

## יהוה בן יהוה, **The Appointed Watchman**

### Part I

Welcome to the Twenty-Sixth annual Feast of Weeks, 6009, in the place where יהוה has chosen to place His name. I am eternally grateful to יהוה בן יהוה for the sacrifices He is making so that we have the opportunity to convene this Feast of the First Fruits. Just knowing that such a feast exists, and that it is to be celebrated by us, Israel, should be enough to make you stand up and cheer our Savior, יהוה בן יהוה. Praise Him for His holiness and righteousness. For it is unto בן יהוה only that we should give glory, for His mercy and for His truth's sake. Give יהוה בן יהוה the glory. Give יהוה בן יהוה the glory! Praise יהוה!

Welcome to this seminar entitled, **יהוה בן יהוה, The Appointed Watchman**, Part One. Please open your Bibles to Ezekiel 33:1-2:

*Again the word of the LORD, יהוה, came unto me, saying,*

*Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, "if" the "people" of the land take a*

*man of their coasts, and set him for their watchman:*

Let us take a closer look at the Scriptures for a moment. The fact that יהוה repeated these words to the Son of man “again” tells us that it is very significant for our well being. Therefore, using the Ten Step Study Method of יהוה בן יהוה, we will now proceed by defining *word* in Ezekiel 33:1.

In accordance with *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990 in the Hebrew and Chaldee Dictionary on page 29, Hebrew reference number 1697, **word** is transliterated as *dabar*, pronounced daw-bawr, and means “by implication *a matter* (as spoken of).” In the *Random House Unabridged Dictionary*, Computer Software, copyright 1999, **word** is defined as “a short talk or conversation, an authoritative utterance.”

Based on the validity of these references, we can deduce that יהוה is having a short conversation to issue an authoritative utterance about a specific matter to the Son of man, יהוה בן יהוה, and the conversation goes like this ... *Speak to the children of thy people ....* In investigating the word

**speak**, we are led back to page 29. In fact, it is Hebrew reference number 1696, and it is spelled the same, *dabar*, but pronounced *daw-bar*. Two of the definitions of **speak** are “talk and teach.”

The facts of Ezekiel 33:1-2, thus far, have revealed that יהוה had a short conversation “again” with the Son of man, יהוה בן יהוה, in which יהוה uttered authoritatively a command that יהוה בן יהוה should talk to and teach *the children of thy people, and say unto them, ....*

To find out who the children of “thy” people are, a diligent search of *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, was conducted. First Chronicles 17:21-22 zeros in on the phrase ... *thy people* ... in that it identifies the people of the יהוה as **Israel**:

*And what one nation in the earth is like **thy people Israel**, whom יהוה went to redeem to be His own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?*

*For “thy” people **Israel** didst thou make thine own people for ever; and thou, LORD, יהוה, becamest their God.*

יהוה made us, the children of **Israel**, His people for ever. Therefore, this message is applicable today to us, since we are the children of Israel.

In Ezekiel 33:2, יהוה is saying to בן יהוה, talk to and teach, My people, the children of Israel, that ... *when I, יהוה, bring the sword upon a land ....* Let's first explore the word *sword* from a *spiritual* perspective to determine exactly what יהוה will bring upon a land.

Let us turn to and read in part Ephesians 6:17:

*..., and the **sword** of the Spirit, which is the **word** of God, יהוה:*

Thus, the **sword** of יהוה is the **word** of יהוה. And the **word** of יהוה is sharper than *any* two-edged sword, according to Hebrews 4:12. To find out how powerful this message of יהוה is, that is spoken through His Son to the children of Israel, then let us define *sword* from another perspective. *The Gesenius' Hebrew and Chaldee Lexicon of the Old Testament*, copyright 1979, on page 302 under Hebrew reference number 2719, describes **sword** "as laying waste; drought." The phrase **laying waste** is found in *Bartlett's Roget's Thesaurus*,

copyright 1996, on page 488 under reference number 523.5 and it is interchangeable with “havoc.”

In a primary resource book, the *Microsoft Encarta College Dictionary*, copyright 2001, on page 658, the word **havoc** represents “a condition or situation of disruptive chaos; difficult to control, manage, discipline or govern.” **Chaos**, on page 239, is equivalent to “a state of complete disorder and confusion.” **Drought**, in the same reference, on page 439, correlates to “a lengthy serious lack of something.” **Land** means “a country, nation, or the Earth,” according to the Hebrew reference number 776 in *QuickVerse for Windows*, Computer Software, copyright 1997.

Connecting these facts reveals the message that is being relayed from יהוה to יהוה בן יהוה to convey to the children of Israel. And it states that during the time when יהוה uses the sword of the Spirit to fulfill His word, it will result in a lengthy serious condition of disruptive confusion upon the earth because man will lack the ability to control or discipline the people in the country as well as lack the ability to manage a nation.

The instruction to the children of Israel continues in Ezekiel 33:2 by stating: ... *“if” the people of the land take a man of their coasts, and set him for their watchman: ....* Continuing in the *Microsoft Encarta College Dictionary*, copyright 2001, on page 716, the word **if** is “a conditional word, qualifying the actions.” **Conditional**, on page 298, describes “something will happen only *if* and *when* another thing is done or happens.” The word *if* indicates that *something* will happen only “if” the people of the land ... *take a man of their coasts, and set him for their watchman: ....*

Let us begin here by looking up the word *take*. Based on the validity of the *Merriam-Webster’s 11<sup>th</sup> Collegiate Dictionary*, Computer Software, copyright 2000, **take** is defined as “to pick out or choose.” In the same reference, **choose** (or choice) is equivalent to “vote.” These definitions only apply “if” the people pick out their own watchman or “if” the people vote for a man of the *coasts* to be their watchman.

Continuing in Ezekiel 33:2, we will address the word *coast*. As referenced in *The American Heritage Talking Dictionary*, Computer Software, copyright 1997, the obsolete

definition of **coast** is the same as “frontier or border of a country.” **Watchman**, from the *QuickVerse for Windows*, Hebrew reference number 6822, is spelled tsaphah and pronounced tsaw-faw', and it means “to peer into the distance; to observe.” **Peer** means “to look narrowly or curiously; especially: to look searchingly at something difficult to discern.” The *Concise Oxford Dictionary*, Tenth Edition, copyright 2000, Computer Software, describes **distance** as “far off.”

As a result of the facts obtained from these renowned references, Ezekiel 33:2 informs us of these points: that “if” the people of the land vote for a man from the frontier or border of their country, they will expect him to be able to look narrowly or curiously into the distance. The facts also indicate that the duty of this observer, a.k.a. the watchman, is to notify the people of far off danger or impending risk by using his ability to search out difficult things to discern. However, keep in mind that the one the “people” vote in is *not* chosen by יהיה, nor is יהיה talking to him about what is far off. Therefore, how

can a person voted in by the people as a watchman warn them about what יהוה, the God of the Bible, is going to do?

The people, who voted in their watchman based on where he came from and what he said he could do, must have reasoned that they were choosing a man who would be able to see what was coming. Let us continue by reading Ezekiel 33:3, let us read:

*If when he seeth the sword come upon the land,  
he blow the trumpet, and warn the people;*

“If” when the man voted for by the people sees this lengthy serious disruptive chaos coming upon the land or country, his job is to blow the trumpet, and warn the people that voted for him. Let’s investigate the significance of ... *blow the trumpet* ....

*Blow the trumpet* is listed in *Merriam-Webster’s 11<sup>th</sup> Collegiate Dictionary*, Computer Software, copyright 2000 under the word **trumpet** and, is the same as “to proclaim.” The significance of using this phrase becomes one of the watchman “indicating or making known publicly or openly” according to the definition of **proclaim**, as found in the

*Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999. The watchman is to openly make it known to the people who voted him in what he sees about to happen in order to warn them. **Warn** is synonymous with "to give notice to beforehand especially of danger or evil."

The public announcement of the watchman is supposed to give notice beforehand to the people of danger or evil that is far off.

As we move on to Ezekiel 33:4, we find that there could be a dual response of the people after they have been given notice of danger or evil. Ezekiel 33:4, read:

*Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.*

The first word we will define in this verse is *whosoever*.

**Whosoever**, in the *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, means "whatever person." This definition makes it clear that this is not a collective choice of the people but rather that an "individual" choice has to be made here: because it is

specifically directed to *whatever* “*person*” heareth the sound of the trumpet and taketh not warning.

At this point, let us take a closer look at the word *warning*. In accordance with *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, on page 34 of the Hebrew and Chaldee Dictionary, **warning** is Hebrew reference number 2094, transliterated to mean “to *enlighten* (by caution).” From the *Cassell Compact Dictionary*, copyright 1998, on page 365, **enlighten** is coequal to “release from ignorance, prejudice or superstition.” **Enlighten** also means “educate, inform, clarify” in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, according to the index on page 938. On page 212, reference number 170.4, indicates **warning** is “inside information.”

The watchman’s job is to cautiously provide the people, who voted for him, with inside information that is not being given to any other people. This inside information is given as a notice beforehand or before anything happens, and will help the hearers make decisions based on the facts that the watchman has discerned from the lengthy series of disruptive

chaos. This, in turn, releases the hearers from ignorance of what is about to happen.

The clarification is also given to free the hearer from making decisions based on prejudices or superstitions. The facts will educate the people to take “care to avoid injury or misfortune,” which equates to the definition of **caution** on page 176 of the *Cassell Compact Dictionary*, copyright 1998.

Once the watchman openly makes known what is about to happen so that the people may avoid injury or misfortune, then a choice needs to be made by the individual person. This is a key point. The group was given the information, but the choice of what to do with the information becomes an individual decision.

Let us read on in Ezekiel 33:4 ... *“if” the sword come, and take him away, his blood shall be upon his own head.* If the difficult to control, manage, and govern chaos comes, and takes any person away after he has been given notice of it coming beforehand, his blood is upon his own head. This is a very serious thing that will happen which needs to be

examined more so that a comprehensive summation can follow.

Please direct your attention, once again, to *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, on page 31 of the Hebrew and Chaldee Dictionary, where we find the Hebrew reference number 1818 for *blood*, which is dam, pronounced, *dawm*. **Blood** is interpreted "as that which when shed causes the death of a man." From the *Webster's New World Dictionary and Thesaurus*, Computer Software, copyright 1998, the phrase **upon someone's head** means "as someone's burden, responsibility, or misfortune."

The facts obtained from the above references regarding the words *blood* and *upon someone's head* conclude that "if" the person, who hears the proclamation of caution beforehand from the watchman, and does not take heed to the information to avoid injury or misfortune, then anything that happens to him is his individual burden, responsibility, or misfortune.

Ezekiel 33:5 further elaborates on why it is the individual's responsibility and burden. Let us reads:

*He heard the sound of the trumpet, and took*

*not warning; his blood shall be upon him.  
But he that taketh warning shall deliver his  
soul.*

In order that we may explore the meaning of the word *heard*, let us consult the expertise of *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, to gain definitions of the original Hebrew meaning. On page 118 of the Hebrew and Chaldee Dictionary, **heard**, Hebrew reference number 8085, is decoded as “to hear intelligently (often with the implication of attention, or obedience, etc).”

The people voted for a watchman, who was supposed to tell them what was about to happen beforehand, thus, avoiding injury or misfortune. The definition of *heard* informs us that “if” information is given with the appropriate caution, then this gives the people a chance to: 1) hear it intelligently, 2) to pay attention to what is being said, and 3) obey what is being proclaimed so as to avoid death.

Ezekiel 33:5 goes on to read that there were two ways the hearer could respond: The hearer could not take heed to the warning, which would cause him to be subject to death; in which case, his blood shall be upon him. While on the

contrary, he could pay attention to the information given beforehand and obey the instructions, by which he could ... *deliver his soul.*

Now, what are the facts surrounding the phrase ... *deliver his soul?* Based on the authority of *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, on page 67, of the Hebrew and Chaldee Dictionary, where under Hebrew reference number 4422, we find that **deliver** is identified as “rescue or preserve.” In the same reference, **soul**, Hebrew reference number 5315, on page 80, is “life or vitality.” *The Random House College Dictionary*, copyright 1984, on page 1472 describes **vitality** as “capacity for survival; purposeful existence.”

Essentially, these expert references are emphasizing that paying attention to the watchman's warning about the bad things that will happen and, being obedient to the information given enhances the person's capacity for survival, thereby, rescuing his life, which in turn, preserves his purposeful existence. This is another powerful lesson.

The next verse is Ezekiel 33:6, let us read:

*But “if” the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.*

This verse places a grave responsibility on the shoulder of the watchman. The responsibility begins with, but “if” the watchman, somehow, is able to see a condition of complete disorder and confusion from far off, and does not give notice beforehand to the people who voted him in, and something happens to any one of them, and ... *he is taken away in his iniquity; but his blood will I require at the watchman’s hand ....*

It is very important, at this point, to gain an understanding of what is meant by ... *he is taken away for his iniquity; ....* In the *American Heritage Talking Dictionary and Thesaurus*, Computer Software, copyright 1997, the word **taken** is listed as the past participle of *take*. Among the definitions of the word *take*, the phrase **take away** is defined as “knock down.”

In accordance with *The Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 488, the phrase **knock down** is

explained as “cause the downfall of.” **Downfall**, on the same page, means “death knell,” which is synonymous to “death,” under reference number 29.1.

The next word in this clause (Verse 6) that needs our attention is **iniquity**, also known as “sin,” according to *American Heritage Talking Dictionary and Thesaurus*, Computer Software, copyright 1997. **Sin** is transgression of the laws of יהיה, according to 1 John 3:4.

Basically, these facts show evidence that if the watchman, voted in by the people, **does not** warn the people by giving them inside information when he sees that something dangerous and evil is about to happen to them, this watchman will cause someone to be operating without enough information to make an informed decision. Lack of information can cause a person to break the laws of יהיה unawares, thus leading to his downfall, and the sounding of his death knell with the final result of death.

The above discussion indicates very clearly the watchman’s responsibility to inform. Ezekiel 33:6 continues with what will

happen “if” the watchman does not inform ... *but his blood will I [אני] require at the watchman’s hand ....*

In the *Merriam-Webster’s 11<sup>th</sup> Collegiate Dictionary*, Computer Software, copyright 2000, the word **but** means “notwithstanding: used to connect elements.” The primary elements being connected from the previous verse, Ezekiel 33:5, are *blood* and *watchman*. Our previous research has established the facts that *watchman* corresponds to observer, and *blood* is equivalent to loss of life or death. Substituting these definitions into this verse, Ezekiel 33:6 it reads: *Notwithstanding, his death will I [אני] require at the watchman’s hand.*

The next word to command our scrutiny is *require*. Accepting the validity of *Roget’s International Thesaurus*, Forth Edition, copyright 1977, **require** is decoded as “charge.” From *Webster’s New World Dictionary and Thesaurus*, Computer Software, copyright 1998, **charge** means to “make responsible for.” In the same reference, one of the definitions under the word *hand* is **at the hand of**, which is another way of saying “through the actions of.”

Consequently, when all of the facts are put together, the last part of Ezekiel 33:6 reads: Notwithstanding, through the actions of the watchman voted in, if any person loses his life because he was not told of approaching danger or evil, יהוה will make the watchmen responsible for his death.

That is like President Bush knowing beforehand that Katrina would reek havoc on New Orleans and the Gulf Coast and not telling the people that danger was coming. Oh, I forgot, some of the more affluent people did get a chance to save their lives and property making it look like he did forewarn the people who voted for him. But, it still doesn't absolve him or any other official from being responsible through their actions for the deaths of hundreds of other people whom they did not forewarn.

Ezekiel 33:1-6 describe a short, but commanding conversation that יהוה had with His Son, יהוה בן יהוה, who is being addressed as the Son of man. יהוה instructs His Son, יהוה בן יהוה, to talk to and teach the children of Israel. בן יהוה is to relay this message, and it states that during the time

when יהוה uses the sword of the Spirit to fulfill His word, it will result in a lengthy serious condition of disruptive confusion upon the earth because man will lack the ability to control or discipline the people in the country as well as lack the ability to manage a nation.

The people's watchman is to make known openly to the people beforehand that something dangerous and evil is about to happen. Their watchman is to warn the people to release them from their ignorance, prejudice, and superstitions by giving them inside information about the danger and evil associated with disruptive chaos to help them avoid injury and misfortune.

Here's the catch: "If" the chosen watchman, who is voted into his office, can somehow obtain information and share it with the people who voted for him, the responsibility of what is done with the information becomes the choice of each individual who hears it. If the watchman has given notice beforehand, and a person does not take heed, and gets caught up to the point of losing his life, then it is his individual

burden, responsibility, and misfortune. In other words, it is his or her own fault.

Why? Because the hearer had the opportunity to take the appropriate actions ahead of time based on when the watchman told everyone what was going to happen, even *before* it happened. There are two ways to respond to the information: He can pay no attention, thereby causing his own death, or he could listen and enhance his capacity to survive by using the inside information wisely to rescue himself, and preserve his purpose for existing.

But on the contrary, if the watchman does not fulfill his obligations to forewarn the people, and any person dies through the actions of the watchman, then יהוה will place the responsibility of the loss of that life squarely on the watchman's shoulders.

Now let us continue on to Ezekiel 33:7 where יהוה directs the responsibility of the role of the watchman to His Son, יהוה בן יהוה. Let us read:

*So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore*

*thou shalt hear the word at my mouth, and warn them from me.*

This verse seems pretty straightforward, doesn't it? **יהוה**, in talking with His Son, **יהוה בן יהוה**, sets Him as the Watchman unto the house of **Israel**. But, just to make certain we are all on the same page, let's define the word *set*. The *QuickVerse for Windows*, Computer Software, copyright 1992-1996, lists **set** as Hebrew reference number 5414, nathan, pronounced as *naw-than*, and it is defined as "assign." *The American Heritage Dictionary*, copyright 1985, on page 135 defines **assign** as "appoint."

**יהוה** appointed His Son, **יהוה בן יהוה**, as the Watchman unto the House of Israel. As members of the house of Israel, let us keep in mind that **יהוה בן יהוה** was instructed by His Father to relay to us the example of the watchman to give us a chance to understand the duties and responsibilities of a watchman. With that background, we, of the house of Israel, should be able to understand the significance of getting information first hand from **יהוה** through His appointed Son,

יהוה בן יהוה, as opposed to getting information from some public official or preacher.

The appointed Watchman, יהוה בן יהוה, is charged to listen to the words of יהוה, then let us, the house of Israel, know what יהוה is saying as evidenced by the words ... *thou shalt hear the word at My mouth, and warn them from Me.* Isn't that a wonderful thing? To get a direct warning from our God, יהוה.

Extrapolating from the example of the previous watchman, we can truly surmise that יהוה בן יהוה was appointed by יהוה, the all-knowing God of the Bible, to give His people, Israel, the real inside information directly from the sword of the Spirit, which is the **word** of יהוה, so that we may make sound and intelligent choices in order to avoid injury, misfortune, and death.

Let us move on to Ezekiel 33:8, read:

*When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.*

Take a look at the first sentence in verse 8, and read up to the first semi-colon. Read ... *When I say unto the wicked, O wicked man, thou shalt surely die; ...* Who is doing the talking? יהוה! How do we know? We know because Ezekiel 33:7, just told us that יהוה will talk to בן יהוה and בן יהוה will tell Israel what יהוה said. It's יהוה saying to the wicked man, O wicked man, you will surely die.

From the next portion of the sentence, let's read up to the next semi-colon where יהוה states, let us read ... *if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; ....* יהוה is saying to בן יהוה , *if thou* (or if You) don't give notice to the wicked beforehand, especially of the danger or evil that is ahead of him, to turn the wicked from his way, that wicked man will die from his iniquity.

Since יהוה wants the wicked (of the house of Israel) warned, this is a good time to find out what *wicked* means. The Hebrew reference number 7563, rasha', *raw-shaw'*, spells out in *QuickVerse for Windows*, Computer Software, copyright

1992-1996, that to be **wicked** is to be “morally wrong; (an actively) bad person; someone condemned, guilty, ungodly, wicked (man), that did wrong.” These definitions establish that there are a wide variety of meanings associated with being wicked.

The above reference was consulted for definitions to help us understand that a morally wrong person, an actively bad person, a condemned person, a guilty person, and an ungodly person of the house of Israel, is to be warned by **יהוה בן יהוה** in order that we might be saved. That reminds me of Matthew 1:21, let us read:

*And she shall bring forth a Son, and thou shalt call His name **יהוה בן יהוה**: **for He shall save His people from their sins.***

Ezekiel 33:8 continues ... *but his blood will I require at thine hand.* As a review, we have previously established that *blood* means death. The term, *his blood* refers to the wicked person who is to be warned. Also, before we go further, let us look at the word *thine*. In consultation with *Webster's New World Dictionary and Thesaurus* copyright 1998, Computer

Software, **thine** means “that or those belonging to thee (you): the possessive form of thou.”

Take note that when the previously researched definitions are substituted in the verse, the message from יהוה through יהוה בן יהוה to us (Israel) reads: but his death (the death of the wicked) will I (יהוה) place the responsibility of at your hand.

Thus far, we have been informed that יהוה places the gravity of the educating and informing Israel only into the hands of His appointed Watchman, יהוה בן יהוה. יהוה בן יהוה is charged to warn the wicked in the house of Israel. Our previous research showed us that the death of any person who transgresses the laws of יהוה because he or she had not been informed would be on the hands of the Appointed Watchman, יהוה בן יהוה.

Let us move on to Ezekiel 33:9, in which, יהוה gives the wicked hearer of the inside information provided by בן יהוה, יהוה, the chance to choose how he will respond to the education provided. Let us read Ezekiel 33:9:

*Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.*

**Nevertheless**, also means “however,” according to *The Random House College Dictionary*, copyright 1984, on page 895. However, if **בן יְהוּדָה** gives a person notice beforehand of danger, and evil that is coming to him because of his wicked way; ... *if he do not turn from his (wicked) way, ...*

At this time, it is paramount that we investigate what the word *way* means. Using the *Random House* reference, just mentioned, on page 1489, **way** is described as “the method of acting that one advocates; a course that one chooses.”

Even though the bad, evil, sinful, and ungodly person of the house of Israel is being given inside information by **בן יְהוּדָה** to help him make a righteous decision to turn from his wicked method of acting, that person can still choose to follow his “own” course.

Ezekiel 33:9 continues by reporting that the consequence of such a decision to follow his own course, or do his own

thing, is death. But, Ezekiel 33:9 continues by saying ... *but thou hast delivered thy soul*. After the wicked of the house of Israel have been warned by יהוה בן יהוה to turn from their ways of not following the laws of יהוה, then whatever course they choose does not rest in the hands of יהוה בן יהוה.

Ezekiel 33:1-9 have shown us the eleemosynary Spirit of our God, יהוה. These Scriptures confirm that יהוה wants to give His children, Israel, every opportunity to know the truth about what is about to happen in order to help us make the right, and intelligent choices to preserve our capacity for survival, as well as rescue our purposeful existence.

In order to accomplish this, יהוה gave His only Son, יהוה בן יהוה, the charge of bringing messages straight from יהוה to us, Israel. יהוה appointed His Son, יהוה בן יהוה, to let us know what is going to happen ahead of time so that we can prepare ourselves. יהוה especially targeted the wicked so that they can turn from their wicked ways. With the correct information, we all have a chance to save our own lives. Praise יהוה! Praise יהוה בן יהוה!

I thank יהוה for His kindness and mercy in allowing me to be here today. I praise His Son, יהוה בן יהוה, our Appointed Watchman, for the unselfish sacrifices He is making to save our lives. Let everything that has breath, praise יהוה.