

# The Redeemed of Israel, Part 1

First and foremost, I must offer all praise, exaltation, and homage to the Most High God, יהוה, for His mercy goes beyond my comprehension, and His greatness is immeasurable. I would also like to extend my deepest thanks and appreciation to יהוה בן יהוה for His gift of restoration. I am forever grateful that יהוה בן יהוה has restored my history and culture, and I am eternally gratified that He has returned me to my God, יהוה, and His laws.

These are all gifts to us, but the greatest gift is the life sacrifice that יהוה בן יהוה has made to bestow this knowledge unto us. He has not made this sacrifice for me alone, but for all of us from whom the truth has been withheld, and for the benefit of bringing the world into absolute harmony in the Kingdom of Heaven. Therefore, we must praise יהוה בן יהוה for His mighty acts, we must praise Him according to His excellent greatness, praise Him with the sound of the trumpet, psaltery and harp. Praise Him with the timbrel and dance, stringed instruments and organs; praise Him upon the loud and high sounding cymbals. Let everything that hath breath praise יהוה! Praise יהוה בן יהוה!

I welcome you all to our *Twenty-Fifth Annual Passover/Feast of Unleavened Bread 6008*, and also welcome you to part one of this seminar entitled, *The Redeemed of Israel*. The foundation of this seminar can be found in Revelation, Chapter 7. Revelation, Chapter 7 is the interlude between the releases of the sixth and seventh seals. During this intermission, there are four angels of **יהיה** holding the four winds of the earth, and an angel shall command them not to hurt the earth, sea, or trees until they have sealed the servants of **יהיה**--the 144,000 of the tribes of Israel--in their foreheads. More details of this command are found within the Scripture, Revelation, Chapter 7, verses 1-4, which reads:

*And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

*And I saw another angel ascending from the east, having the seal of the living God, **יהיה**: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*

*Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God, **יהיה**, in their foreheads.*

*And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

Since this is the beginning of Revelation, Chapter 7, a safe deduction of the first verse shows us that after the sixth seal, four “angels” were standing on the four corners of the earth. Thus, we must first identify the four angels. In accordance with *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 51, an **angel** is defined as “an immortal spiritual being attendant upon God [יְהוָה].” Based upon this research, there are four immortal spiritual beings that are attendant upon יְהוָה, standing on the four corners of the earth, holding the four winds of the earth.

Naturally, these **immortal spiritual beings** shall now be under scrutiny. As found in *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **immortal** means “not mortal”; while **mortal**, in the same source is “of a human being considered as a being who must eventually die; of this world.” On this wise, these spiritual beings are **not** of human beings who must eventually die, nor are they of this world. In other words, they are **spiritual**, not “human,” beings.

Question: Who are **spiritual** beings? In accord with the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **spiritual** is defined as “supernatural.” While, **supernatural** is

“of God.” Thus, these angels are beings that are not of this world, nor are they humans who must eventually die. But, rather, they are beings that are of God, יהוה, and are *attendant* upon Him. In the *Webster’s Third New International Dictionary Unabridged*, copyright 1971, on page 140, **attendant** is defined as “waiting upon in order to perform service.” Taking this information into account, the four angels are four beings that are not of this world, nor are they humans who must eventually die. Instead, they are four beings who are waiting upon יהוה in order to perform a service.

The continuation of Revelation, Chapter 7, verse 1, identifies how these beings are waiting upon יהוה, and it reads:

*...I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

Based upon the text of this Scripture, the four beings waiting upon יהוה in order to perform a service, are *standing on the four corners of the earth holding the four winds of the earth*. We will begin to ascertain an understanding of their actions by researching the word **standing**. In accordance with *The Oxford Universal Dictionary*, copyright 1955, on

pages 2000-2001, **standing** is illustrated as “permanently and authoritatively set up.”

In the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **set up** means the same as **post**, which is defined in the same reference, as “to station in a given place.” With regard to this matter, these four beings of **הַהַי**, which are not human nor of this world, are permanently and authoritatively stationed in a given place--the four “corners” of the earth.

Many years ago, there was much speculation about the shape of the earth. Some people thought that the earth was flat or square--a design that, in fact, would have corners. However, we have since come to know that the earth is actually a sphere, which means that we must determine what the four “corners” of the earth actually symbolize.

As referenced in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 1137, in the Greek Dictionary of the New Testament, the word **corner** translates as *gonia*, and it means “quarter.” Therefore, the attendants of **הַהַי** were permanently and authoritatively stationed on the four “quarters” of the earth.

Moreover, the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **quarter** as “any of four main points of the compass [north, south, east, and west].” On the other hand, **earth** is characterized by the *Webster's Universal College Dictionary*, copyright 1997, on page 253, as “the inhabitants of this planet, esp. the human inhabitants; the surface of this planet; dry land.”

As indicated by these definitions, the four beings--who are waiting upon **אֲרָצָה** in order to perform a service--are permanently and authoritatively stationed on the north, south, east, and west of this planet, over both the dry land and its human inhabitants. And, as they are stationed under these four regions, they are *holding the four winds of the earth*.

Once again, from *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 2902, Greek Dictionary of the New Testament, the translation of **holding** is *krateo*, which is equivalent to “hold.” **Hold**, in *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, means “to keep back.” In agreement with this information, the four beings--who are waiting upon **אֲרָצָה** in order to perform a service, and are permanently and authoritatively stationed on the north,

south, east, and west of this planet, over both the dry land and its human inhabitants--are keeping back the *four winds of the earth*.

What are the four *winds* of the earth? In conformity with the *Webster's Third New International Dictionary Unabridged*, copyright 1971, Volume 2, on page 2619, **wind** is identified as "a destructive force." Taken from the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **destructive** is defined as "designed to destroy"; and **destroy**, from the same source, means "to ruin the condition of." As determined by these definitions, the *four winds* of the earth are the four forces of nature that are designed to *ruin its condition*. Therefore, we must find out what *ruining the condition of the earth* entails.

*The Oxford Universal Dictionary*, copyright 1955, on page 1765, characterizes **ruin** as "to bring great and irretrievable disaster upon." All taken from the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **great** is depicted as "vast, all-embracing, sweeping." **Irretrievable** means "unrecoverable, irreparable, and hopeless." A **disaster** indicates an "act of God"; and lastly, an **act of God** is "an

occurrence, esp. a disaster that is due entirely to the forces of nature and that could not reasonably have been prevented.”

Subsequently, all these facts confirm that the *winds* that the four beings of אַרְבַּע are keeping back are four powerful forces of nature that are designed to bring unrecoverable, irreparable, and hopeless occurrences in the world. These disasters will be due entirely to the four forces of nature, and will be of such that they can not reasonably be prevented. As a result, they will bring vast, all-embracing, and sweeping destruction upon both the surface of this planet as well as its inhabitants.

Taking all that we have found out so far into consideration, we can assert that there are four beings of אַרְבַּע--which are not humans nor of this world. They are stationed to the north, south, east, and west of this planet, over both the dry land and all its inhabitants, waiting upon אַרְבַּע in order to perform a service. These four beings, who have access to four extremely powerful forces of nature, are charged to keep back these four forces, which are designed to bring unrecoverable, irreparable and hopeless destruction upon the world. As we continue with the Scripture, we see that they must



keep back the four vast, all-embracing, and sweeping forces of nature “*that the wind should not blow on the earth, nor on the sea, nor on any tree.*”

The word **that** is referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, as a conjunction, which is synonymous to “so that.” Hence, the attendants of יהוה were keeping back the four terrifying forces of nature so that they (*the wind*) should not ***blow on the earth, nor on the sea, nor on any tree.***

Given that they are not to “*blow*” *on the earth, sea, or any tree,*” then we must find out what this action represents. **Blow** is found in accordance with the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, as “erupt.” **Erupt**, in the same reference, means “to become active or violent, especially suddenly.” On account of this data, the four beings who are waiting upon יהוה have been keeping back the four unrecoverable, irreparable, and hopeless forces of nature--which are designed to bring vast, all-embracing, and sweeping destruction upon this planet and its inhabitants--to keep them from suddenly becoming active or violent upon the ***earth, the sea, or any tree.*** And, as we continue to

examine the foundation Scriptures for this seminar, we will be able to determine why they have been doing this.

We have previously confirmed that the earth symbolizes the surface of this planet, the dry land, as well as all its inhabitants, but we must now find out what the *sea* and any *tree* represent. As verified by *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 1228, the **sea** is defined as “the continuous body of salt water covering most of the earth’s surface.” In addition, **tree** is classified in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 66, Reference number 41.2, as a “plant.” Furthermore, a **plant** is *Cambridge International Dictionary of English*, copyright 1995, on page 1075, represents “a living thing which grows in earth, in water....”

With respect to these facts, we can deduce that the four attendants of **היהי** were keeping back the four vast and unrecoverable forces of nature to prevent them from suddenly becoming active or violent upon the planet Earth. These forces would affect the dry land, the continuous body of salt water covering most of the earth’s surface, and all the living things, which

grow in both the earth and water. A brief description of such power is found in Ezekiel, Chapter 20, verse 47, which reads:

*And say to the forest of the south, Hear the word of the Lord, יהוה; Thus saith the Lord, יהוה, God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.*

This Scripture refers only to the forest of the south, which יהוה shall set a fire within with such fury that it shall devour every green and dry tree (plant), showing no prejudice. However, these furious forces of nature are exactly what the attendants of יהוה are keeping back; however, they shall affect all living things growing on the dry land and in the water covering the globe.

Before we proceed to examine Revelation, Chapter 7, verse 2, the next Scripture in the sequence, let us recapitulate what has been presented thus far. The study of Revelation, Chapter 7, verse 1, has revealed four beings of יהוה--stationed to the north, south, east, and west of this planet--who are not humans nor of this world, waiting on יהוה in order to perform a service.

These four beings have four powerful forces of nature in their possession that are designed to bring unrecoverable, irreparable and hopeless destruction upon the world; however, the four servants of יהוה are keeping back the four vast, all-embracing, and sweeping forces of nature. They are keeping them from suddenly becoming active or violent upon the surface of this planet, which shall affect the dry land as well as all its inhabitants, the continuous body of salt water covering most of the earth's surface, and all the living things growing in both the earth and water.

We can now proceed to examine Revelation, Chapter 7, verse 2, which reads:

*And I saw another angel ascending from the east, having the seal of the living God, יהוה: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*

*Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God, יהוה, in their foreheads.*

To add to all that has previously been illustrated, this vision also showed *another angel ascending from the east*. As indicated by *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 243, in the Greek Dictionary of the New Testament, **another** is translated as

*allos*, meaning “different.” As applied to Revelation, Chapter 7, verse 2, this a *different* angel from the other four. According to *The Oxford Universal Dictionary*, copyright 1955, on page 506, **different** indicates that this angel is “special”; which, on page 1961, means that he is “marked off from others of the kind by some distinguishing features.”

The details we have gathered reveal that this *angel* is marked off from the other four angels by some distinguishing features. In addition, Revelation, Chapter 7, verse 2 also states that this angel is *ascending from the east*.

Using the resources in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 305, in the Greek Dictionary of the New Testament, the Greek equivalent for **ascending** is *anabaino*, meaning “come up.” In agreement with this documentation, this unique attendant of יהוה who is marked off from the others by distinguishing features, shall “come up” from the *east*.

Referring back to *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, reference number 395, in the Greek Dictionary of the New Testament, the **east** in Greek is *anatole* meaning “rising.” Even more,

*The Oxford Universal Dictionary*, copyright 1955, on page 1743, defines **rising** as a “resurrection,” which, on page 1720, means “the rising again of Christ after [H]is death and burial”; while, **rise** the root of *rising*, is described in the *Webster’s Third New International Dictionary Unabridged*, copyright 1971, on page 1960, as “come on the scene.”

Considering the validity of this information, the angel *ascending from the east* illustrates one marked off from the other angels by some distinguishing features. One of these distinguishing features includes the fact that He shall come up from the Resurrection--depicting Christ coming on the scene again after His death and burial.

It has since been proven that this special “angel” represents Christ coming on the scene again; however, Christ is a vague identification for who this is. Therefore, on the authority of *The Oxford Universal Dictionary*, copyright 1955, on page 308, **Christ** is etymologically described as “*m’shiach [Y]ahweh* the Lord’s Anointed.”

Therefore, the Christ who shall come up from death and burial is the Anointed of the Lord, **יהוה**. **Anointed** is characterized in the *Webster’s*

*New World Dictionary & Thesaurus*, copyright 1998, Computer Software, as “named,” which in the same source means “having as a name.”

Consequently, all this data reveals that this special being has יהוה as a name, and shall come on the scene again after His death and burial. The only person having יהוה as a name is His Son, יהוה בן יהוה. יהוה בן יהוה shall, once again, come on the scene after death on the cross of Judicial Murder in the U.S. Courts, and from His burial under the onerous restrictions placed on Him by the United States Federal Bureau of Prisons that they might cut Him off from His people. The prophecy of these occurrences is written in Isaiah, Chapter 53, verses 8 through 12, which reads:

*He [יהוה בן יהוה] was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken.*

*And He [יהוה בן יהוה] made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.*

*Yet it pleased the Lord, יהוה, to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord, יהוה, shall prosper in His hand.*

*He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities.*

*Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.*

As we can see here, יהוה בן יהוה shall come up from prison and from judgment by the United States court system that has cut Him off from His people by their callous parole restrictions. And once He has come up from such inhumanity and humility, then יהוה shall greatly reward Him for the death sacrifice He will have made by bearing the sins of His people.

With respect to the research that has been presented thus far, the *angel ascending from the east*, represents יהוה בן יהוה who shall come up from the judgment of the United States government to the glory of His Father, יהוה. However, as we continue uncovering the intricate details of Revelation, Chapter 7, verse 2, we find another attribute that distinguishes יהוה בן יהוה from the other *angels* of יהוה: that He has the *seal of the living God, יהוה*.

A **seal** is referenced in *The World Book Encyclopedic Dictionary*, copyright 1967, on pages 1747-1748, as “a stamp.” On page 1899, a **stamp** is “character.” Thus, we can assert that יהוה בן יהוה, the Son of יהוה, has



the character of the Living God, יְהוָה. **Character** is validated in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, as “moral or ethical quality.” On this wise, Revelation, Chapter 7, verse 2 is stating that יְהוָה בֵּן יְהוָה has the moral or ethical qualities of the Living God, יְהוָה. Thus, these moral and ethical qualities are demonstrated in the continuation of Revelation, Chapter 7, verse 2, which states:

*...and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*

Exhibiting His qualities of morality and ethics, יְהוָה בֵּן יְהוָה shall **cry** *with a loud voice* to the four attendants of יְהוָה. **Cry** is depicted in *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 334, as “to demand or require immediate action.” From this, we can assert that יְהוָה בֵּן יְהוָה shall demand or require some immediate action from the four beings waiting to perform a service, and He shall do this with *a loud voice*.

Trusting the accuracy of the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, **loud** is classified as

“emphatic”; in the same reference, **emphatic** indicates something that is “clearly or boldly outlined.” Subsequently, יהוה בן יהוה shall demand or require some immediate action from the four beings of יהוה. He will make his demand known with a clearly or boldly outlined *voice*.

Continuing from the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **voice** is defined as “an expressed will.” With the expressed will of יהוה clearly and boldly outlined, יהוה בן יהוה shall demand or require an immediate action from the four attendants. Therefore, we must now seek out what this will is. The elements of this will are *expressed* in Revelation, Chapter 7, verse 3, which reads:

*Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God, יהוה, in their foreheads.*

The expressed will that יהוה בן יהוה shall demand of the four beings of יהוה articulates that though they are *given* the power to let loose the four forces of nature upon the planet Earth, they must not unleash any of them until they have *sealed the servants of God, יהוה, in their foreheads.*

**Sealed** is translated in Greek as *sphragizo*, reference number 4972, in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, which means “to stamp for preservation.” **Stamp**, as taken from *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 1324, means “to identify.” As defined by *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **identify** is “to establish the identity of.”

On account of this information, the expressed will of יהוה בן יהוה is clearly and boldly outlined in that before the global destruction is unleashed upon the earth, the service that the four beings must perform is, establishing the identity of the *servants of יהוה* for their preservation.

So, who are the *servants of יהוה* that must be identified? According to *The Oxford Dictionary and Thesaurus*, copyright 1996, on page 1382, a **servant** is defined as “a devoted follower.” Considering these facts, the four beings of יהוה must establish the identity of the devoted followers of יהוה for their preservation before they release the four forces of nature upon the earth. And they must establish this identity in the *foreheads* of the followers of יהוה.

**Forehead** is defined by the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 565, reference number 621.6, under the keyword *face*, as “countenance.” Furthermore, **countenance** is verified in *The Oxford Universal Dictionary*, copyright 1955, on page 405, as “repute in the world.” **Repute**, in the same source, on page 1711, indicates “the reputation of a particular person,” while **reputation** is “respectability, good report; one’s good name.”

Based on the credibility of this information, the identity of the devoted followers of יהוה must be established based on their respectability, good report, and their good name. Those meeting these criteria are they who shall be preserved in the day that the four beings of יהוה release the four terrible forces of nature upon the earth. These occurrences shall be most unusual happenings that are incomparable to anything that the earth has seen thus far. The imminence of such occurrences is very believable especially since we just recently saw over 230,000 people left dead by an earthquake and a tsunami. One’s good name gives a whole new meaning to Proverbs, Chapter 22, verse 1, which reads:

*A good name is rather to be chosen than great riches,  
and loving favour rather than silver and gold.*

Why is a good name rather to be chosen? Because in the day that יהוה shall commence judgment upon the world, a *good name* shall save our lives. A good report and respectability will separate the true devoted followers of יהוה from those who are not truly devoted to Him.

In light of this revelation, we must recap all that has been presented in this session. First off, we established that the four angels in Revelation, Chapter 7, verse 1, represent four beings of יהוה--who are not of this world nor are they human--waiting to perform a service while permanently and authoritatively stationed on the north, south, east, and west of this planet. They are powerful figures who will be placed over the inhabitants of this planet, the dry land, the water, and plant life growing on it all.

The powers that these four beings hold are four forces of nature that cannot reasonably be prevented, which are designed to bring unrecoverable, irreparable, and hopeless disaster upon the world. However, they must keep back these four destructive forces until יהוה בן יהוה--a uniquely special Angel who shall suddenly come up from the death and burial He was

sentenced to at the hand of the United States government--shall require an immediate action from them.

After arising from this grave, בן יהוה shall require in a clearly and boldly expressed will that the four beings not release the four forces that have been given them until they have identified the truly devoted followers of יהוה and preserved them from this destruction, which will be exacted according to their good name, respectability, and good report.

After this time, something miraculous shall take place as written in Revelation, Chapter 7, verse 4.

*And I heard the number of them which were sealed:  
and there were sealed an hundred and forty and four  
thousand of all the tribes of the children of Israel.*

At this point begins the preservation of the children of Israel, and also marks the spot at which we shall continue in part two of this seminar. I thank my Father, יהוה, for His gifts of wisdom as taught to us by His servant בן יהוה יהוה. And I pray that יהוה has blessed you with a deeper understanding of His will. May the Spirit of יהוה rest upon you forever. Shalom aleichem.