

**יהוה בן יהוה COMING IN THE CLOUDS OF HEAVEN WITH “POWER”
AND “GREAT” GLORY, PART X**

Shalom aleichem, my brothers and sisters and guests. Welcome to our *Twenty-Sixth Annual Passover and Feast of Unleavened Bread 6009*. The title of this seminar is *יהוה בן יהוה Coming in the Clouds of Heaven with “Power” and “Great” Glory*, and this is part X. Truly, for me, this has been some kind of journey, unlike any journey I have ever been on; and one for which I am and shall forever be *most* grateful to my heavenly Father, יהוה, for choosing me to reveal the many secrets that he had concealed until this day about His Son, יהוה בן יהוה, coming in the clouds of heaven with “power” and “great” glory. Praise יהוה!!! Praise יהוה בן יהוה!!!

I thank יהוה for sending us His only begotten Son, יהוה בן יהוה, who is, as I speak, making the ultimate atonement for our sins of breaking the laws of יהוה: paying the price that we might receive the truth and have an opportunity to obtain eternal life and go with Him to Canaan, the Promised Land.

Blessed be the Lord, יהוה. Let the earth give glory to His Son, יהוה בן יהוה. With all my soul, I bless יהוה בן יהוה: and all that is within me, I bless and shall forever bless His holy and righteous name (Psalm 103:1). Bless יהוה בן יהוה, our Messiah, for He is very great; He is clothed with honour and majesty (Psalm 104:1).

I stand before you today to boldly proclaim that יהוה בן יהוה “alone” is worthy to be praised. Worthy is the Lamb, יהוה בן יהוה, that is being slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing (Revelation 5:12). Hosanna to the Son of David. Hosanna in the highest! (Matthew 21:9). Blessed be יהוה בן יהוה, the King of Israel, who is the *only* one who has come in the name of the Lord, יהוה! Praise יהוה!!

With extreme brevity, in our last two seminars, Parts VIII and IX, we talked about all of the logistical matters that יהוה בן יהוה shall put forth to bring Yehuwdah (Judah) and Israel to the country of Canaan--the Promised Land. And we also delineated some of the particulars that will be used to determine who *will* and *will not* be permitted to enter through the twelve ports of entry into Canaan, the Promised Land.

In this particular seminar today, to put it succinctly, we are going to talk about what יהוה בן יהוה is going to do to His chosen *after* He will have actually brought us--the chosen ones--into the Promised Land. We shall begin this venture with our foundation Scriptures as written in Ezekiel 36:24-27, which reads:

*[24] For “I” [יהוה] will take you [Yehuwdah and Israel] from among the heathen, and gather you out of all countries, and will **BRING** you into your “own” land.*

[25] Then will “I” [יהוה] sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will “I” cleanse you.

[26] A **new heart** also will “**I**” [יהוה] give you, and a **new spirit** will “**I**” put within you: and “**I**” will take away the stony heart out of your flesh, and “**I**” will give you an heart of flesh.

[27] And “**I**” [יהוה] will put “**My**” spirit within you, and cause you to walk in **My** statutes, and ye shall keep **My** judgments, and do them.

Our God, יהוה, is going to take Yehuwdah (Judah)--the so-called Black people of America, descendents of slaves--and Israel from among the heathen (or Gentiles), and He shall gather us out of the countries where we are scattered, and bring us into our “*own*” land--called the country of Canaan, the Promised Land.

The gravity of this divine course of action can only be made comprehensible through “divine” inspiration. For this reason, the “divine” knowledge contained in these Scriptures can *never* be wholly reducible by empirical *earthly* knowledge. Therefore, with that understanding, we shall follow *the “divine” ten-step study method of יהוה בן יהוה* to decrypt the hidden messages and bring reality to all that is written herein. Verse 25 is where we shall begin our decoding. So let us read it again please. Read:

*Then will “I” [יהוה] sprinkle clean water upon you, and ye shall be clean: from **all** your filthiness, and from **all** your idols, will “I” cleanse you.*

To understand what this means, we shall do, as is our custom, consult the authorities--the dictionaries, synonym finders, thesauruses, and the like. In compliance with *Merriam Webster’s Ninth New Collegiate Dictionary*, copyright

1989, on page 1222, the word **then** is defined as “being next in a series.” **Series** (on page 1074) means “a number of events of the same class coming one after another in temporal succession.”

Therefore, from the definition of *then*, we can proffer that after בן יְהוָה brings us to the Promised Land, He shall proceed to follow, in temporal (or sequential) succession, the next in a number of events He is to perform of the same class. The next such event is that He shall *sprinkle clean water upon us*.

Sprinkle will be our next word to decrypt. Now this will *not* be like they **sprinkle** water on you in the church. That being so, we must ascertain a *logical* understanding of its *true* meaning (as we are commanded to do in Proverbs 4:7). *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, in the Hebrew and Chaldee Dictionary, is the authority we shall call upon to give credence to its meaning. It validates that **sprinkle** (reference number 2236) in Hebrew is *zaraq*, pronounced *zaw-rak'*; and it means to “scatter.” In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1074, **scatter** is synonymous to *spread*. And to **spread** is “to cover completely” (according to *Merriam Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 1142). By virtue of these indisputable facts, we can factually conclude that to *sprinkle* is to cover completely.

To not lean unto our own understanding and to dispel all myths, we must clearly establish what the word *clean* is implying. Therefore, to be **clean** is to be “spiritually pure; or free from moral corruption of any kind” (according to *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software). So in light of this information, *clean* means spiritually pure or being made ***free from moral corruption of any kind***.

In that יהוה בן יהוה shall free us completely from moral corruption of any kind with *water*, then we shall now seek an understanding of what *water* means. Given the flawlessness of *The New Strong’s Exhaustive Concordance of the Bible*, we can establish that the Hebrew word for **water** is *mayim* (reference number 4325), pronounced, *mah'-yim*; and in the figurative sense, it means “*juice*.” **Juice**, as ascribed in *Webster’s Ninth New Collegiate Dictionary*, on page 653, is labeled as “*essence*”; and **essence** (on page 425) is “the real nature of a thing especially as opposed to its existence; the attributes by means of which something can be placed in its proper class or identified as being what it is; one that possesses or exhibits a quality in abundance as if in concentrated form.”

Based on the preponderance of this evidence, we can conclude quite comfortably that *water* is a figurative expression of our *real* nature as opposed to the state in which our nature currently exists. *Water* is also a figurative description of our natural attributes that can be placed back in their proper class so as to

identify us as being who we actually are. More than that, *water* is representative of qualities that we possess in abundance, and which can be exhibited as if in “concentrated form.”

Making a rational deduction of the facts we have gathered from the phrase *sprinkle with clean water*, the conclusion can be made that after יהוה בן יהוה brings us to the Promised Land, the next in a number of events He will perform is that He will make us spiritually pure and free us from moral corruption of any kind by covering us completely with our *real* nature as opposed to the nature we have taken on.

In other words, יהוה בן יהוה shall cover us completely with our *real* attributes by putting or placing them back in their proper class so as to identify us as being the people He created us to be. Then He shall cause us to possess these qualities in abundance, and exhibit them in “*concentrated*” form. Praise יהוה!

The Scripture that can best attest to this mighty work is written in 1 Corinthians 15:51-57, which reads:

*[51] Behold, I shew you a mystery; We shall not all sleep, **but we shall “all” be changed,** [52] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, **and the dead shall be raised incorruptible, and we shall be changed.***

[53] For this corruptible must put on incorruption, and this mortal must put on immortality. [54] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

[55] *O death, where is thy sting? O grave, where is thy victory?*
[56] *The sting of death is sin; and the strength of sin is the law.*
[57] *But thanks be to God, יהוה, which giveth us the victory through our Lord, יהוה בן יהוה.*

Our “true” “divine” qualities have been lying dormant in our genes and chromosomes. However, our God, יהוה, has sent His Son, יהוה בן יהוה, to sound the trumpet; and in a moment, in the twinkling of an eye, our dead nature shall be raised incorruptible to its most concentrated form, and we shall be changed to the “divine” creatures our God, יהוה, created us to be even before the earth was (Proverbs 8:22-23). Praise יהוה!

Then we shall have a few questions, we shall say as written, *O death, where is thy sting? O grave, where is thy victory? And we shall say, O Thank You, יהוה יהוה בן יהוה, for giving us the victory over death dominating our “true” nature! Praise יהוה!!!*

Together with all of these things, the remainder of Verse 25 (Ezekiel, Chapter 36) expresses what shall follow next in sequential succession, and it reads:

...and ye [Yehuwdah and Israel] shall be cleaned: from “all” your filthiness, and from “all” your idols, will “I” [יהוה] cleanse you.

Keeping these facts in mind, let us first read about our *filthiness* in Galatians 5:19-21. Let us begin:

[19] *Now the works of the flesh are manifest, which are these; Adultery [false gods], fornication [lechery--unrestrained sexual*

promiscuity], *uncleanness* [morally impure], *lasciviousness* [lustful desires],

[20] *Idolatry* [worshipping of idols], *witchcraft* [voodoo, magic, myths, fairytales], *hatred* [malice, evil intent], *variance* [disagreement, dispute, or quarrel], *emulations* [jealous rivalry], *wrath* [vengeance], *strife* [fighting], *seditions* [rebellious disorders], *heresies* [nonconformity],

[21] *Envyings* [grudges], *murders*, *drunkenness*, *revellings* [partying, celebrations], *and such like:*

And such ... as like some of the ones not mentioned. But don't get glad, because 2 Timothy 3:2-8 further describes some more of our filthiness, which we will read in part:

[2] *For men shall be lovers of their own selves, covetous [greedy, selfish], boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, [3] Without natural affection, trucebreakers, false accusers, incontinent [lacking self-control], fierce [violent temper, menacingly wild], despisers of those that are good, [4] Traitors, heady, highminded, lovers of pleasures more than lovers of God, יהוה; [5] Having a form of godliness, but denying the power thereof:*

[6] *For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, [7] Ever learning, and never able to come to the knowledge of the truth. [8] ... men of corrupt minds, reprobate concerning the faith.*

Can you bear witness to the fact that Yehuwdah--the so-called Black people of America, descendents of slaves--in particular, and Israel in general, have fallen victim of not some but “*all*” of this filthiness? Nevertheless, in spite of all our

filthiness, after יהוה בן יהוה, our most merciful Savior and Deliverer, brings His chosen to the Promised Land, He shall yet “**cleanse**” us of “**ALL**” our filthiness.

This brings us back to our referenced Scripture, Verse 25:

*...and ye [Yehuwdah and Israel] shall be cleaned: from “**all**” your filthiness, and from “**all**” your idols, will “**I**” [יהוה] cleanse you.*

So let us make clear what the words *cleanse* and *filthiness* mean by definition. In accordance with *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 963, **filthiness** (reference number 432.1) is synonymous to wickedness and shortcomings. On page 1402, **wickedness** (reference number 450.3) is sin. In agreement with *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 174, to **clean** (or *cleanse*) is to *purge*. And given the assurance of *Webster’s Ninth New Collegiate Dictionary*, copyright 1989, on page 956, to **purge** is “to clear of guilt; to get rid of; to free or remove.”

We can extract from these points of view that to *cleanse us of all our filthiness* means that after יהוה בן יהוה brings us to the Promised Land, He will not only clear us of “**all**” our guilt; but, He shall also get rid of “**all**” our wrongdoings, free us of “**all**” of our shortcomings, as well as “**all**” of our sins, which is the transgression of the laws of יהוה (1 John 3:4). And that is not all, but included in this process will be the removal of “**all**” worshipping of idols. And

John 15:3 makes it plain as to how יהוה בן יהוה shall cleanse us of all these things, and it reads:

*Now ye are clean through the **WORD** which I have spoken unto you.*

Considering the superiority of the facts we have uncovered thus far, we are fully convinced and heavily persuaded that after יהוה בן יהוה brings His chosen to the Promised Land, He shall cleanse us of all our transgressions through His **WORD**, which He *will have* spoken and shall continue to speak unto us.

In addition to doing all of these mighty works, יהוה בן יהוה shall yet do as written in our next foundation Scripture, which is Verse 26 (of Ezekiel, Chapter 36), and it reads in part:

A new heart also will “I” give you,

Comprehensiveness requires that we do a diligent inquiry into what a **new heart** is alluding to. In order to do so, consultation with the most notable authorities is compulsory. Therefore, in consultation with the internationally recognized authority, *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, the word **new** is described as “things that have *not* existed or have *not* been known or seen before.” Thus, the **heart** that יהוה בן יהוה shall give us will be one that *will not* have existed or been known or seen in us before.

So what is *heart* symbolic of? Relying on the integrity of *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, in the Hebrew and Chaldee Dictionary, **heart** (reference number 3820) is *leb*, pronounced *labe*; “used (figuratively) very widely for the “feelings, the will, and even the intellect; plus understanding, and wisdom.” Thus, *heart* is figuratively alluding to feelings, will, intellect, understanding, and wisdom that יהוה בן יהוה shall give us.

From the perspective of these definitions, a “*new heart*” when logically deduced, means that after יהוה בן יהוה brings Yehuwdah and Israel to the Promised Land, He will give us feelings, will, intellect, understanding, and wisdom that will have not existed or been known or seen in us before. We can validate this fact in Deuteronomy 29:4, which reads in part:

Yet the Lord, יהוה, hath not given you an “heart” to perceive,..., unto this day.

To **perceive** is “to become aware of by means of the senses” (according to *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software). In other words, even unto this day, יהוה בן יהוה has not given Yehuwdah and Israel the “divine” *will, intellect, understanding, and wisdom* to become *fully* aware of things by means of the senses we now have. And Isaiah 6:9 will support this fact, and it reads:

*And He [יהוה] said, Go, and tell this people, **Hear ye indeed, but understand not; and see ye indeed, but perceive not.***

Although יהוה בן יהוה has *not* given us a *heart* to fully perceive *feelings*, *will*, *intellect*, *understanding*, and *wisdom*, He shall give us such after He will have brought us to the Promised Land. That being the case, then it behooves us to make it our mission to become cognizant of what these words mean. So let us begin our mission with the first word, *feelings*.

Accepting the correctness of *The Random House College Dictionary*, Revised Edition, copyright 1988, on page 485, **feeling** is synonymous to “passion.” And **passion** is a “strong emotion, often so overpowering that it masters the mind.” Second, *will*. On page 1506, **will** is the same as “inclination.” **Inclination** (on page 672) is described as “predilection.” And **predilection** (on page 1044) is “a tendency to think favorably of something.” Third, *intellect*. On page 692, **intellect** is the “capacity for acquiring knowledge.” Fourth, **understanding** (on page 1432), is defined as “superior power of discernment.” And fifth, **wisdom** (on page 1511), which is characterized as “knowledge of what is true coupled with good judgment.”

Thus, on the basis of these facts, we can arrive at the conclusion that after יהוה בן יהוה brings His chosen to the Promised Land, He is going to give us *strong* emotions, such that they will be so overpowering they will totally master our minds. He will give us the tendency to think favorably of things in a way we will not have *ever* thought before. Also included will be the capacity to acquire

knowledge in a way that will not have existed in us before. He will give us *superior* power of discernment, far from what we will have known or seen previously, such that we will be able to discern knowledge with infallible accuracy, coupled with the ability to exact good judgments with unmatched concision. Such qualities as these will not have been exhibited in our character before, thus constituting a *new heart*.

Now, let us seek a second opinion as to the meaning of the word **heart** from yet another leading authority. The *Random House Dictionary of the English Language*, the Unabridged Edition, copyright 1967, on page 654, corroborates that the word **heart** is "... the intellect; the center of the total personality, esp. with reference to intuition." On page 747, **intuition** is described as "direct perception of truth, fact, etc., independent of any reasoning process; immediate apprehension; a keen and quick insight." On the authority of *Webster's New World College Dictionary & Thesaurus*, copyright 1998, Computer Software, **center** is equivalent to *essence*; and **essence** is "that which makes something what it is; most important quality."

So from the perspective of this source, **heart**, especially with reference to *intuition*, can be interpreted to mean that in a manner that He will have never done before, יהוה בן יהוה will give us the most important intellectual qualities of our total personality, which will make us who we *really* are. These important qualities

will give us keen and quick insight as well as “direct perception” of truth, facts, etc., that will be “independent” of any reasoning process, which translates to “independent” of being influenced by any premeditated thought or independent of being initiated by any internal action on our part.

Since we are talking about “direct” perception that is “independent” of our own reasoning process, then the question that comes to mind is, Who is the author of this “direct” perception? The answer can be found in Hebrews 4:12, which reads:

*For the **word** of God, **יהוה בן 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.***

With that, we can state emphatically that it will be **יהוה בן יהוה** all by Himself who will direct our perception, because only His **WORD** can pierce even to the dividing asunder of both our **soul and spirit** and even our **joints and marrow**.

Such being the case, our next question then is, What exactly is “direct” perception? On the authority of *Merriam Webster’s Ninth New Collegiate Dictionary*, copyright 1989, on page 358, **direct** (an adjective) is defined as “proceeding from one point to another in time or space without deviation or interruption.” **Perception** (on page 872) means the same as “discernment,” And **discernment** (on page 360) is “the power to see what is not evident to the average

mind; the quality of being able to grasp and comprehend what is obscure.” And **obscure** (on page 815) is “not readily understood or clearly expressed.”

The substantive nature of this information is both compelling and convincing, such that it gives credence to the fact that after *בן יהוה* shall bring us to the Promised Land, He will give us the “divine” power to see what is *not* evident to the average mind. During this course of action, He will also give us the quality of being able to promptly grasp and quickly comprehend what is *not* readily understood or clearly expressed. And, above all, He will cause all of these things to proceed *directly* from Him to us *without* any deviation or outside interruption. This, too, by definition, constitutes a *new heart*. Praise *יהוה!!!*

Given that *heart*, especially with reference to *intuition*, is emblematic of the center of our total personality, let us probe a little deeper into the meaning of the word *intuition*. **Intuition** is the same as precognition, premonition; thought transference, cosmic consciousness, telepathic transmission; and vision (according to *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 1063, reference number 86.4).

Now, to tell you the truth, just hearing some of these words probably just scare some of us to death, simply because we were told that if we believed in such, we were crazy and were looked upon as being a little *kooky*. So we did not mention or even hint that we believed in or had experienced anything similar to

this. We just kept such to ourselves. For these words to be in the dictionary and for people to try to play out such qualities in movies highly suggests that such powers exist. I am now learning that they are not to be understood by everybody, and that such qualities can only be induced by יהוה בן יהוה Himself, who has reserved them for “His” elect after He brings us to the Promised Land.

Having said that, since these are qualities that יהוה בן יהוה shall give us *after* He will have brought us to the Promised Land, then logic dictates that it is to our advantage to go to the books of understanding and learn something about such powers. So maintaining our same course, the word **precognition** (on page 1131) is defined as “the capacity to have knowledge of future events or situations”; **premonition** (on page 1136) is “a forewarning” (according to *The Random House Dictionary of the English Language*, copyright 1967). And **thought transference** or **telepathic transmission** is “communication from one mind to another by extrasensory means.” **Extrasensory** means “outside of one’s normal sense perception” **Cosmic** consciousness, on the other hand, is “characterized by greatness especially in comprehensiveness; extraterrestrial vastness” (as referenced in *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software).

Has anyone ever experienced one or any of these phenomena? Well, after יהוה בן יהוה brings us to the Promised Land, He is going to give us a *new heart*,

which equates to a *full* understanding and *unlimited* access to all these phenomena. In fact, He will transmit advance knowledge of future events *directly* to us without any *terrestrial* interruption whatsoever. Moreover, He will also relay forewarnings to us about particular situations without the least deviation. And even more than that, He will send forth thoughts to us that will be *outside* of our own ordinary or normal sense perception--no matter where or how far away we may be--without the slightest digression.

At the same time, He shall make our comprehensiveness of such greatness that He will originate thoughts in our minds that will travel throughout the vastness of the extraterrestrial without any degree of earthly interception or interference. Is this beginning to sound a little spooky? Well, don't spook out, because all of these are *latent* qualities that will be brought into existence (in our nature) after בן יהוה יהוה brings us to the Promised Land. All of these "divine" experiences will be encounters we will have *never* understood nor experienced to their "*fullest*" degree before.

Having said that, let us read Isaiah 42:9 to shed light on the veracity of this matter, and it reads:

Behold, the former things are come to pass, and new things do I declare: "BEFORE" THEY SPRING FORTH I TELL YOU OF THEM.

With that said and done, this brings us to our last definition of *intuition*, which is “vision” (from the word **heart**). A **vision** (in the same source) is described as “the ability to perceive something not actually visible; something imagined.” **Imagine** means “to conceive in the mind” (as referenced in *Webster’s New World College Dictionary & Thesaurus*, copyright 1998, Computer Software).

Job demonstrated this ability in Job 21:27:

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

יהוה had already caused Job to perceive what they had wrongfully conceived in their minds--even *before* they were actually visible or verbalized. Many such occurrences as this are written throughout the Bible, and some of us may have also experienced similar encounters to *some* degree ourselves. All of these things constitute a “new heart.”

Now this brings us to the next part of our foundation Scripture, in Ezekiel 36:26, which reads:

... and a new spirit will “I” put within you: ...

A **new spirit** is our next phrase to decrypt. On the authority of *Webster’s New World College Dictionary & Thesaurus*, copyright 1998, Computer Software, **spirit** is the same as “soul.” In *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **soul** is characterized as “the spiritual principle embodied in human beings; all rational and spiritual beings.”

In light of what we have discussed thus far, these facts confirm that בן יהוה shall cause us--His chosen--to become *rational and spiritual beings* by putting in us *new spiritual principles*. Let us explore the domain of *new spiritual principles* and capture its ebullient mood. In *Webster's New World College Dictionary & Thesaurus*, **spiritual** is the same as “supernatural.” And **supernatural** is something “existing or occurring outside the normal knowledge of man; not explainable by the known laws of nature; exceeding normal bounds; divine.” And the word **principle** is implicative of “thought.”

Based on this evidence, we can arrive at the conclusion that after בן יהוה brings us to the Promised Land, He will put in us *thoughts* that exist or occur *outside* of the normal knowledge of man. These will be thoughts that cannot be explainable by the *known* laws of nature. Essentially, our thoughts will be unlike any thoughts we will have ever had before, meaning they will be, unequivocally, *new* thoughts, which translate to a *new spirit*.

An egregious error would be made if we did not point out a very critical point of interest in our definition of **soul**, and that is, these “divine” thoughts will only be embodied in *rational and spiritual beings*. This point is not only powerful, but it is also germane to the issue being discussed. With that thought in mind, *rational beings* and *spiritual beings* must be educed to an intelligible explanation.

Since we have talked about beings with *spiritual thoughts*, we will focus now on *rational beings*. On the authority of *Webster's New World College Dictionary*, Fourth Edition, copyright 1999, on page 1190, **rational** means “the ability to reason logically ... absent of emotionalism.” On page 1194, **reason** is defined as “the ability to draw conclusions from facts known.” **Logic** (on page 844), the origin of logically, is “valid deduction.” And **valid** is equivalent to “that which cannot be objected to because it conforms to law” (according to *Webster's New World College Dictionary & Thesaurus*, copyright 1998, Computer Software).

In light of these definitions, we can conclude that in addition to the previous qualities mentioned, after *בן יהוה יהוה* brings us to the Promised Land, He shall bless us with the ability to draw “divine” conclusions--absent of all emotionalism--from *facts* “known.” And for this reason, these facts *cannot* be objected to because they shall conform to *His* “divine” laws: designating us as, by definition, *rational beings*, which we will have never been before. And this will, in fact, be equivalent to a *new spirit*.

This brings us to the next part of Ezekiel 36:26, which reads:

... and **“I”** will take away the **stony heart** out of your flesh,...

How many know somebody who has a stony heart? (Joke: Now my intuitive senses just told me that somebody just said, “I do! Because I am listening to one

right now.”) After we get to the Promised Land, יהוה בן יהוה shall take away the *stony heart* out of our flesh. **Take away** is tantamount to “take back.” *Stony* is an adjective describing the noun *heart*. First, we shall define the word *flesh* and then *stony heart*.

Flesh is described as “human nature” in *Webster’s New World Dictionary*, Third Edition, copyright 1994, on page 516. *Stony heart* and *stony-hearted* are analogous. Nevertheless, on page 1316 in *Bartlett’s Roget’s Thesaurus*, copyright 1996, **stony-hearted** (reference number 309.3) is the same as a heart that is unsympathetic, uncaring, or unfeeling. It is indicative of a cold-blooded heart, unkind heart, cruel heart, merciless heart, unforgiving heart, vindictive heart, vengeful heart, remorseful heart, and brutal heart.

With this having been the existing condition of Yehuwdah and Israel, then after יהוה בן יהוה brings us to the Promised Land, He shall take away (or take back) all of these wicked and stony-hearted qualities out of our human nature, and will do as written in the last part of our foundation Scripture, Ezekiel 36:26, which reads in part:

... and **“I”** will give you an ***heart of flesh***.

In collaboration with *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, in the Hebrew and Chaldee Dictionary, **flesh** (reference number 1320, from 1319)--from another perspective--in Hebrew is **basar**,

pronounced *baw-sawr'* and is figuratively transliterated as “cheerful.” A *heart of flesh* then is actually a heart of cheerfulness or a heart full of cheer.

So on the basis of these facts, we can assert positively that after **בן יהוה** brings us to the Promised Land, He will take away our cold-blooded, unkind, cruel, merciless, vindictive, and brutal nature, and will, instead, give us feelings of cheerfulness, which, when logically syllogized, means feelings that are good-natured. Even more, He will give us a sympathetic, caring, and friendly nature; a laughing, jovial, joyous, and jubilant nature; a lively, spirited, energetic, enthusiastic nature, such that we will be glowing, shining, bubbling, and happy all the time. And, most of all, He will also give us an ungrudging, forgiving, genuine, sincere and, essentially, a loving nature (according to *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 163), thus fulfilling, John 13:34:

*A new commandment I give unto you, **That ye love one another;**
as I have loved you, **that ye also love one another.***

After **בן יהוה** brings us to the Promised Land, this commandment will be a natural inclination, subsequently, putting an end to the deep hate and senseless killings, especially among Yehuwdah--the so-called Black people of America, descendents of slaves--in particular and Israel in general.

After **בן יהוה** will have done all of these things, then Ezekiel 36:27, our next foundation Scripture, shall come into play, and it reads:

And “I” [יהוה] will put “My” spirit within you, and cause you to walk in “My” statutes, and ye shall keep “My” judgments, and do them.

Over and above all that we have talked about thus far, none can take place unless **יהוה בן יהוה PUTS HIS “DIVINE” SPIRIT WITHIN US.** Praise יהוה!!! Praise יהוה בן יהוה!!! To not speculate as to what this means, we shall, as usual, confer with our linguistic experts. In agreement with *Webster’s New World College Dictionary*, Fourth Edition, copyright 1999, on page 1382, **spirit** is the same as “Holy Spirit.” On page 682, **Holy Spirit** is described as “the spirit of God.” In *Merriam Webster’s Ninth New Collegiate Dictionary*, copyright 1989, **spirit** (on page 1137) is also tantamount to “ghost.” **Ghost** (on page 516) is equivalent to “soul.” **Soul** (on page 1127) means “God.” And **God** (on page 525) is described as “infinite Mind.”

These unchallengeable facts clearly substantiate that after יהוה בן יהוה brings us to the Promised Land, He will put *His infinite Mind* within us, which will be the fundamental constituent needed to “completely” change us to “rational” and “spiritual” beings, which we will have never been before. And Romans 8:29, which we will read in part, verifies this fact:

For whom He did foreknow, He also did predestinate to be conformed to the “IMAGE” of His Son, יהוה בן יהוה,

Assenting to the integrity of *Random House College Dictionary*, Revised Edition, copyright 1984, on page 662, **image** is a correlative of “counterpart.” On page 306, **counterpart** is described as “a person closely resembling another.” Thus, in that our God, יהוה, foreknew us, He did predestinate us so our minds could conform to and closely resemble the infinite Mind of His Son, בן יהוה יהוה. By reason of this fact, Psalm 17:15 best expresses our ultimate state:

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with “THY” likeness.

After יהוה בן יהוה brings us to the Promised Land, He shall at last awaken us *fully* to “divine” consciousness, such that we will be in His likeness, and we shall in due course be as written in Philippians 3:21, which we shall read in part:

Who [He-- יהוה בן יהוה] shall change our vile body, that it may be fashioned like unto His glorious body,

Praise יהוה! For יהוה בן יהוה shall change our vile (or immoral) bodies, that He may fashion our bodies like unto “His” own *glorious* body. And He shall cause us to walk in “**all**” His statutes, keep “**all**” of His judgments, and *do* “**all**” of them as well. And these are things we will have never done before. Let everything that has breath praise the holy and righteous *name* of יהוה and יהוה בן יהוה!

We shall now continue with the next verse, which is Verse 28 (Ezekiel, Chapter 36), and it reads:

And ye shall dwell in the land that “I” gave to your fathers; and ye shall be My people, and “I” will be your God, יהוה.

יהוה בן יהוה shall bring us to the country of Canaan, the Promised Land: the land that He promised to our forefathers--Abraham, Isaac, and Israel (Jacob) (Genesis 17:8). We shall be *His* people, and *He* “alone” will be our “only” God for ever and ever!

Continuing on now to Verse 29 (Ezekiel, Chapter 36), which reads:

“I” will also save you from all your uncleannesses: and “I” will call for the corn, and will increase it, and lay no famine upon you.

Take note of the placement of the **colon** (:), which was put there to strongly indicate that what follows is an elaboration of that which precedes it (according to *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software). And since the colon signals that the elaboration is about our uncleannesses, then **corn** must be scrutinized in relationship to that particular subject matter. First, let us read Amos 8:11:

Behold, the days come, saith the Lord God, יהוה, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the WORDS of the Lord, יהוה:

Keeping all of these things in mind, we shall now focus our attention on “... and ‘I’ will call for the corn, and will increase it...” On the approval of *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, in the Hebrew and

Chaldee Dictionary, the Hebrew word for **corn** (reference number 1715 from Hebrew 1711) is **dagan**, pronounced *daw-gawn'*, and it means “increase.”

Webster's New World College Dictionary & Thesaurus, copyright 1998, Computer Software, defines **call for** as to “demand or require.” Now since *corn* is a noun, then *increase* will be examined from the perspective of a noun. **Increase** (from the same source) means “growth or expansion.” And **growth** (from *Merriam Webster's 11th Collegiate Dictionary*) is described as “progressive development.” While the word **progressive** (*Webster's New World College Dictionary & Thesaurus*), is similar in meaning to uninterrupted; **uninterrupted** is to be perpetual or eternal; **development**, on the other hand, is synonymous to maturity or perfection. And **expand** (from *Merriam Webster's 11th Collegiate Dictionary*) the derivative of expansion, is “to increase in extent, number, volume, or scope; to speak or write fully or in detail.”

Just like the physical *corn* is planted, watered, grows, develops, and matures into its fullness, likewise for us, in that יהוה בן יהוה will plant “divine” wisdom, knowledge, and understanding from His infinite Mind within our minds, and He shall require us to continue to water it; cause it to grow, develop, and mature, as does corn.

In other words, after יהוה בן יהוה brings us to the Promised Land, and will have put His infinite Mind in our minds, then He shall require us to continue to

speak and write more fully and in greater detail “all” the wisdom, knowledge, and understanding that He will have given us; as well as to *perpetually* increase it in extent, number, volume, and scope. And that is not all, but He will also command us to *continue* to rapidly increase our fundamental “logical” state, such that we might become *fully* matured in His word and *eternally* perfect in His commandments, judgments, laws, and statutes, as well as in other fields of the knowledge He shall so choose. As a result, He will lay no more *famine* upon us.

Famine (reference number 7458, *The New Strong’s Exhaustive Concordance*) is **ra`ab**, pronounced *raw-awb*’; and it means “*hunger, dearth.*” **Hunger** is “the painful state of weakness caused by the need of food.” **Food** is synonymous to “meat”; and **meat** is defined as “the essential part of a literary work”; **literary** pertains to “books or writings.” **Dearth** means the same as “lack or without” (according to *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software).

Acquiescing to the integrity of these facts, we can factually conclude that after יהוה בן יהוה brings us to the Promised Land, He will put the “divine” wisdom of His infinite Mind within us, and we will progressively increase our knowledge such that it will continue to grow and develop exponentially, so much so that we will produce books or writings perpetually. In so doing, He will lay no more the painful state of spiritual weakness upon us for lack of His word; nor will

He let us be without the “understanding” of His commandments, judgments, laws, and statutes. In essence, we shall receive no more famine (or lack) of hearing the **WORDS** of the Lord, יהוה בן יהוה; and never again will we, our children, nor our land be as recorded in Hosea 4:1, which reads:

*Hear the word of the Lord, יהוה, ye **children of Israel**: for the Lord, יהוה, hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, יהוה, in the land.*

We must always remember Hosea 4:6, and it reads:

*My **people are destroyed for lack of knowledge**: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, יהוה, I will also forget thy children.*

We, Yehuwdah--the so-called Black people of America, descendents of slaves--and Israel are destroyed for “lack of knowledge.” And because we rejected the knowledge of our God, יהוה, He also rejected us, that we could no longer be priests to Him. Having forgotten His law, He also forgot both us (Yehuwdah and Israel) and our children, which you can attest to--even *this day*.

However, this is why our next Scripture, Ezekiel 36:30, is so very important to us, and it reads:

*And “I” [יהוה בן יהוה] will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more **reproach of famine among the heathen**.*

יהוה בן יהוה shall multiply (or progressively increase abundantly) the *fruit of the tree*, which is our minds; and increase our fields of knowledge, such that we shall never again receive no more famine of hearing the **WORDS** of the Lord, בן יהוה יהוה, and, subsequently, will receive no more *reproach of famine among the heathen*.

We shall now seek counsel from *The New Strong's Exhaustive Concordance of the Bible* to validate the meaning of the word *reproach*. **Reproach** (reference number 2781), in Hebrew, is **cherpah**, pronounced *kher-paw'*; and it means “contumely, disgrace, rebuke, or shame.” **Contumely** is defined as “insulting display of contempt in words or actions; humiliating treatment or insults.” **Contempt** is “the feeling with which a person regards anything considered worthless; being scorned; dishonored; willful disobedience to; and open disrespect for the rules or orders of a court; disgrace” (according to *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software).

These facts infer that *after יהוה בן יהוה* brings us to the Promised Land, puts His infinite Mind within us, and causes us to continue progressive growth in the wisdom, knowledge, and understanding of His word, as well as to continue to progressively develop what He has taught us more fully and in greater detail, then we shall never suffer disgrace, rebuke, or shame among the Gentiles because we lack *knowledge* of the *name* of our God, יהוה. We shall no more receive never-

ending display of indelible hatred in words or actions from the Gentiles because we rejected our God, יהוה. And, most of all, after יהוה בן יהוה shall have put His infinite Mind in us and abundantly increased our fundamental *logical* condition in volume and in scope, then we shall no more receive derogative insults, humiliating treatment, and be looked upon as being worthless among the Gentiles because we lack the *knowledge* of the commandments, judgments, laws, and statutes of our God, יהוה.

Moreover, we shall no more be laughed to scorn and dishonored because we are without the knowledge of our “true” history, that we are in fact Israel, more specifically of the tribe of Judah (Yehuwdah). And never again will we receive racial threats and be called derogatory epithets by the heathen because we lack knowledge of our Hebrew language and culture. And, as equally, we will no more receive and be subjected to willful disobedience, blatant injustice, and open disrespect for the rules or orders of a court when we appear before the Gentiles in their courts of law because we lack the *knowledge* of our “true” name, *Israel*, and our land--*Canaan, the Promised Land*.

When all is said and done, after יהוה בן יהוה brings us to the Promised Land, Ezekiel 36:33-35 shall also be among the number of things He will do in sequential succession, and it reads:

[33] Thus saith the Lord, יהוה, God; In the day that “I” shall have cleansed you from all your iniquities “I” will also cause you to dwell in the cities, and the wastes shall be builded.

After יהוה בן יהוה brings us to the **country of Canaan, the Promised Land**, then He shall cause us to dwell in the cities, and the wastes (places destroyed) shall be builded. Verse 34. Read:

[34] And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

Our land that will have lain desolate since our departure shall be tilled (the soil cultivated), wherein it had lain desolate in the sight of all the nations that passed by it. Verse 35 (Ezekiel, Chapter 36). Read:

*And they shall say, **This land that was desolate is become like the GARDEN OF EDEN**; and the waste and desolate and ruined cities are become fenced, and are inhabited.*

This is the conclusion of the whole matter: When יהוה בן יהוה shall have brought Yehuwdah--the so-called Black people of America, descendents of slaves--and Israel to the **Promised Land** in the sight of all the nations, the people shall say, The land that was once desolate, and the cities that were ruined have become fenced, and the Hebrews have inhabited them. Behold, the country of Canaan--**the Promised Land**--has become like the **GARDEN OF EDEN!!!**

Praise יהוה! Praise יהוה for His most faithful and obedient Son, בן יהוה יהוה. For without the sacrifice He is making, none of the promises that our God,

יהוה, made to our forefathers--Abraham, Isaac, and Israel (Jacob)--could be fulfilled.

Be that as it may, after יהוה בן יהוה brings us to the Promised Land, and performs *all* of these mighty works in sequential succession, then shall we hear the voice of (Revelation 5:11-13) ... ten thousand times ten thousand, and thousands of thousands saying with a *loud* voice, ***Worthy is the Lamb, יהוה בן יהוה, that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!!*** And *every* creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, ***Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, יהוה בן יהוה, for ever and ever!!!***
Praise יהוה!!! Praise יהוה בן יהוה!

This concludes our series on “***יהוה בן יהוה Coming in the Clouds of Heaven with ‘Power’ and ‘Great’ Glory.***” I thank my Father, יהוה, and His most merciful, beneficent, and suffering Son, יהוה בן יהוה, for using me as His vessel through which to reveal these hidden mysteries of His Son coming in the clouds of heaven with “power” and “great” glory to rule *all* the nations of the earth (Psalm 72:11; 82:8; 86:9).

So if you have enjoyed this series, then give “*ALL*” praise, honor, glory, and exaltation to יהוה and to יהוה בן יהוה. Let everything that has breath, Praise יהוה!!! Shalom aleichem.