisees know that we “*see*” them. And, as a result, we shall bring about a *total* or *complete* failure to their mission, for the sheep of יהוה בן יהוה hear

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His voice, and He knows them; and they will not follow another. Praise יהוה!

Praise יהוה בן יהוה!

I must thank יהוה בן יהוה this day for allowing us to uncover this hidden truth and understanding within the Scripture, John, Chapter 10, verse 1. I praise יהוה בן יהוה for blessing me to be a vessel through which He can give His profound wisdom to us. I also thank יהוה for His faithful and loving Son, בן יהוה, who has given His life so that we might stand perfect and whole with Him in the knowledge of יהוה and in His everlasting Kingdom. Praise יהוה for His great, good, and terrible Son, יהוה בן יהוה, forever! Praise יהוה! Praise יהוה בן יהוה!