

Behold A White Cloud

All honor and glory is given unto our God, יהוה!, for His blessing of sending His Son, יהוה בן יהוה,, Through His unparalleled example of charity, benevolence, and love, we have come to know and appreciate our divine connection to יהוה!. יהוה בן יהוה,, is returning us to our original mind-set of divine consciousness--that is, being conscious of divine things. He is doing this through His “divine” Ten Step Study Method, which enables us to learn of His “Divine” Mind.

The act and process of raising us up from a horizontal level to an upright level is not a physical one; however, one can see physical signs of our transformation. This process is a spiritual one, for it is about changing our mind set through the process of study, allowing us--His sons and daughters--to decode the Scriptures in the Holy Bible like no other people on the planet earth. Praise יהוה!!

This seminar deals with יהוה! and His people: the once lost and spiritually dead Hebrew Israelites. Our topic Scripture for this seminar is found in Revelation 14:14, and it reads: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.”

Within this Scripture is a great deal of activity that must be approached carefully. This prophecy serves as a warning to the tribe of Judah, the so-called Black man of America, who makes up The Nation of יהוה!. This prophecy foretells of an impending action that shall soon take place among those who make up “a” white cloud as well as those who make up “the” cloud. So let us begin our research of this Scripture by beginning with the word and.

“And I looked...”

According to Random House Webster’s College Dictionary, copyright 1999, on page 49, and is “used to introduce a sentence, implying continuation.” In The Synonym Finder by J. I. Rodale, copyright 1978, on page 596, some synonyms of introduce are “suggest, establish, and bring into notice.” On the authority of Webster’s New International Dictionary, copyright 1953, Second Edition, on page 2280, sentence is “a short saying usually containing moral instruction.” So and is used here to suggest, establish, and bring into notice a short saying that usually contain moral instructions implying continuation.

On page 1250 of the same reference source, imply means “to hint.” In the Random House Webster’s College Dictionary, copyright 1999, on page 622, hint is “a helpful suggestion.” Documented in Webster’s Ninth New Collegiate Dictionary, copyright 1989, on page 284, continuation signifies “something that adds after interruption.”

Thus, the word and is used to suggest, establish, or bring into notice that the short saying in this Scripture, containing moral instructions, is a helpful suggestion to denote that something has been added after the interruption in Verse 13. The next word to decode is I.

“...I looked...”

Referenced in Random House Webster's College Dictionary, copyright 1999, on page 651, the word I is defined as "the nominative singular pronoun used by a speaker in referring to himself." Hence, the word I in Revelation 14:14 is the speaker referring to himself: In this case, John--the one to whom this prophecy is revealed according to Revelation 1:1-2, and it reads:

The Revelation of יהוה בן יהוה,, which יהוה! gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Who bare record of the word of יהוה! and of the testimony of יהוה בן יהוה,, and of all things that he saw.

This is the revelation that יהוה! gave unto יהוה בן יהוה,, to show unto His servants--us--things which must shortly come to pass. He sent and signified these things by His angel unto one of His servants John. The Book of Revelation bares written record of the word of יהוה!, as well as the testimony of יהוה בן יהוה,, and all the things that John saw.

Now let us begin to interpret what John saw, starting with the next word to decoded looked.

"And I looked..."

According to Strong's Exhaustive Concordance of The Bible, copyright 1980, on page 52, of The Greek Dictionary of The New Testament, reference #3708, an equivalent of #1492 of the same reference source, looked is transliterated as "to discern clearly." In Webster's New International Dictionary, copyright 1953, Second Edition, on page 742, discern is defined as "to lay hold of with the understanding esp. that which is hidden; to divine." In Random House College Dictionary, Revised Edition, copyright 1988, on page 377, discern also means "to recognize." In The Synonym Finder by J. I. Rodale, copyright 1978, on page 996, recognize is synonymous to detect.

In essence, John was able to detect and lay hold of clearly with understanding that which was hidden. He was also able to divine. We must now probe into the words hidden and divine.

First, the word hidden. In the same reference source, on page 505, hidden is the same as "concealed." In the Random House Webster's College Dictionary, copyright 1999, on page 274, conceal means "to keep secret." And secret, according to Webster's New International Dictionary, copyright 1953, Second Edition, on page 2262, is classified as something that is "not disclosed to ordinary comprehension."

Together with these definitions, John was able to detect and clearly lay hold with understanding that which was hidden and not disclosed to ordinary comprehension. Now let us define the second word divine.

In consultation with Webster's New International Dictionary, copyright 1953, Second Edition, on page 760, the word divine is defined as "to interpret; to prophesy." Bartlett's Roget's Thesaurus, copyright 1996, on page 356, reference #363.8, tells us that interpret is the same as to "write for the layperson; state in plain English; or reach a mass audience." Also in Webster's New International Dictionary, on page 1984, prophesy

means “to make a prophecy.” On the same page, prophecy is an “inspired revelation of the divine will, including moral teachings by warning; or public interpretation of Scripture.”

Thus, the word looked expresses that in addition to John having the ability to detect and lay hold of clearly with understanding that which was hidden and not disclosed to ordinary comprehension, he could also write what he understood for laypersons by stating what he saw in plain English. Moreover, יהוה gave John inspired revelations of His divine will, including moral teachings by warning; and John was able to make public his interpretation of the Scriptures to a mass audience.

The next definition of “divine,” from another reference source, will describe how John was able to do this. In deliberation with The American Heritage Dictionary of The English Language, copyright 1978, on page 385, the verb divine by definition is “to know by inspiration.” On page 680 of the same source, inspiration is “divine guidance or influence exerted directly upon the mind and soul of man.”

From these gathered facts, we can assert that John, the speaker and writer of this Scripture, had the ability to know by “divine” guidance or influence that was exerted directly upon his mind and soul by יהוה Himself. Before moving on, let us do a brief recap.

Again we are decoding Revelation 14:14 beginning with the first three words, “And I looked...” We discovered that the word and was used to suggest, establish, and bring into notice this short saying which contains moral instructions. It was also used to suggest in a helpful manner that something has been added after an interruption. The pronoun I represented John, the writer of this prophecy. We gained further insight as to how he was able to acquire these instructions that had been hidden and kept secret. We learned that John had the power to detect and lay hold of clearly with understanding that which was not disclosed to ordinary comprehension.

Furthermore, John could also write clearly what he understood for laypersons by stating what he saw in plain English. יהוה gave John inspired revelations of His “divine will,” including moral teachings by warning, and John was able to make public His interpretation of the “divine” will of יהוה as written in the Scriptures to a mass audience. John also had the ability to understand completely the “divine” guidance or influence that יהוה exerted directly upon his mind and soul.

Now that we have established these facts about the phrase, “And I looked...” let us continue by decoding the next phrase in Revelation 14:14, which reads:

“...and behold a white cloud...”

The word and, in accordance with Webster’s New International Dictionary, copyright 1953, Second Edition, on page 98, is defined as “linked to.” To better understand what we are about to disclose in the phrase “behold a white cloud,” let us literalize the word link. Documented in The Synonym Finder by J. I. Rodale, copyright 1978, on page 669, link is the same as “connect.” On page 216, connect is equivalent to continue; go along with; have to do with.

These facts suggest that the word and was used in this short saying to show that what we learned from “And I looked...” continues, goes along with, and have to do with

“...behold a white cloud.” We shall now decode the word behold.

“...behold a white cloud,”

Consistent with Strong's Exhaustive Concordance of The Bible, copyright 1980, in The Greek Dictionary of The New Testament, on page 37, reference #2400, behold is used as "imperative lo!" It has the same reference number (#1492) as looked, as in "And I looked." In order to understand the intensity of an "imperative lo," we must first define imperative and then lo.

As stated in Webster's New International Dictionary, copyright 1953, Second Edition, on page 1248, imperative indicates an "expressive of command; offering its thought as something to be acted on; not to be avoided or evaded." On page 1447 of the same reference source, lo coincides with "observe." On page 1681, observe is rendered as "to conform one's action or practice to."

Based on these facts, we maintain that the word behold is expressive of a command offering a thought to be acted on, and not one to be avoided or evaded. In other words, John was to conform his action and practice to what יהוה Himself had directly exerted upon his mind and soul. In The Random House College Dictionary, copyright 1984, on page 282, conform implies that John was commanded to act in accord or harmony with the inspired revelations of the divine will of יהוה, including his moral teachings by warning. Moreover, John was also commanded to consent to, agree to, and accommodate His divine guidance. Now we will examine the phrase "...a white cloud."
"... a white cloud,"

In agreement with Random House Webster's College Dictionary, copyright 1999, on page 1, a is used to describe "a particular." On page 963 of the same reference source, particular characterizes "a specific group within a general class." This definition of a is describing a specific group within a general class of persons. Let us closely examine this definition a bit by defining specific, group, general, and then class.

While The American Heritage Dictionary of The English Language, copyright 1978, on page 1240, describes specific as, "characterizing a species," on page 226, characterize is translated as, "to describe the qualities of." Additionally, on page 1240, species is defined as "a class of individuals grouped by virtue of their common attributes and assigned a common name." On page 268 of the same source, common means, "shared by all alike; pertaining to the community as a whole." And according to Bartlett's Roget's Thesaurus, copyright 1996, on page 2, reference #2.5, group is listed as "tribe."

As a whole, these definitions confirm that a is portraying a class of individuals, from within a general class of persons of the same tribe, who are grouped by virtue of their common attributes, and have been assigned a name that is shared by all alike or by the community as a whole.

Now, the last two words in the definition of particular ("a specific group within a general class.") general and class. According to Bartlett's Roget's Thesaurus, copyright 1996, on page 673, reference #763.3, the word general is distinguished as "made up of." On page 45, under reference #18.13, class is the same as race or family.

Considering all of the above, we can infer from these definitions that a is describing a class of individuals, from within a general class of persons within the same tribe. The class of individuals is made up of a race or family that is grouped by virtue of their common attributes and have been assigned a name that is shared by all alike or by the community as a whole.

There are two words we should understand just a bit more, and they are “race and family.” First, the word race. The Random House Webster’s College Dictionary, copyright 1999, on page 1085, identifies race as “any people united by common history, language, or cultural traits.” Now our second word, family. Documented in Webster’s New International Dictionary, copyright 1953, Second Edition, on page 916, family is representative of “those descended from a common progenitor; as the family of Abraham.” On page 1977, progenitor by definition is “a forefather.” Based on these facts, we can conclude that a in Revelation 14:14--“... a white cloud ”-- represents certain individuals that have been grouped by virtue of their attributes, which are shared by all alike and assigned a name that pertains to the community as a whole. They are a community of people made up of persons that descended from a common forefather, such as Abraham. These same persons come from within a race of people or a tribe that are united by common history, language, and cultural traits. These specific set of facts will be very visible as we continue to decode the next two words in our topic Scripture, white and cloud.

“... white cloud,”

White is an adjective describing the noun cloud. Conforming to Webster’s New International Dictionary, copyright 1953, Second Edition, on page 2915, white is defined as “clothed in white; without evil in intent; relatively harmless.” As documented in The Synonym Finder by J. I. Rodale, copyright 1978, on page 1009, relatively is listed as “respectively.” And on page 489, some synonyms for harmless are mild, gentle, and disarmed. Thus, the cloud is described as respectively clothed in white; and it is also mild, gentle, and disarmed, as well as without evil in intent.

Furthermore, in The New Unger’s Bible Dictionary, copyright 1988, on page 243, under cloud, it states that, “clouds are the symbol of multitudes of people.” Therefore, white cloud is symbolic of armies and multitudes of people.

In summary, “A white cloud...” represents certain individuals who have been grouped by virtue of their attributes, which are shared by all alike and assigned a name that pertains to the community as a whole. Given that they are a community of people made up of persons that descended from a common forefather, such as Abraham, they come from within a race of people or a tribe that is united by common history, language, and cultural traits. This multitude of people is clothed in white and are respectively gentle, mild, disarmed, and without evil in intent. This should sound very familiar to you.

Now let us resume with the decoding of our topic Scripture, Revelation 14:14, which reads in part:

“...and upon the cloud one sat like unto the Son of man...”

According to Random House Webster’s College Dictionary, copyright 1999, on page 49, and means “also; at the same time.” On page 39, also implies something that is “in addition” to. Thus, this and is denoting that in addition to “And I looked, and behold a white cloud, something else occurred at the same time. We shall find out what occurred in the next part of Revelation 14:14:

“...upon the cloud one sat like unto the Son of man...”

The Random House College Dictionary, Revised Edition, copyright 1988, on page 1444, defines upon as being “in an elevated position on; or in complete contact with.” Elevated, on page 427, is to be “exalted or noble.” Therefore, the word upon is conveying that the one who sat like unto the Son of man was in an exalted or noble position and that he was on and in complete contact with the cloud, which is the next phrase we shall decode. “...and upon the cloud one sat like unto the Son of man...”

In concurrence with Webster’s New International Dictionary, copyright 1953, Second Edition, on page 2617, the is “indicating identity with someone previously mentioned.” While on page 1265, indicate means “to point out.” Identity, on page 1236, is the “sameness of essential character in different examples.” Thus far, the is pointing out the identity with someone previously mentioned that has the sameness of essential character in different examples.

According to The Random House College Dictionary, Revised Edition, copyright 1988, on page 460, example is synonymous to sample, which “refers to a single representative of a group that is intended to show what the rest of the group is like.” In Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, with is defined as “from; in the same household.”

Thus, the word “the” is pointing out the sameness of essential character in different representatives of this group that is intended to show what the rest of the group is like from in the same household previously mentioned. That group previously mentioned is “a” white cloud.

“A white cloud” represents certain individuals that are clothed in white, and who are respectively gentle, mild, disarmed, and without evil in intent. They have been grouped by virtue of their character, which is shared by all alike and assigned a name that pertains to the community as a whole. They are a community of people made up of persons that descended from a common forefather, such as Abraham. These same persons come from within a race of people or tribe that are united by common history, language, and cultural traits.

This information is clearly suggesting that “a” cloud and “the” cloud are from the same household; however, there is a sameness of essential character of “a” cloud in that they are respectively gentle, mild, disarmed, and without evil in intent. That being the case, then, logically, “the” cloud must have a character that is different from this group. So, let us make a diligent inquiry to discover the difference. The first source we shall use is The New Strong’s Complete Dictionary of Bible Words, copyright 1996, which describes cloud (on page 50, reference #6205) as “darkness.” Let us define dark, the root of the word darkness. The American Heritage Dictionary of the English Language, Fourth Edition, copyright 2000, on page 461, validates that dark is characterized as “lacking or having very little light; reflecting only a small fraction of incident light; exhibiting evil characteristics; sinister; or absence of light.”

Thus, the character of “the” dark cloud is reflective of those lacking or having very little light. In The American Heritage Dictionary of the English Language, High School Edition, copyright 1979, on page 755, light is described as “spiritual or intellectual comprehension or awareness.” On page 274, comprehension is “the capacity for understanding.” Consequently, those that make up “the” dark cloud have a character that is lacking spiritual understanding; they have very little intellectual awareness. Invariably,

they not only lack the capacity to understand spiritual things, but they also lack the capacity to even understand “intellectual” things.

And if that is not enough, they can only reflect a “small” fraction of incident light. Incident light (using the same source, on page 664), is defined as to “depend on another thing; fall upon, or to happen to.” So those with the character of “the” dark cloud depends on somebody else giving them some spiritual understanding of the Scriptures. Their intellectual level is such that they expect spiritual understanding to simply fall upon them and to just happen to them. Case and point: Come to the seminars at the feast, sit and listen intently, clap and praise יהוה for the information, don’t do any further study of what was presented, and then go on home and expect the “spiritual” understanding to just f-a-l-l out the sky upon them and to just penetrate their minds by happenstance.

Now that is funny; nevertheless, it is true.

Moreover, “the” dark cloud constitutes those who exhibit evil characteristics and make up the sinister group, which is absent of light. The Synonym Finder by J. I. Rodale, copyright 1978, on page 1115, tells us that this sinister group is made up of people who have a base, bad, low down, vicious, mean, underhanded, and sneaky character. Because of their crafty, sly, abominable, despicable, damnable, wicked, and satanic behavior, they are destructive, immoral, corrupt, and lack human kindness. Lacking human kindness puts them in the unfortunate group: that group that is terrible, unhappy, and deplorable; and, subsequently, unfavorable in the sight of יהוה.

Inclusive of all of the above, The American Heritage Dictionary of the English Language, Fourth Edition, copyright 2000, on page 461, under the synonyms for dark, states that dark can refer to insufficiency of illumination for seeing; or absence of cheer; dim suggests lack of clarity of outline; dusky suggests dimness that is characteristic of diminishing light; obscure usually means unclear to the mind; opaque means incapable of being penetrated by light; figuratively, it applies to something that is unintelligible; shady refers figuratively to what is of questionable honesty; and shadowy implies obstructive light; it can also refer to something that seems to lack substance and is mysterious.

These definitions give a vivid description of the character of “the” dark cloud. Because they lack clarity of how to outline the Ten Step Study Method of יהוה בן יהוה, their spiritual illumination is insufficient; therefore, they are absent of cheer. Due to the fact that their light is diminishing, knowledge of spiritual things is unclear to their minds. As a result, their minds are incapable of being penetrated by the light of יהוה. They have questionable honesty, which makes the light of יהוה unintelligible to them.

The dark cloud also describes conditions: a time when people will wake up to no money and no jobs. In The Synonym Finder by J. I. Rodale, copyright 1978, on page 257, dark is synonymous to sorrowful. In Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, sorrow, the root of the word sorrowful, is described as “distress caused by loss, etc.; grief, sadness.” In the same source, cloud is further described as “anything that causes trouble.” Trouble means “to disturb the mental calm and contentment of.”

Having no jobs and no money will cause great distress in these last days. The loss will bring on so much grief and sadness that it will deeply disturb the mental calm and contentment of men. Having no job and no money, one cannot provide for his family--the bare necessities of life: food, clothing, and shelter. This great distress will be so bad that Revelation 9:6 will become a reality, and it reads:

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

These shall be days like never before, and these days are best described in Matthew 24:21:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

The whole world shall be subjected to tribulation such as was not since the beginning of the world up to this very day. No, never in the history of the world shall man experience the depth of the tribulation that יהוה is about to bring upon all people and kindreds and tongues and nations of the earth. In fact, nothing you have ever experienced in your lifetime shall even begin to approach the affliction that the people of earth are about to become acquainted with, and this is affirmed in Luke 21:25-26, which reads in part:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; ...

יהוה shall cause distress upon the earth and perplex all nations. Neither the United Nations nor any world leader will have the solution to these perplexities. Read: Luke 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

These are the conditions that shall soon befall those with the character of “the” dark cloud, which in every respect is different from the conditions of those with the character that make up “a” cloud. Second Corinthians 6:14 commands us to:

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”

Let us move on to the next word in this Scripture, which is one.
“... one sat like unto the Son of man...”

The Random House College Dictionary, Revised Edition, copyright 1988, on page 929, declares that one is “some indefinite person, taken as a typical example.” According to the Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, indefinite is someone that is “not clearly defined.” Typical is rendered as “serving as a representative specimen.” Representative is synonymous to a “model.” While specimen is “an individual taken as exemplifying a whole mass,” The Synonym Finder, by J. I. Rodale, copyright 1978, on page 710, describes mass as a group.

The pronoun one is describing a person who has not yet been clearly defined in this portion of the Scripture. However, the character of this individual is taken as a model exemplifying a whole group. Who is this one? We will discover shortly who, but first, let us define the next word in the Scripture, sat.

“... sat like unto the Son of man...”

According to Webster’s New Collegiate Dictionary, copyright 1961, on page 751, sat is the past tense of sit.” Sit on page 792 is “to keep one’s seat upon.” On the authority of

the Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999, keep is defined as "to remain in (a spot)." In the same source, seat is expressed as "the office or authority of a king." In The Random House College Dictionary, Revised Edition, copyright 1988, on page 1444, upon means "in an elevated position on." This information lets us know that the "one" that sat will have the character that will be taken as a model exemplifying a whole group. He shall remain in an office, exercising the authority of a King, thus in an elevated position--"one" like unto the Son of man, which is the next part of the Scripture we shall decode.

"...like unto the Son of man..."

According to The American Heritage Dictionary of the English Language, Fourth Edition, copyright 2000, on page 1014, like means "possessing the characteristics of; resembling closely; or similar to." On page 1622, the word similar is "related in appearance or nature." On the opinion of The Random House College Dictionary, Revised Edition, copyright 1984, on page 1442, unto means the same as "until." On the same page, until is defined as "up to the time when; till." And on page 1375, till means "before."

The "one" that "John" saw possessed the characteristics of, closely resembled, and related in appearance and nature to the Son of man. Therefore, John saw that up to the time when the Son of man, **יהוה בן יהוה**,,, appears, "a" white cloud and "the" dark cloud shall remain in the same household.

The next part of the Scripture we shall decrypt in Revelation 14:14 is:

"...the Son of man..."

With permission of Holman's Bible Dictionary, copyright 1991, on page 1291, Son of Man is "designated for **יהוה בן יהוה**,, as **יהוה** incarnate in the flesh and agent of divine judgment." Revelation 14:14 refers us to Revelation 1:13 in describing the Son of Man, and it reads:

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

יהוה בן יהוה,, is that one that John saw who was clothed with a garment down to the foot, and girt about the paps with a golden girdle. He is **יהוה** incarnate in the flesh and the Agent of "divine" judgment.

Now let us move to the next word, having.

"...having on his head a golden crown..."

Conferring with Bartlett's Roget's Thesaurus, copyright 1996, on page 1200, possessing (reference #469.1) is equivalent to legal or rightful possession. Thus, the one that John saw had legal or rightful possession of a golden crown, which he had on his head. The next word we shall decode is on.

"...on his head a golden crown..."

In the Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999, the preposition on implies "by the means of." Therefore, we can conclude that the "Son of Man," by means of the legal or rightful possession, shall have a golden crown on his head, which leads us to our next phrase to be decoded.

"...his head a golden crown..."

On the advice of The American Heritage Dictionary of The English Language, copyright 1978, on page 625, his is defined as “the possessive form of the pronoun he.” On page 1023, possessive is “designating a pronoun case that expresses belonging.” The possessive adjective His is expressing that a golden crown belongs to Him--יהוה %&%*, only. This can be confirmed in the next words to be decoded, which is head. Head--under the topic of authority, in the Roget’s Thesaurus of English Words and Phrases, copyright 1937, on page 274, reference #737--is equivalent to power, rule, and divine right. The “divine” right to rule belongs only to the Son of man, בן יהוה יהוה, . Therefore, His Father, יהוה, shall give Him the power to rule and judge, which is consistent with John 5:22, which reads:
For the Father judgeth no man, but hath committed all judgment unto the Son:

The next phrase to decode in our topic Scripture is a golden crown.
“...a golden crown...”

In agreement with The Random House College Dictionary, Revised Edition, copyright 1988, on page 1, a is rendered as “any single.” On page 1228, single is defined as “one only.” “A” is conveying that there is only one golden crown. Even though golden, in Merriam Webster’s Collegiate Dictionary, Computer Software, copyright 2000, is described as “superb,” in Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, crown is symbolized as “the power or dominion of a sovereign.”

As a whole, the phrase “a golden crown” is authenticating that there is only “one” power or dominion of a sovereign, and that is יהוה. This fact is supported in Jude 1:25, which reads:

To the only wise God our Saviour, יהוה be glory and majesty, dominion and power, both now and for ever. Amen.

יהוה is the only wise God, and to Him be glory, majesty, dominion, and power, for ever!
Praise יהוה!

Let us continue with the phrase and in his hand..
“...and in his hand a sharp sickle.”

Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, verifies that the preposition in is “used as a function word to indicate location within limits.” Hand, according to Webster’s New World Dictionary of the American Language, College Edition, copyright 1968, on page 656, defined as “control.” And referenced in Microsoft Encarta College Dictionary, copyright 2001, on page 313, control is “to exercise power over a nation.” In his hand is limiting the location of the sharp sickle, which is in the hand of יהוה. Although the sharp sickle is in the hand of יהוה, He shall give His Son, בן יהוה יהוה, ., the “divine” right to exercise power over a nation--The Nation of יהוה.

The next and last two words we shall decode will tell us how יהוה shall exercise power over The Nation of יהוה. First, the word sharp.

“... a sharp sickle.”

Merriam Webster’s Collegiate Dictionary, Computer Software, copyright 2000, give prominence to the fact that sharp is “involving an abrupt change especially in direction.”

Whereas the Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999 describes sharp as being "well-adapted for cutting," the Bartlett's Roget's Thesaurus, copyright 1996, on page 1399, reference #340.7, classifies well-adapted as suitable, appropriate, or adequate." With permission of The Random House College Dictionary, Revised Edition, copyright 1988, on page 329, cut, the root of cutting, is synonymous to rending; and on page 1117, rending means "to stress (the heart) with painful feelings." And cut also means to "hew down."

Sharp involves an abrupt change (according to The Synonym Finder by J. I. Rodale, copyright 1978, on page 7) especially the direction of "the" dark cloud: their change will be one that is sudden, quick, instantaneous, swift, and unexpected. In that it will be unexpected, it will be unforeseen, unanticipated, unlooked for, and unannounced to "the" dark cloud. The abrupt change in direction for "the" dark cloud will be done in a rude, ungracious, and unceremonious manner, which will cause "the" dark cloud to experience deep stress (of the heart), as well as lasting, painful feelings. Sharp clearly conveys something else, and that is, the manner in which all of this will be done will be suitable, appropriate, and adequate for those who make up "the" dark cloud, as they will be hewn down, according to Matthew 3:10, which reads:

And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

To be hewn down means that they will be cut down, which is in agreement with Psalm 37:2, and it reads:

For they shall soon be cut down like the grass, and wither as the green herb.

Returning to the Random House Webster's Unabridged Dictionary, Computer Software, the root word of cutting, cut, also means "reap or sever." Continuing in the same source, reap is rendered as "to cut with a sickle." In agreement with The Synonym Finder by J. I. Rodale, copyright 1978, on page 1096, sever is the same as fall off, fade away, die out; go in separate directions; estrange, disassociate, or leave. And on page 367, estrange is synonymous to keep oneself at a distance, part company, harden the heart; keep away or withdraw.

To bring about this abrupt change in direction, **להורה** shall cut with a sickle, and when He does, those that make up "the" dark cloud shall fall off, fade away, and die, which means they shall wither as the green herb. They "themselves" will go in a separate directions, which means they shall be estranged from those of "a" white cloud, in that they shall disassociate themselves and even leave The Nation of **להורה**, which is in agreement with 2 Thessalonians 2:3, and it reads:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Their falling away shall reveal who they are and always were: men of sin, and sons of perdition.

In addition, because those that make up "the" dark cloud lack spiritual understanding and have very little intellectual awareness, they shall keep themselves at a distance from, part company with, and harden their heart against those who make up "a" white cloud: specifically, those of us who are relatively gentle, mild, disarmed, and without evil in

intent. Moreover, given that the intellectual level of “the” dark cloud is such that they expect spiritual understanding to simply fall upon them and to just happen to them, they shall keep away, withdraw, and set themselves at variance against those of us who make up “a” white cloud. Galatians 5:19-21 (in part) describes the demeanor of “the” dark cloud that have set themselves at variance against us --“a” white cloud, and it reads: Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, יהרה.

They have set themselves at variance against us--“a” white cloud--because they realize that they lack the spiritual understanding to inherit the kingdom of God, יהרה.

On the other hand, Galatians 5:22-23 describes the demeanor of “a” white cloud, and it reads in part:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance:

Now the final word to decode in this Scripture is sickle.
“...sickle.”

In keeping with Webster’s II New College Dictionary, copyright 1999, on page 1025, sickle is defined as “the cutting mechanism of a reaper.” The Random House Webster’s Unabridged Dictionary, Computer Software, recognizes mechanism as “routine methods.” Back to Webster’s II New College Dictionary, on page 922, reaper is “one that reaps; a machine for harvesting crop, as grain.” On page 922, reap is defined as “to obtain as a result of effort,” while on page 654, a machine is “an organized group under the control of one leader.” Harvest, the root of harvesting, on page 507, is “to gather.” So a sickle is an organized group of persons--under the control of “one” leader--who have the ability to obtain valid information and gather verifiable facts, as a result of their efforts, by following His, this one Leader’s, routine study method: The Ten Step Study Method of יהרה בן יהרה, ..

In Thayer’s Greek-English Lexicon of the New Testament, copyright 1977, on page 158, under reference #1407, sickle is transliterated as “a pruning-hook.” In Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, pruninghook is “an implement with a hooked blade, used for pruning branches.” Let us deduce this definition: Documented in the same source, implement is described as a “tool.” Hooked in The Synonym Finder by J. I. Rodale, copyright 1978, on page 517, is equivalent to twisted. And twist (Random House Webster’s Unabridged Dictionary, Computer Software), the root of the word twisted, is “to distort the meaning of; to pervert.” Also, in the same source, blade is the same as sword. Now let us read Hebrews 4:12:

For the word of יהוה is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

We can conclude from these facts that the tool, the Ten Step Study Method of בן יהוה יהוה, --that if not followed properly--will be the two-edged sword that will divide asunder the soul and spirit of “a” white cloud from those of “the” dark cloud. In other words, it will be the tool to separate the wheat from the tares, as written in Matthew 13:24-30, which reads:

Mat 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Mat 13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Mat 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Mat 13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

Mat 13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

Mat 13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Mat 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

In Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, prune (from the word pruning-hook) means “to remove (anything considered undesirable).” Those who cannot follow properly The Ten Step Study Method will lack spiritual understanding and will, therefore, distort the meaning of words, and pervert that which they research.

The Cassell Dictionary & Thesaurus, copyright 1999, on page 814, confirms that to pervert that which they research means that they will misunderstand how to properly follow the Ten Step Study Method. Their subsequent misuse of definitions and improper application of words will result in their misinterpreting the biblical Scriptures as written in the Bible.

Those who cannot follow the Ten Step Study Method of בן יהוה יהוה, are the branches that will be pruned. In accordance with Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, prune also means, “to cut undesired branches; to remove anything considered undesirable.” In the same source,

branch is characterized as “a line of family descent stemming from a particular ancestor, as distinguished some other line from the same stock.”

Thus, “a” white cloud and “the” dark cloud come from a line of family descent stemming from the same Patriarchal ancestor, Abraham. “The” dark cloud cannot follow the Ten Step Study Method of יהוה בן יהוה,; therefore, they will distinguish themselves from the other line--“a” white cloud, which is from the same stock. Let us read Romans 1:28-31:

And even as they did not like to retain יהוה in their knowledge, יהוה gave them over to a reprobate mind, to do those things which are not convenient;

Because “the” dark cloud does not like to retain יהוה in their knowledge, He shall give them over to a reprobate mind, which means they will be given over to a scalawag mind, low life mind; a mean mind, a treacherous mind, and base mind--to do things which are not convenient, which means things that are not useful, not suitable, and not beneficial to the building of the Kingdom of יהוה. Let us continue with Verse 29, which describes a reprobate mind and it reads that a reprobate mind is--

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Rom 1:30 Backbiters, haters of יהוה, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Rom 1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

This represents the character of “the” dark cloud: they are whisperers, full of envy, backbiters, haters of יהוה and His servants. They are even inventors not of things that will benefit our nation, but rather inventors of evil things. Why? Because they are without spiritual understanding.

Those who do not exert the effort to study and follow properly the Ten Step Study Method of יהוה בן יהוה, יהוה will render them according to their deeds, which is verified in Romans 2:6-9, for it is יהוה:

Rom 2:6 Who will render to every man according to his deeds:

Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Rom 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Rom 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the [Hebrews] first, and also of the Gentile;

יהוה will clean His own household by separating the undesirable Hebrews in The Nation of יהוה first, and then also the Gentiles. This takes us to Matthew 13:49-50, which reads:

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

“A” white cloud and “the” dark cloud are likened unto the parable of the ten virgins in Matthew 25:2-12, which reads:

Mat 25:2 And five of them were wise, and five were foolish.

Mat 25:3 They that were foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

The wise--“A” white cloud--is taking oil in their vessels with their lamps; they are trimming their lamps so they will be ready to go in with the Bridegroom to the marriage; while, on the other hand, the foolish--“the” dark cloud--is taking their lamps but not taking any oil with them. So when the cry is made that the Bridegroom is coming and we can go out to meet Him, the foolish will say unto the wise, “Give us some of your oil for our lamps are all gone out.” The wise will tell them, “We are not giving you nothing, because we don’t have enough for both us and you, so go to PEES Foundation that sell it and buy your own oil.” And while the foolish go to buy them some oil from PEES Foundation, the Bridegroom, יהוה בן יהוה, will come, and those of “a” white cloud will be ready and will go in with Him to the marriage, and the door shall be shut. After the door is shut, then the foolish will come, saying, “יהוה, יהוה, open to us.” יהוה

will answer them and say, “Verily I say unto you, I don’t know you.” Watch therefore, for you know neither the day nor the hour wherein the Son of man, יהוה בן יהוה,, cometh.

The conclusion of the whole matter is, the Ten Step Study Method of יהוה בן יהוה, is that sharp two-edged sword that יהוה shall use to separate “a” white cloud from “the” dark cloud. Although “a” white cloud and “the” dark cloud are of the same household and descended from a common forefather, Abraham, Romans 9:6-7 reads in part: ...For they are not all Israel, which are of Israel:

Neither, because they are the seed of Abraham, are they all children:....

Although “a” white cloud and “the” dark cloud are of Israel, they are not all Israel. And though they be the seed of Abraham, they are not all children. “A” white cloud will be clearly distinguished from “the” dark cloud at the time of harvest, as they will be the wise virgins who will have put oil in their lamps through proper application of The Ten Step Study Method of יהוה בן יהוה,, and will go into the marriage supper with the Bridegroom, יהוה בן יהוה,. Praise יהוה!