

## Judgment Shall Sit, Part 1

Shalom Alechiem, my Hebrew Brothers and Sisters. Welcome to  
Passover/Feast of Unleavened Bread, 6006 and to “**The Judgment Shall Sit,**”

**Part 1.** Praise יהוה! What is our motto:

### **One God, One Mind, One Love, and One Action**

Who better exemplifies this motto to us than our perfect Example, בן יהוה  
יהוה? Praise יהוה!

**One God.** יהוה בן יהוה is the One God that is our God. He is יהוה in the  
flesh as the Son. He is the Creator of Heaven and Earth and all that is in it (Genesis  
1:1). *In the beginning was the Word, and the Word was with יהוה, and the Word  
was יהוה. And the Word was made flesh and dwelt among us, (and we beheld his  
glory, the glory of the only begotten of the Father,) full of grace and truth (John  
1:1, 14).* Praise יהוה בן יהוה!

**One Mind.** The Divine Mind and understanding heart of יהוה בן יהוה is  
what we strive to be in tune with as we study. And when we are able to connect  
over and over again, it makes a change in how we act, doesn't it? *Therefore if any  
man be in Christ יהוה בן יהוה, he is a new creature: old things are passed  
away; ... (2 Corinthians 5:17).* He makes a change in how we talk, doesn't He? We  
work together better, don't we? We live with others better, don't we? Why?

Because יהוה בן יהוה has no confusion in His Mind; so when we tap in, there is only Peace, Love and Harmony. That's all we get from His Mind, so that **should** be all we give to others. Praise יהוה בן יהוה!

**One Love.** The only true love we know has been exemplified by only one person, יהוה בן יהוה. His **One Love** showed us what the depth of determination really means, because He loved us so much that, though we were rebellious and stiff-necked, He came to save us. His **One Love** showed us what patience and kindness really means, as He labored with the deadest, dumbest, and most ignorant people on the planet to bring us back into the knowledge of our true history, culture, language, land, and God. Then His **One Love** showed us what the words ultimate sacrifice mean, because He laid down His life for us. And we ought to praise Him for that, right now. Show Him some of our love.

**One Action.** From the first time יהוה בן יהוה set foot in Miami, He had only **One Action** and that was to publish the name of יהוה. His **One Action** was to show us and the world that יהוה is the God of the Bible. His One Action showed us and the world that יהוה is that hidden, ineffable name.

Everywhere יהוה בן יהוה went and everything He touched has the name of יהוה on it. And it is because of that **One Action**, you and I are here today. Praise יהוה בן יהוה!

Let's begin this seminar today with the reading of Daniel 7:8, read:

*I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

Sometimes when you're studying, יהוה won't let you put a Scripture down because there is something that needs to be told to somebody else other than yourself. Well, praise יהוה, this seminar comes from one of those times. And I thank יהוה בן יהוה for the opportunity to share it with you today. Praise יהוה!

So let's decode Daniel 7:8 to see where it leads us. We will go to the word considered first. **Considered** is the past tense of **consider**, which in *The American College Dictionary*, copyright 1969, on page 258, means "to view attentively or scrutinize."

In his vision, Daniel viewed attentively and scrutinized the horns. Therefore, it becomes our job to view the horns as intensely as Daniel did. In the *Unger's Concise Bible Dictionary*, copyright 1996, on page 93, **horn** is described as "a symbol of power and authority." Therefore, from this definition, we see that the horns symbolize power and authority. To prove this point, let us read Daniel 7:24 in part:

*And the ten horns out of this kingdom are ten kings . . .*

Stop. This Scripture verifies that these horns symbolize **kings** who have power and authority.

Let us continue scrutinizing the next part of Daniel 7:8: “. . . *and, behold, there came up among them another little horn. . .*” According to *The Random House College Dictionary*, Revised Edition, copyright 1988, on page 122, **behold** means, “to observe.” On page 918, **observe** is defined as, “to regard with attention so as to learn something, especially for an official purpose.”

Subsequently, behold is alerting us to regard with close attention another little king who came up among the other kings, so as to learn something, with special emphasis on establishing his “official” purpose. To learn something about this “little” king’s official purpose, let us continue with . . . *there came up among them another little horn, . . . .*

Referenced in *The American Heritage College Dictionary*, Third Edition, copyright 1993, on page 1406, **there** is defined as, “at that stage, moment, or point.” The phrase, **came up**, is the past tense of come up. On the authority of *The American Dictionary of Idioms*, copyright 1997, on page 131, **come up** is synonymous to, “rise in the world, used for someone who has risen in rank or status.” In *Webster’s Seventh New Collegiate Dictionary*, copyright 1965, on page 30, **among** means, “through the joint actions of.” We can see here that at a certain stage, moment, or point there rose up in the world a “little” king who has risen in rank or status through the joint actions of men with power and authority.

In accordance with *Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 88, **another** is defined as, "one that is different from the first." According to *The American Heritage College Dictionary*, Fourth Edition, copyright 2001, Computer Edition, **little** is described as, "younger, used especially of a sibling." In *Bartlett's Roget's Thesaurus*, copyright 1996, on page 1284, **sibling** (reference #65.2) means the same as family member or father. *The Random House Webster's Unabridged Dictionary*, Computer Edition, says that **younger** is "(used to designate the junior of two related persons bearing the same name)."

From these definitions, we see that at a certain stage, moment, or point in time, through the joint actions of men with power and authority, there rose up in the world one "little" king in rank or status. This "**little**" king was a junior who bore the same name as his father who had also ruled as a king.

Now let us continue with Daniel 7:8:

*...before whom there were three of the first horns  
plucked up by the roots:...*

The word before can give us two definite facts we need to keep in mind. According to the *Funk & Wagnalls College Standard Dictionary*, copyright 1946, on page 118, **before** means "in companion with." The first thing we need to keep in mind is that since this "little" king just arose on the scene, this definition lets us know these three kings were not his companions but were companions with the

king who came “before” him, namely, his father. And the next thing we need to keep in mind is that at first glance, it would “appear” that *three kings were plucked up by the roots* before the “little” king’s rise in rank or power as king.

Another definition of the word *before* will give us some more facts about this matter. On the authority of the *Webster’s Seventh New Collegiate Dictionary*, copyright 1965, on page 77, **before** means, “under the jurisdiction of.” On page 461, **jurisdiction** is defined as, “the authority of a sovereign power to govern.” So, therefore, under the authority of the “little” king, who was given the sovereign power to govern, three of the first kings will be plucked up by the roots. The three kings in this Scripture were around when the father ruled as king; but it has become the “official” purpose of the “little” king to pluck them up by the roots. Sounds like some unfinished business to me.

Now the next part of our Scripture tells us exactly what the “little” king is going to do to these three kings. It reads that they will be . . . *plucked up by the roots*. Let us view attentively and scrutinize carefully what this is talking about. From *The New Strong’s Complete Dictionary of Bible Words*, copyright 1996, on page 481, **plucked up by the roots** in Hebrew is #6132, which corresponds to reference #6131, which means “to exterminate.” **Exterminate** in *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 385 means to “root out, overthrow, and put to an end.” This tells us that the “little” king has as his

“official” purpose to root out these three kings, to overthrow them, and to put an end to their rule.

Then what happens to the empires or governments of these three kings? Well, according to *Webster’s Third New International Dictionary and Seven Languages Dictionary*, copyright 1976, on page 1742, **plucked** means to “separate forcibly; demolish.” Referenced in the *Random House Webster’s Unabridged Dictionary*, Computer Software, **demolish** is described as, “to destroy or ruin (a building or other structure), esp. on purpose.” In *The Cassell Compact Dictionary*, copyright 1998, on page 957, **by the roots** means “to uproot and destroy.” **Uproot**, on page 1211, is “to displace (a person) from their usual surroundings.” In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 902, **destroy** means the same as “be at war; use violence; and defeat.” On the authority of *The Random House College Dictionary*, copyright 1984, on page 382, **displace** is defined as “to compel a person to leave his country; to remove from office; to take the place of.”

This is some kind of fellow. The official purpose of the “little” king is to move or separate forcibly these three kings from their usual surroundings. In doing so, he will be at war and use violence to ruin the buildings and structures of these three kings on purpose. He will use these means to defeat these three kings and to bring an end to their ruler ship. In addition, he will also compel them to

leave their countries. He will seek to remove them from their office in an effort to supplant a different government in their place.

Up to this point, this is what we have learned: We have learned that these horns represent kings. In our observation, we found out that the “little” king has an official purpose; that at a certain point, moment, or stage, this “little” king rose up in the world in rank and status through the joint actions of kings. He is a junior who has the same name as his father who also ruled as a king. We now know that three of the kings were around when the father was king. However, under the jurisdiction of the “little” king, these three kings will be plucked up by the roots. The “little” king will use war and violence to overthrow these three kings and put an end to their rule. During his war with these three kings, the “little” king will destroy and ruin buildings and structures on purpose as a means of displacing them from their usual surroundings. Moreover, he will compel these three kings to leave their countries and seek to remove them from office. Then he will supplant a government of his choice in their places.

Let’s move on to the next part in Verse 8 that comes after the colon, read:

*. . . and, behold, in this horn were eyes like the eyes of man, . . .*

And look, in this “little” king, this little head of a government, are eyes “**like**” the eyes of man . . . In *Webster’s New World Dictionary*, Third College Edition, copyright 1994, on page 783, **like** is defined as “resembling.” Now let us



concentrate on the eyes. In the *Gesenius' Hebrew-Chaldee Lexicon of the Old Testament*, copyright 1979, **eye** has a variety of definitions under the Hebrew word *ayin*, from page 662. Among them are “looking askance; envious.”

First, let us find out what looking askance means. In *The Random House College Dictionary*, copyright 1984, on page 80, **askance** means, “disapproval, mistrust, and suspicion.” Now that’s one part of eye, but another flavor is found in *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 472. One of the definitions of **eye**, reference #5869, is “countenance.” In this same reference, on page 59, **countenance** means “face.” In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 389, **face** is synonymous to “disguise.” We now have the “little” king resembling somebody else. He is a man in disguise, full of mistrust, disapproval, and spewing out suspicion.

Next, let us look at the word envious. In *The Random House College Dictionary*, on page 455, **envious** means “a feeling of discontent and ill will because of another’s possession; resentful dislike of another who has something that one desires.” From these definitions, it is clear that the “little” king has a feeling of discontent and ill will toward these three kings because of their possessions and because they have something that he desires.

The next part of Verse 8 tells us something else about this “little” king.

Read:

*...and a mouth speaking **great** things.*

He has a mouth, and from his mouth he speaks not just things, but rather “**great**” things. Daniel 7:8 is not the only verse that talks about the “little” king having a mouth speaking “great” things. Look down at Daniel 7:20:

*And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and **a mouth that spake “very” great things**, whose look was more **stout** than his fellows.*

Notice in Verse 8 it says that he speaks “great” things, but in Verse 20, he speaks “**very**” great things. The word very is added to the great things the “little” king speaks, and here is something else, his look is more stout than his fellows--the other kings. This very point leads us to taking a closer look at the “true” character of this “little” king.

Very, according to the *Webster’s New World Dictionary of the American Language*, copyright 1957, on page 1621, means “extremely.” On page 634, the etymology of **g-r-e-a-t** is “grind down.” It also means “of much more than ordinary size; volume.” **Things**, on page 1494, of the *Microsoft Encarta College Dictionary*, copyright 2001, means “words.” *Spake very “great” things*, then, means this “little” king is one who will speak extremely loud and blow up words beyond their ordinary size in order to make a point. He will use every variation of a word that can be thought of to grind down a point to its most minute size, all in an effort to win others over to his side.

Let's go ahead and add stout to our description of the character of the "little" king. **Stout** on page 1439, in the same reference, means "undaunted, powerful, and forceful." In accordance with *Webster's New World Dictionary of the American Language*, on page 1584, **undaunted** is described as someone who "does not hesitate." This "little" king is one who is more powerful and more forceful than the other kings, and he will not hesitate to hammer at his point loudly and repeatedly until he persuades others to be on his side.

There is another Scripture which describes the character of the "little" king in Daniel 8:23:

*And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*

*In the latter time...* In *Merriam Webster's Collegiate Dictionary*, Computer Software, **latter** is defined as, "relating to the end; present." This is the end time as described in the Book of Daniel. It is talking about the present--today. Praise יהוה. This verifies that the actions of the "little" king is taking place today.

Let us find out something about his fierce countenance. In *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 471, the Hebrew word for **fierce countenance** is az', and it is described as "harsh and greedy." In the *Merriam Webster's Dictionary*, Computer Edition, 2001, fierce is defined as, "aggressive in temperament; furiously active or determined." This

“little” king’s countenance, character, and actions show a leader who is harsh and greedy, aggressive in temperament, furiously active and determined to fulfill his “official” purpose.

And, this “little” king has an *...understanding of dark sentences...* From *The New Strong’s Complete Dictionary of Bible Words*, on page 324, **understanding** means “consider; be cunning.” Then in *The Synonym Finder*, by J. I. Rodale, on page 219, **consider** means “to study and meditate on.” On page 249, **cunning** means “craftiness, slyness, subtlety, shrewdness, and deception.”

Next, let’s see what is meant by **dark sentences**. According to *The Strongest Strong’s Hebrew-Aramaic Dictionary*, copyright 2001, page 1387, reference #2420, **dark sentences** is defined as “hidden things, intrigue; dark sayings.” Referenced in the *Webster’s New World College Dictionary*, Third Edition, copyright 1996, on page 351, **dark** means “secret, evil, and sinister.” Now, when you take saying as a separate entity, and consult the same dictionary, on page 1195, we come up with the following definitions. **Saying** is “something said, especially an adage, proverb or maxim.” While **maxim** is a “general principle drawn from practical experience and serving as a rule of conduct,” an **adage** is a “saying that has been popularly accepted over a long period of time,” and a **proverb** is “a piece of practical wisdom, expressed in homely, concrete terms.”

Let's see what we come up with as we integrate all of these definitions in order to realize what the phrase *understanding dark sentences* means. This "little" king is one who is crafty, sly, subtle, shrewd, and deceptive. He studies and meditates on hidden, secret, evil, and sinister principles, which serve for some people as rules of conduct. He also studies and meditates on hidden, secret, evil, and sinister popular sayings that have been accepted over a long period of time. And the "little" king even studies and meditates on how to express hidden, secret, evil sentences in homely, concrete terms. In other words, to sound like a down home kind of guy. You know, sounding like what some people like to refer to as plain folk or good old boys.

Thus far, from Daniel 7:8 we have been in search of the "true" character of this "little" king. We have found him to be one who speaks extremely loud and blows up words in order to make a point. He is more powerful and forceful than the other kings. He does not hesitate to persuade others to be on his side. He is a leader who is harsh and greedy. Not only is he harsh and greedy, but he is also crafty, sly, subtle, shrewd, and deceptive. Moreover, he is a determined and aggressive leader who has studied hidden, secret, evil, sinister, and popular sayings, but has also learned to make himself sound like "down home folks" or one of the "good old boys."

We want to firmly establish who this fellow is because he will speak very great words against the Most High, יהוה בן יהוה. And not only that, but he shall also wear out the saints of the Most High, according to Daniel 7:25:

*And he shall speak **great** words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

This Scripture makes it very clear who the “little” king will be speaking great words against. He will be speaking great words against the most High, יהוה בן יהוה, and shall wear out His saints. So let’s continue on in our search by reading Daniel 8:24, which describes his character even more:

*And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.*

*And his **power** shall be mighty, . . .* From *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew-Chaldee Dictionary, on pages 55 and 90, **power**, in this verse is reference #3581, and it means “ability.” Therefore, his ability shall be *mighty*. **Mighty**, in this instance, in Hebrew is reference #6105, and it is defined as “to bind fast.” **Bind**, on page 139 of the *Webster’s New World College Dictionary*, is “to tie together.” **Fast**, on page 492, of that same reference is “rapid in movement or action; shut.” **Shut**, on page 1244, is to “descend and envelop; to prevent from speaking or writing.”

Through his study of hidden, secret, evil and sinister sayings, this “little” king has developed the ability to tie together totally unrelated things or people through inferences and innuendos, such as words like terrorism or terrorists, in order to stir up sentiment against them. He uses this ability as the basis for rapid movement or action against the targeted group or person. After the “little” king has enough allies on his side, he then uses the case he has built to descend upon and envelop the target to prevent them from speaking or writing.

Now this is an amazing ability. He plants a thought and rallies his own allies behind him. Then, he uses his allies to enhance or exaggerate his inferences and innuendos to the point where sentiment is so stirred up, that everybody jumps on the bandwagon and off they go to bind up and shut up the target.

What is it about this “little” king or little leader that gives him the ability to operate and persuade others to follow his agenda? Well, the next phrase in this Scripture gives us the real answer. He operates very well, . . . ***but not by his own power: . . .***

This **power** is the same reference as above, in Hebrew #3851, but here it takes on the meaning of “chameleon.” Found on page 243 of the *Webster’s New World Dictionary of the American Language*, copyright 1957, **chameleon** means “any variety of lizards that can change the color of their skin.” Now remember we told you earlier that this “little” king is disguised as somebody else. So this

definition confirms that this “little” king is one who can give the appearance of resembling one person but in actuality is someone else. Praise יהוה.

Furthermore, in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 275, **chameleon** means the same thing as “serpentine.” Then going back to the last dictionary reference, on page 1331, **serpentine** is “of or like a serpent, evilly cunning or subtle; devilishly sly; treacherous.” In Genesis 3:1, the serpent is identified as more subtle than any beast in the field. Then, in Revelation 12:9, that old serpent is called the Devil and Satan. Now here is where we just have to let logic take over. Praise יהוה.

Since the Scripture says the “little” king’s power is not of his own, it is logical to deduce from these facts that this “little” king’s power derived from Satan. He is of the Devil, but in his surroundings, he has the ability to disguise himself as somebody else. Being able to do this, he can easily blend in and be evilly cunning, very subtle, devilishly sly, and extremely treacherous. Praise יהוה.

Also, the power received from Satan by the “little” king is being used to influence and to gather support from other leaders because they give him their power and strength as written in Revelation 17:12-13:

*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

*These have one mind, and shall give their power and strength unto the beast.*



Verse 12 has three elements, which will help us definitely describe the “true” character of the “little” king. These elements are the ten horns, power, and the beast. The ten horns in Verse 12 are the same ten horns or kings we read about in Daniel 7:8 and Daniel 7:20, which is a reference Scripture to Verse 12. Also, there is something else these references have in common. As we have looked at each Scripture, two things are prominent: In Daniel 7:8 and 7:20, there are ten horns and a “little” horn. However, in Revelation 17:12, the ten horns are still present, but now, there is the inclusion of the beast who also has power. The word power becomes very important as an identification tool, because we just finished research, which concluded that the “little” king has power too.

Revelation 17:12 gives us a chance to look at the inclusion of these three elements (ten horns, power, and the beast) we have studied as they apply to each other. The “little” king with the ten kings has power. The beast with the ten kings has power. Therefore, we can logically conclude that in Revelation 17:12 the beast is in fact the same as the “little” king in Daniel 7:8.

So what is it about this “little” king that gives him the ability to operate and persuade others to follow his agenda? We proved that the power he wields is not his own power, but, rather, is power he receives from Satan. And Revelation 17:12-13 showed that by using Satan’s power, it only takes the “little” king **one hour** to persuade other kings who have like minds to come over to his side.

Let's get back to the next phrase in Daniel 8:24, . . . *and shall destroy wonderfully*, . . . At first glance, the word wonderfully makes you think something good is going to happen. But when you really see that *wonderfully* is an adverb, modifying the verb destroy, immediately we see that no good thing is attached to this phrase. So let us find out what this is really saying. In *The New Strong's Exhaustive Concordance of the Bible*, Hebrew-Chaldee Dictionary, on page 115, **destroy** is reference #7843, meaning "to ruin." **Destroy** in *The American College Dictionary*, copyright 1947, on page 329, is "to reduce to a useless form; to put an end to; to render ineffective." **Wonderful**, the root word of *wonderfully*, in *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1349, is "amazing; astonishing." Then, the last part of this verse says, *and shall prosper, and practice, and shall destroy the mighty and the holy people. Destroy the Mighty and the holy people.*

So let's integrate what we have learned, thus far, from Daniel 7:25 and Daniel 8:24: This "little" king sets out to ruin the reputation and respectability of יהוה בן יהוה as well as His saints by speaking great words against them. He will speaking these great words in an effort to put an end to, reduce to a useless form, and render ineffective the Mighty, יהוה בן יהוה, and His saints (the holy people). In order to accomplish this, the "little" king comes up with amazing and

astonishing lies. How did he get to be so good at lying? Second Thessalonians 2:9 gives us the answer:

*Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

This Scripture tells us that he got to be so good at lying because his coming is after the working of Satan, who has given him all power and signs and lying wonders. This “little” king, through his league with the Devil, has become efficient and capable of producing his desired effect by using lies, tricks, and innuendos to get what he wants. He uses the power he has been given to orchestrate spectacular events. One such event is found in Daniel 8:12 which reads in part:

*And an host was given him against the daily sacrifice by reason of transgression, and it **cast down** the truth to the ground; . . .*

In *Webster’s New World Dictionary of the American Language*, copyright 1957, on page 703, a **host** is two things: “an invading army and a great number of people.” Satan has given the “little” king his invading army, which he will use to defeat the three kings. And he also uses a great number of people to cast down the truth to the ground about what is “really” going on. He is able to do these things by reasons of his transgressions.

In the Hebrew-Chaldee Dictionary of *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, on page 98, **transgressors** are people

who “break away from just authority.” **Break away from** is also in the *Bartlett’s*, on page 343, under reference #347.8, and it means, “argue with; rebel.” In agreement with *Random House Webster’s Unabridged Dictionary*, Computer Software, **just** is defined “(esp. in Biblical use) as righteous.” **Authority**, in the *Bartlett’s Roget’s Thesaurus*, on page 79, under reference #52.2, which says, “see Law #53.” **Law**, on page 81, under reference #53.2, is “Bible.” Therefore, this “little” king is a person who argues with and rebels against the “**righteous**” law of יהוה as found in the Holy Bible. Being given an host shows that he was rewarded by reason of his transgressions.

Up to this point, we have been describing the “true” character of this “little” king, now it is about time for us to put a face him. Let us turn to Daniel 8:4:

*I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.*

From The Hebrew-Greek Key-Study Bible, Hebrew-Chaldee Dictionary, on page 11, **ram** (reference #352) in the Hebrew is ayil, and it means “a chief (politically).” In Bartlett’s Roget’s Thesaurus, copyright 1996, on page 844, **chief** is defined as “person in authority,” with a reference to #52.7. **Political**, the root word of politically, in the *Webster’s New World Dictionary of the American Language*, on page 1132, is “concerning government.” This means we can narrow

the search to a chief governmental person in authority. In Bartlett's, on page 80, back to the reference #52.7, **person in authority** is "president."

Based on these facts, we can verify with plausible certainty, that the **ram** in this Scripture is a chief governmental person in authority--a President. Let us reflect on some of the things we have said about this "little" king that we now know is a President. The facts show that: He is a junior who bears the same name as his father who was also a President. This is a **present-day** President. He is a President whose "official" purpose is to pluck up three kings who were around when his father was President.

His tactical approach to pluck up these three kings is to be at war with and use violence against them in an effort to expel them from their countries, remove them from their positions, and supplant new governments of his choice. He has a feeling of discontent and ill will against these three kings because they possess something he desires. He likes to sound like a down home kind of guy, what some people like to refer to as plain folk or good old boys. This President is the most powerful man on Earth, because the power he wields is not of his own, but rather the power he has received from Satan. He is one who argues with and rebels against the "righteous" laws of God, יהוה, as found in the Holy Bible.

Considering these facts, it is very easy to put a face on this "little" king. There is no other conclusion that can be drawn except to say that the "little" king,

whom we have been pursuing the identity of, is none other than the President of the United States, George W. Bush. The ram is the same “little” king we have been researching, who uses his invading army to aggressively move westward, northward, and southward. Sounds like the Axis of Evil plan to me. Praise יהוה.

Now we are going to learn something interesting in Daniel 11:28 which reads:

*Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.*

In The New Strong’s Exhaustive Concordance of the Bible, Hebrew-Chaldee Dictionary, copyright 1990, on page 113, **return** is reference #7725 in Hebrew, and it means to “go back home.” Once the attention of President George W. Bush, the “little” king, is turned back home (the USA), his heart (mind) is against the holy covenant. What is it about the holy covenant that makes him turn against it? When you examine it closely, you will see that the word the precedes holy covenant. So we need to use the to tell us more about the holy covenant he shall turn against.

In accordance with *Webster’s New World Dictionary of the American Language*, copyright 1957, on page 159, **the** is a “definite article.” **The** is defined as, “that (one) being spoken of or already mentioned.” יהוה בן יהוה is the Holy One already spoken of or mentioned as having great words spoken against Him.

The is also defined as, “that (one) which is distinguished from all others.” יהוה בן יהוה is the Most High, which distinguishes Him from all others. The, without a doubt, lets us know that the holy covenant we are talking about in this Scripture is in fact יהוה בן יהוה. Praise יהוה.

Referenced in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, on page 102, **holy** (the Hebrew reference #6944) in this verse is “dedicated and consecrated.” On page 24, **covenant**, means “confederacy.” Next, I turned to *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 218, for **consecrated** and found that it means the same as “anointed and blessed.” On page 211, **confederacy** is defined as “incorporation.” The root word for incorporation is incorporate, and in the *Webster's New World College Dictionary*, page 684, **incorporate** is “association.” In the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 455, **association** means the same as “foundation.” In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 74, **association** is equivalent to “company.”

The Holy Covenant is יהוה בן יהוה, and the means by which the “**WORD**” of יהוה is published is through a company. And the name of that company is The PEES Foundation. Psalm 68:11 says:

*The Lord, יהוה, gave the word: great was the company of those that published it.*

It is the **Foundation** anointed and blessed by יהוה. It is **The Holy Foundation** that is dedicated to carrying out the will of יהוה, which is to publish the name of יהוה throughout the land. So once the attention of President Bush is turned back home, his heart and mind shall be against the Anointed, יהוה בן יהוה, and the blessed foundation, and he *shall do exploits*, . . .

From the books of understanding, the *Oxford American Desk Dictionary and Thesaurus*, copyright 2001, on page 279, I found that **exploit** means “manipulate.” Then, in *Webster’s Seventh New Collegiate Dictionary*, copyright 1963, on page 294, **exploit** is “to turn to economic account; to make use of meanly or unjustly for one’s own advantage.” On page 262, from the same reference, **economic** is “the mode of operation or functioning of an organization based on production of goods and services.” **Account** is on page 6, and it means “a statement of reasons, or motives; hearsay; and report; economic accounts which consist of debits and credits chronologically posted to a ledger page.”

What does this all mean for The PEESS Foundation? It means that under the jurisdiction of the “little” king, President Bush, special attention will be given to the economic accounts of “the” Foundation, from which he will create a report of the operation of the organization based on its production of both goods and services.



How is he going to use the information gathered? His exploits will consist of looking at the economic accounts of PEES, which consist of debits and credits chronologically posted to a ledger page, from the standpoint of how he can use it meanly or unjustly for his own advantage.

To back up his reasons for the very great words he shall speak against the Most High, יהוה בן יהוה, he will manipulate hearsay information of the accounting practices of the Foundation to create **false** reports. To do this, he will use the economic accounts posted chronologically on the ledger pages of the Foundation to give out **untrue** statements of reasons and motives for its debits and credits.

The “little” king, President George W. Bush, shall speak against the God of gods, יהוה בן יהוה, and he will exalt himself “above” all others according to Daniel 11:36:

*And the king shall do according to his **own will**; and he shall **exalt himself, and magnify himself above every god**, and shall speak marvelous things against the God of gods, and shall prosper “**TILL**” the indignation be accomplished: for that that is determined **shall be done**.*

Now note, the “little” king, President George W. Bush, shall do according to his “**own**” will. In other words, he is doing “his” **own** thing. He shall exalt and magnify himself above every god (or ruler), and shall also speak marvelous things against the God of gods, יהוה בן יהוה. He shall prosper “**TILL**” he has

accomplished all the indignations that יהוה has decreed him to do: ***FOR THAT WHICH יהוה HAS DETERMINED SHALL BE DONE. AND THE JUDGMENT “SHALL” SIT.*** PRAISE יהוה!

I thank יהוה בן יהוה for His presence in my life and for allowing me to be here today. I also thank Him for His Divine Mind revealing itself in my studies shared with you today. Praise יהוה בן יהוה! Shalom Alechiem!