

יהוה בן יהוה: **The Appointed Watchman**

Part II

Praise יהוה, praise יהוה בן יהוה. Again, welcome to the **Twenty-sixth Annual Feast of Weeks**, 6009. I thank our Father, יהוה, and His Son, יהוה בן יהוה, for this wonderful occasion to praise His name. Praise יהוה!

This seminar is the continuation of an intense look at the appointment of יהוה בן יהוה by His Father, יהוה, as the Watchman over the house of Israel. And we give all praises to יהוה בן יהוה for accepting His appointment. In this seminar, we shall delve as deeply as we possibly can into Ezekiel 33:10-11 for its encoded messages.

All who have ever had any contact with יהוה בן יהוה, either in person or on tape, are in the unique position of being warned by יהוה בן יהוה to give up our wicked ways. If יהוה בן יהוה had not warned us of our continuing wickedness and its subsequent consequences, then our blood would be on His hands. But we all know that יהוה בן יהוה has done His job by warning us of our wicked ways, so that we do not die. If we

don't listen, then the blood is on our "own" hands. This is why this is a personal matter. It is wholly a decision that each of us must make.

In the last seminar, **יהוה בן יהוה: The Appointed Watchman**, Part I, we discussed Ezekiel 33:1-9. The facts from that study revealed that our God, יהוה, talked to the Son of man, יהוה בן יהוה, for the direct purpose of letting the house of Israel experience the consequences associated with the "people" voting in a watchman of their own choice.

By voting in a watchman of their own choice, they expected him to be able to discern or look for difficult things far off that were to happen in the country, nation, or the Earth. The people who voted in the watchman of "their" choice charged him with the responsibility of informing them beforehand what was about to happen. They hoped that he would be able to detect when impending disruption, chaos, danger, or evil was about to come upon them. They felt that access to inside information of things far off would give them a choice to make: whether to follow the advice of the watchman or choose to go their own way. However, יהוה placed the

burden of informing the people directly on the shoulders of this watchman; and if he did not do so, he would lose his soul.

Continuing in Ezekiel 33:7-9, we see that יהוה appointed יהוה בן יהוה as the **Watchman** over the **house of Israel**. The primary duties of יהוה בן יהוה are to talk to His Father, יהוה, then share with Israel what יהוה wants us to know. This would give us inside information or knowledge *beforehand*, which would save our lives. These verses specifically pointed to the wicked who need to be warned. The wicked, like everyone else, can choose to follow יהוה בן יהוה or not. If he doesn't change his course and decide to follow the warnings from יהוה בן יהוה, whatever happens to him will be his own fault.

However, "if" יהוה בן יהוה does not warn the wicked to give him a chance to stop breaking the laws of יהוה, then the blood of that person would *not* be on his own hands, but rather on the hands of יהוה בן יהוה.

The intensity of the effort of יהוה בן יהוה to reach the wicked continues in Ezekiel 33:10, which is the foundation

Scripture for today's seminar--**יְהוָה בֵּן יְהוָה: The Appointed**

Watchman, Part II. Let us turn to Ezekiel 33:10:

Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

According to *The Random House College Dictionary*, copyright, 1984, on page 1363, the word **therefore** “introduces a statement resulting from or caused by what immediately precedes it.” On Page 915, of the above reference, indicates that **○** is “used before a direct address especially in solemn language.”

Based on the definition of *therefore*, the beginning of Ezekiel 33:10 translates into: Because of what was written in the verses immediately preceding it (Ezekiel 33:7-9), Ezekiel 33:10, **יְהוָה**—in a direct solemn, serious language—is commanding the Son of man, to ... *speak unto the house of Israel;*

The word **speak** is Hebrew reference number 559, *amar* (aw-mar), and it is defined as “call.” *The American Heritage Talking Dictionary and Thesaurus*, Computer Software,

copyright 1997 determines that **call** means “an earnest or urgent request.” From the *Merriam-Webster’s 11th Collegiate Dictionary*, Computer Software, copyright 2003, **earnest** is “characterized by an intense and serious state of mind.” **Urgent** is “a calling for immediate attention.” And the word **request** means the same as “appeal,” according to *The American Heritage Talking Dictionary*, copyright 1997, Computer Software.

The tone of this intense appeal is that יהוה is commanding בן יהוה בן יהוה to call something to ... *the house of Israel’s* ... immediate attention. **House** is viewed as “family,” under Hebrew reference number 1004, in the Hebrew and Chaldee Dictionary in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, on page 20.

These facts indicate in a straightforward manner that יהוה is commanding בן יהוה בן יהוה to send out an intensely solemn appeal to our family, the family of Israel, in which He shall call for our immediate attention to adhere to what He has to say. This is what He has been commanded to say: ... *If our [the house of Israel’s] transgressions and our sins be upon us,*

and we pine away in them [our transgressions and our sins],
....

Let us begin to address this statement by consulting *The Synonym Finder* by J. I. Rodale, copyright 1978 on page 532. The word **if** is addressed as “in case or on condition.” Both transgressions and sins are listed in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990 on pages 97 and 38, respectively, of the Hebrew and Chaldee Dictionary. **Transgression** is defined as “rebellion”; and **sin** as an “offence.” Substituted into Ezekiel 33:10, it reads, In case or on condition that our rebellion or offences ... *be upon us,*

Under the interpretation of *The Synonym Finder*, copyright 1978, on page 993, **rebellion** is “willful disobedience, waywardness, or noncompliance.” Let us explore what these definitions mean in order to get a true picture of the overall message. Looking at synonyms for *rebellion* first, we will use the *Merriam-Webster’s 11th Collegiate Dictionary*, Computer Software, copyright 2003. In this reference, **willful**

means “done deliberately or intentional.” **Disobedience** is “refusal to obey.”

These definitions point to the fact that **יהוה בן יהוה** is being commanded to speak to the family of Israel who deliberately and intentionally refuse to obey the laws of **יהוה**. Titus 3:3 describes some of the things we do when we deliberately and intentionally refuse to obey the laws of **יהוה**, and it reads:

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

We can all relate to the many foolish things we have done in our lives.

יהוה בן יהוה is sending out an intensely solemn appeal to members of the family of Israel who have experienced or are experiencing *waywardness*. Using the same reference, **wayward**, the root word of waywardness, correlates to a person who is “ungovernable.” To be **ungovernable** is to be “not capable or being guided or restrained.” **Wayward** also means to “follow his capricious inclinations.” To be **capricious**

is to be “impulsive.” An **inclination** is a “natural disposition or character.”

Therefore, **יהוה בן יהוה** is being commanded to send this appeal to family members of Israel who, at one time or another, have shown a natural character to follow their “own” disposition rather than to adhere to the laws of **יהוה**. This includes those who are impulsive and unpredictable, and, therefore, not capable of being guided or restrained. Essentially, in Ezekiel 33:10, **יהוה בן יהוה** is being commanded to send out this earnest and urgent appeal to all the house of Israel.

The last definition of **rebellion** (which originated from *transgression*) is “noncompliance.” From *The Cassell Compact Dictionary*, copyright 1998, on page 774, **noncompliance** is a “failure to comply.” On page 226, **comply** is “to act in accordance with rules.” **Accordance** (on page 8) is the same as “agreement or harmony.” On page 963, a **rule** is “something which is established as a principle or standard.”

According to the research, the appeal of **יהוה בן יהוה** is going out to the members of the family of Israel who fail to act

in accordance with the rules; as well as those who do not comply or agree with the established principles or standards as set forth in the commandment, judgments, laws, and statutes of יְהוָה.

The next word in Ezekiel 33:10 we shall define is *sin* (... *If our [the house of Israel's] transgressions and our **sins** ...*). Now at this time, we will refer back to *The Synonym Finder* by J. I. Rodale, copyright 1978, on page 38, where **sin** is defined as “offence.” In accordance with *Webster’s Third New International Dictionary*, Volume II, copyright 1976, on page 1566, an **offence** is “the act of stumbling; to offend.” **Offend**, on the same page, is interpreted as “to transgress *divine* law.”

Based on the validity of *The Random House College Dictionary*, copyright 1984, on page 1305, the word **stumble** is described as “to make a slip, mistake.” In this sense, **slip**, on page 1237, takes on the connotation of “to make an error.” **Mistake** on page 855, is an “error caused by a lack of skill, attention, or knowledge; a misunderstanding; to understand, interpret, or evaluate wrongly.”

In considering all of these facts, we can assert that בן יְהוָה is being commanded to make an appeal to the family of Israel who have made mistakes caused by a lack of study skills, or by not paying attention to or seeking the knowledge of the laws of יְהוָה. The appeal also includes those who have a misunderstanding, as well as those who have no understanding, no interpretation, or evaluated wrongly the Word of יְהוָה. Everything just mentioned constitutes transgression of “divine” law, which can be verified in 1 John 3:4, which reads:

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Let us now return to Ezekiel 33:10, ... *If our transgressions and our sins be upon us, **and we pine away in them**,* In other words, to put it plainly: *If we continue to transgress the laws of יְהוָה, and we continue to sin, and even wallow away in our sins ... we are **pinning away in them**.*

Let us take a closer look at “pine away.” Based on the validity of the *WorldNet 2.0 Dictionary*, Computer Software, copyright 2003, the phrase, **pine away**, is equivalent to “lose

vigor, health.” Contained in *The American Heritage Dictionary of the English Language*, Second Edition, copyright 1985, on page 1348, **vigor** is the same as “physical energy or strength; strong feeling; enthusiasm or intensity.” **Health**, in the same source, on page 599, is “soundness of body and mind, freedom from disease.”

From these facts, we are able to determine that בן יהודה is being commanded to send out an urgent appeal calling for the immediate attention of the family members of Israel who are continuing to use their physical energy and strength to break the laws of יהודה. This appeal also includes family members who have strong feelings, and have intensified their enthusiasm about continuing in their wickedness. In addition, His appeal is also being made to His one family—the house of Israel—who have no freedom from dis-ease, because they have no soundness of mind and body.

Continuing with such actions, the question then is, ... *how should we then live?* To address the words *how, should,* and *then,* let us turn to the *Microsoft Encarta College Dictionary*, copyright 2001. On page 699, the word **how** is

indicative of “in what way; to what extent.” On page 1338, it states that **should** is a “verb indicating that something is the right thing for somebody to do.” On page 1491, **then** is representative of “therefore or in addition.” When definitions from these three words ... *how should*, and *then* ... are put together, the questions addressing “we” are: In what way are we to therefore do the right thing to ... *live*? Another interpretation is: In addition, to what extent must we go in order to do something right to ... *live*?

All of the things just mentioned have to do with what is the right thing to do to live? Therefore, in accordance with *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, in the Hebrew and Chaldee Dictionary, on page 39, **live** is Hebrew reference number 2421, *chayah*, pronounced *khaw-yaw’*, meaning to “recover, repair, or restore to life.”

As a result of all of these definitions, the questions that **יהוה בן יהוה** is being commanded to ask the house of Israel are, How can you be recovered, repaired, or restored to life? In addition, to what extent are you willing to go to do what is right so that you may be restored to life?

With these questions posed, let us now further explore the scope of these questions by exploring each of the definitions of *live*. As referenced in the *American Heritage Dictionary of the English Language*, Computer Software, copyright 2000, to **restore** is to “bring back or give new life.” **יְהוָה בְּנֵי יִשְׂרָאֵל** is commanded to ask the family of Israel, who are continuing to use their physical energy and strength to break the laws of **יְהוָה**, How should you then be brought back to life? Moreover, to those who have strong feelings, and are enthusiastic about *continuing* in their wickedness by intensifying their desire to transgress the laws of **יְהוָה**, How should you then be given a new life?

The next definition of *live* is *recover*. **Recover** is defined in the same reference as to “get back that which was lost.” *Live* was also defined as **repair**, in which case it means “to set right, to make up for; revitalize.” If the family of Israel continues to be enthusiastic about breaking the laws of **יְהוָה**, the questions are, How should you then get back that which was lost? If you continue break the laws of **יְהוָה**, How then

can you set it right with יהוה? How can you make up for your transgression of the laws of יהוה? And lastly, How can you revitalize your relationship with יהוה, your God?

As יהוה בן יהוה sends out His appeal, it is an opportunity for family members of Israel to make up with יהוה. We know this because Ezekiel 33:11 reads:

Say unto them, As I live, saith the Lord, יהוה, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

The first word in Ezekiel 33:11 is *say*, which begins another message from יהוה, through יהוה בן יהוה, to the family of Israel. *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, Hebrew and Chaldee Dictionary, on page 111 elucidates under Hebrew reference number 7563, rasha, raw'-shaw', that **say** stands for "declare." The *Bartlett's Roget's Thesaurus*, copyright 1996, on page 215, further points out that **declare** (reference number 173.16) means "proclaim or announce."

Therefore, Ezekiel 33:11 starts out with יהוה commanding יהוה בן יהוה to proclaim or announce to the family of Israel thus -- *As I live, saith the Lord God, יהוה, I have no pleasure in the death of the wicked;*

Continuing in the *Microsoft Encarta Dictionary*, copyright 2001, on page 76, the word **as** means “in the capacity of, and is used to show the capacity in which a person exists or acts.” Jeremiah 10:10, in part, allows us to look at the capacity in which יהוה exists and acts, and it reads:

But the LORD, יהוה, is the true God, He is the living God, and an everlasting king: .

As יהוה lives and acts in the capacity in which He exists as the true and living God, He ... *has no pleasure in the death of the wicked;* Once again, using *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, on page 42 of the Hebrew and Chaldee dictionary, the word **pleasure**, Hebrew reference number 2654, is chaplets, pronounced *khaw-fates'*, and it is much the same as “delight.” **Death**, Hebrew reference number 4194, on page 64, implies “ruin or die.”

Let us examine each of these words—*delight*, *ruin*, and *die* further by consulting with the *American Heritage Talking Dictionary and Thesaurus*, Computer Software, copyright 1997. First, **delight** is synonymous with “joy.” **Joy** is “a state of proud and happy satisfaction.” **Ruin** is the same as “total destruction or disintegration either physical, moral, social, or economic.” Lastly, to **die** corresponds to “experience an agony or suffering suggestive of that of death.”

The appeal that **יְהוָה בֵּן יְהוָה** is commanded to make to the house of Israel expresses that **יְהוָה** is *not* in a state of happy satisfaction because the house of Israel is experiencing physical, moral, social, and economic destruction or disintegration. Neither is He proud of the agony or suffering they are experiencing, suggestive of that of death. Moreover, **יְהוָה** is longsuffering toward the family of Israel, such that He is *not* willing that any should perish, but that all should come to absolute repentance, which is in agreement with 2 Peter 3:9, and it reads:

*The Lord, **יְהוָה**, is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any*

should perish, but that all should come to repentance.

The next part of Ezekiel 33:11, reads: ... *but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die O house of Israel?* Wickedness can be explained by using the original Hebrew rendering of the word, reference number 7563, which is *rasa*, pronounced ray-say. This definition can be found in the Hebrew-Aramaic Dictionary of the Old Testament, on page 1457, of *The Strongest Strong's Exhaustive Concordance of the Bible*, copyright 2001. This dictionary also states that reference number 7563 comes from 7561, whereby **wicked** is interpreted as “to do evil, to be guilty, or to make trouble.”

The first definition, to do **evil**, equates to “doing morally wrong.” It is also equal to “causing ruin, injury or pain, as well as being blameworthy by report; characterized by anger, spite, or maliciousness” (according to *The American Heritage Talking Dictionary of the English Language*, Fourth Edition, copyright 2000).

יהוה is *not* in a state of happy satisfaction because the house of Israel is experiencing physical, moral, social, or economic destruction or disintegration. The appeal expresses a desire that family members of Israel, who are guilty of making trouble, turn from our wicked ways and live. This includes those who are morally wrong, who cause ruin, injury, or pain, as well as those who are blameworthy by report, because of their anger, spite, or maliciousness toward others.

Let us continue, in Ezekiel 33:11, to look at the appeal that is being made by the Son of man, יהוה בן יהוה, to the house of Israel. יהוה בן יהוה is commanded to call out to the wicked to ... *turn from his way and live*: ... To gain an understanding of the word **turn**, the next reference to be used is the *New Expanded Webster's Dictionary*, copyright 1991, on page 354. **Turn** is interpreted as “to alter in course or to reverse.”

Webster's Seventh New Collegiate Dictionary, copyright 1963, on page 956, amplifies the above definitions with additional information. For example, **to alter the course** is

expanded into “transform,” which equates to becoming different. Let us read Romans 12:2:

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, יהוה.

Romans 12:2 enhances the appeal that יהוה commanded the Son of man, יהוה בן יהוה, to make to the house of Israel. The appeal expresses that we must become different, that we must transform ourselves by the renewing of our minds, so that we may prove what is that good, and acceptable, and perfect, will of our God, יהוה.

Continuing in the same reference to expand the definitions of **turn**, we find it is also linked to “reverse.” **Reverse** is expanded to mean “to take a different course or direction.” So *turn* from this perspective entails taking a different direction and following a different course to live.

To **live** is “to recover, repair, revive, or restore to life” (according to *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, on page 39, of the Hebrew-Chaldee

Dictionary is Hebrew reference 2421). To bring clarity to these words, we will consult the following authorities.

The first authority we shall call upon is the *Webster's Seventh New Collegiate Dictionary*, copyright 1963. On page 716, to **recover** is the same as “to get back, regain; or to bring back to a normal position.” In order for the house of Israel to be brought back to our normal position with יהוה, we must get back to keeping the laws of יהוה, which is the only means by which we can regain our rightful place of ruler ship.

The next word to be defined from the word **live** is *repair* (on page 726, in the *Strong's* reference). **Repair**, in this sense, is “to restore to a sound and healthy state: to renew.” In Ezekiel 33:11, the research shows that *if* the house of Israel wants to live, we must restore our relationship with יהוה to a sound and healthy state. In order to do so, we must ask יהוה to do what is written in Psalm 51:10:

*Create in me a clean heart, O God, יהוה, and
renew a right spirit within me.*

Thus, in order to live, the house of Israel must ask יהוה to create a clean heart, and renew a right spirit within us.

Continuing with our definitions, *live* is also described as *revive*. On page 736 of *Webster's Seventh New Collegiate Dictionary*, copyright 1963, **revive** is paramount to “returning to consciousness; to restore from a depressed, inactive or unused state.” With these definitions, **יְהוּה בֶן יְהוּה** is appealing to the house of Israel to return to consciousness and be restored from a depressed, inactive, or unused state of mind.

The Random House College Dictionary, copyright 1984, on page 670 describes being **inactive** as being “lazy or idle.” At the time of the appeal of **יְהוּה בֶן יְהוּה**, the questions that the family of Israel is being asked are: Have you grown too lazy to get up off the couch to study and keep the laws of **יְהוּה**? Will you remain among the idle and inactive or among those described in 1 Timothy 5:13, which reads:

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

In order for the house of Israel to live, we must learn to study the word of and keep the laws of **יְהוּה**, rather than being lazy or

idle: wandering about from house to house, being busybodies, and speaking things which we ought not.

The last definition of *live*, from Ezekiel 33:11, is “restore.” **Restore** is reciprocal to, “to bring back an original state.” יהוה has commanded יהוה בן יהוה to appeal to the house of Israel to take a different course—from breaking the laws of יהוה—and be renewed in the spirit of our minds that we might be brought back to our original state of consciousness.

Those of us present today, think back to when יהוה בן יהוה brought back our “conscious” awakening to our true history, culture, language, land, name, and God יהוה, O house of Israel. Did you feel that this knowledge returned you to your former or original state of belonging to your God, יהוה, and to your Savior, יהוה בן יהוה?

Let us read the last phrase in Ezekiel 33:11 ... *turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?* This shows there are two appeals from יהוה בן יהוה to ... *turn ye, turn ye* Doesn't it make you wonder why יהוה בן יהוה would take the time to repeat Himself? Could it be written

twice to emphasize the importance of the message? or because, as Israel, sometimes we don't always listen to or believe what we hear the first time?

Turn ye, turn you, from your evil ways specifically lets the house of Israel know that it is up to the *individual* to make this happen. This is a command. As evidenced in the *Merriam-Webster's 11th Collegiate Dictionary*, Computer Software, copyright 2003, **turn** means "to cause to move around so as to effect a desired end." Move around what you are doing so that your end will be the desired end of "life" as opposed to death.

In order for the house of Israel to effect our desired end, we must cause ourselves to get back to keeping the laws of יהיה, which is the only means by which the house of Israel shall regain our rightful place of ruler ship. We must cause ourselves to restore our relationship with יהיה to a sound and healthy state, in order to return to consciousness and be restored from a depressed, inactive, or unused state of mind. In doing so, we will be able to cause ourselves to take a different course so as to effect the desired end—and that is to be in accord with the will of יהיה. When we cause ourselves to

move around these things, we shall be renewed in the spirit of our minds and brought back to our original state of consciousness.

One question that needs to be addressed at this point is, why would **יהוה בן יהוה** want the wicked family members of Israel, who have continued to break the laws of **יהוה**, and strayed away from Him, to turn? Let us turn to and read Ezekiel 18:23 for the answer:

*Have I any pleasure at all that the wicked should die? saith the Lord GOD, **יהוה**: and not that he should return from his ways, and live?*

Therefore, Ezekiel 33:11 indicates that **יהוה בן יהוה** will call twice for the wicked in the house of Israel to turn from their evil ways. A second definition of *turn* can be found in *The New Expanded Webster's Dictionary*, copyright 1991. On page 354 it states, to **turn** is “to alter in course.”

The appeal being made is to alter your course away ... *from your evil ways* **Evil** is the Hebrew reference number 7451, explained as “adversity, mischief, wrong, trouble, and sorrow” just to name a few. **Way** is Hebrew reference number 1870, and it means “a course of life or mode of action.” These

definitions are found in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, on pages 109 and 31, respectively of the Hebrew and Chaldee Dictionary.

יהוה בן יהוה is commanded to a give solemn and urgent appeal to the house of Israel for immediate attention to be given to altering any course of our lives that is causing us adversity, trouble, and sorrow. To alter the mode of our actions such that it will stop us from doing wrong, acting mischievous, and causing trouble. In other words, turn from our evil ways.

Ezekiel 33:11 continues on to say ... *for **why** will ye die, O house of Israel?* **Why** is explained as for “what purpose or thing,” under Hebrew reference number 4100, on page 62 of *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990.

This defines the most serious question that will be asked by יהוה בן יהוה. This question encompasses individual accountability, within the house of Israel, of owning up to what he will be doing that will keep him away from keeping the laws of יהוה. In other words, What are the things you have

done; or that you own; or that are important enough to die for, O house of Israel? For what purpose would you be willing to die when we have an opportunity to live, simply by casting away your transgressions, O house of Israel? The answer is found in Ezekiel 18:31:

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

This verse asks the most potent question, one which each person has to answer individually: For **we** must make ourselves *a new heart and take on a new spirit*.

Ezekiel 33:10 and 11 show the depth of understanding, forgiveness, and love that the appeal from **בן יְהוּדָה בְּן יְהוּדָה** is showing toward the house (or family) of Israel to keep us from wholly dying. These two verses, hopefully, have helped us look at ourselves. We are not being asked to look at the actions of anyone else, only our own actions. Personally, I'm not worried about what others are doing because what they are doing won't help me get into the Kingdom of Heaven.

In summary, יהוה gave the Son of man, יהוה בן יהוה, a solemn command to make an urgent appeal to the house of Israel. יהוה. This appeal focuses on family members of the house of Israel who show a natural character to follow their own disposition, which is contributing to them deliberately and intentionally refusing to obey the laws of יהוה. The appeal also includes family members of the house of Israel who have made mistakes caused by a lack of study skills or not paying attention or seeking knowledge of the laws of יהוה.

The facts also revealed the appeal from יהוה בן יהוה goes out to family members of the house of Israel who are impulsive and unpredictable, and, therefore not capable of being guided or restrained. These actions result in family members of the house of Israel who fail to act in agreement or harmony with the established principles and standards set forth in the commandments, judgments, laws, and statutes of יהוה.

יהוה בן יהוה is also commanded to appeal to the family of Israel who have made mistakes caused by a lack of study

skills, as well as, those who do not pay attention to or seek the knowledge of the laws of יהוה.

יהוה בן יהוה appeals to the family members of the house of Israel to discontinue using their physical strength and energy to enthusiastically breaking the laws of יהוה.

The question posed by יהוה בן יהוה to the house of Israel is how can you be recovered, repaired, or restored to life as יהוה wants you to be, if you continue on a destructive path? יהוה also commanded יהוה בן יהוה to say to the house of Israel that He takes no delight in seeing any of His Children suffering total destruction or disintegration physically, morally, socially, or economically. Nor does He want them to continue to experience agony or suffering. As a matter of fact, יהוה wants the wicked of the house of Israel to live by putting away moral wrongness, anger, spite, and maliciousness. This is why the appeal from יהוה בן יהוה calls for the wicked of the house of Israel to turn from his way and live.

יהוה commands יהוה בן יהוה, His appointed Watchman over the house of Israel, to make an appeal to ensure that the

wicked of the house of Israel know that by altering their course from wickedness, by transforming themselves and by renewing the spirit of their minds, they can live. When a different course is taken, the wicked in the house of Israel can get back to keeping the laws of יהוה. This will help restore the relationship with יהוה to a sound and healthy state. And, moreover, that these action are paramount to returning to a conscious state of mind.

יהוה also commands יהוה בן יהוה to appeal to the wicked of the house of Israel to change from a course of destruction to a course of life by moving around all of the immoral things in their lives so that they can achieve the desired end of living as opposed to dying.

I hope you have enjoyed this inside information. I thank and praise our Father, יהוה בן יהוה, for His kindness, His mercy, and His forgiveness. I thank Him also for reaching out to us, the family of Israel. And, even more, I am thankful for this opportunity to be here with you, today. And, I pray that

we all take these words to heart. Praise יהוה. Praise בן יהוה

יהוה!