

יהוה Twenty-Sixth Feast of Tabernacles 6009

**The “Decryption” of
Shadrach, Meshach, and Abed-nego, Pt. 5**

Praise יהוה! Let everything that has breath, Praise יהוה! Giving all praises to our great, good, and terrible black God, יהוה, and to His Son, the Divine Revelator, The Divine Emancipator, and the Divine Liberator, יהוה בן יהוה; for He alone, all by Himself, is forever worthy of all praise! Praise יהוה!

It is יהוה בן יהוה, our God, who opens the eyes of the blind and lifts up the meek. He heals the broken in heart and bindeth up their wounds. It is יהוה בן יהוה who loves and upholds the righteous and raises up all of those that are bowed down; for יהוה בן יהוה is righteous in all His ways and holy in all of His works.

It is יהוה בן יהוה who is nigh unto all of you that call upon Him; and to all of you that call upon Him in truth. He will fulfill the desires of those of you who fear Him. He will hear your cry; and only He shall save you. בן יהוה יהוה shall preserve all of you that love Him; but all the wicked, He shall destroy.

Great is our Lord, **יהוה בן יהוה**; for He is great in power and His understanding is infinite. The glorious majesty of His Kingdom is an everlasting Kingdom and His dominion shall endure throughout all generations. Let us rejoice this day, as we come into the presence of our God, **יהוה בן יהוה**. Let our mouths speak the praise of **יהוה בן יהוה** and let all flesh bless His holy name forever and ever! Praise **יהוה** for His majestic Son, our Lord and Savior, **יהוה בן יהוה**. Praise **יהוה**!

Welcome to our Twenty-Sixth Annual Feast of Tabernacles 6009, and to this seminar entitled *The “Decryption” of Shadrach, Meshach, and Abednego,* Part 5. Praise **יהוה**!

As we approach the infinite wisdom of **יהוה בן יהוה** as hidden treasure with a humble mind and spirit, we shall proceed in our rationalizations using His “divine” study procedures and gift of revelatory knowledge. Let us read Psalm 25:14:

14 The secret of the LORD, יהוה בן יהוה, is with them that fear Him; and He will show them His covenant.

Let us read Proverbs 2:3-6:

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 *If thou seekest her as silver, and searchest for her as for hid treasures;*

5 *Then shalt thou understand the fear of the LORD, **יְהוָה בְּנֵי יְהוָה**, and find the knowledge of God, **יְהוָה**.*

6 *For the LORD, **יְהוָה בְּנֵי יְהוָה**, giveth wisdom: out of His mouth cometh knowledge and understanding.*

Let us read on in Daniel 2:20 and 22:

20 *Daniel answered and said, Blessed be the name of God, **יְהוָה**, for ever and ever: for wisdom and might are His:*

22 *He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.*

Praise **יְהוָה** for His enduring light that dwells in **יְהוָה בְּנֵי יְהוָה**, that He might give us the wisdom to understand the fear of God, **יְהוָה**, and to set all of our hope in Him. Praise **יְהוָה**! Let us read Psalm 131:3:

3 *Let Israel hope in the LORD, **יְהוָה בְּנֵי יְהוָה**, from henceforth and for ever.*

Praise **יְהוָה**! This is the point wherein we shall continue in our ongoing search for a divine understanding of additional esoteric knowledge surrounding the cryptic subject matter of Shadrach, Meshach, and Abednego.

Today, we shall consider, compare, and pay particular attention to past events that are relative to the so-called Black man of America (Yehuwdah), the revelatory coming of our Messiah, **יְהוָה בֶּן יְהוָה**, and the end of prophetic Babylon (America) this day. And we shall also seek to uncover truths of our past history that have been shrouded by the dark councils of this world within the Scriptural writings of Daniel. Let us read Romans 15:4 for clarification:

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Praise **יְהוָה**! Therefore, through the words of **יְהוָה בֶּן יְהוָה**, and having the patience and comfort of the Scriptures, we must understand that our only hope for the future is in **יְהוָה בֶּן יְהוָה**. Praise **יְהוָה**! Let us now consider briefly, specific points from our last study, to bring us up to our current analysis for today.

In reflecting on the first chapter of Daniel as the basis of our overall study, and Daniel 1:3 for our current study, we have learned from a literal and symbolic interpretation that all dark illumined councils have been keeping a continuous watch for the rise of the so-called black man's promised Messiah—not of Christianity. These secret councils all know that at the

prophetic end of their evil rule, יהיה would “**raise up**” a Deliverer like unto Himself. And this promised Deliverer would prevail to restore the lost descendants of Yehuwdah (Judah) with their promised inheritance, Biblical nationhood, land, and Biblical name Israel.

We then moved on to carefully point out one peculiar and particular characterization of Yehuwdah (Judah), from past events, as “*certain*” Hebrew “*children of the princes.*” To understand this obscure characterization, it was important to recognize that two figurative and cryptic forms of “*princes*” were referenced in our series of study. The first reference applied to the children “*of the princes*” in Daniel 1:3; and the second to *Ashpenaz*, as the “**prince of the eunuchs**” in Daniel 1:10 and 11. Next, we continued our search by first seeking to unlock the descriptive root word of *princes*, as it applied to Daniel and “*certain*” children “*of the princes.*” From our search of the phrase, “*of the princes,*” we concluded that the symbolic context and usage of the word “*princes*” in Daniel 1:3 cryptically characterized a hidden *King* and the heirs of the *King*.

Particular facts clearly illustrated that Daniel, Hananiah, Mishael, and Azariah, children “*of the princes*” in Daniel 1:3, were intrinsically symbolic

representations of the Nation of יהוה today. As we paid close attention to these four *certain children*, it was without a doubt that Daniel, as a figurative representation, stood in the midst “of the *princes*” as that of a king. He was the possessor of supreme power; thus, standing out as one having the preeminent position. He was also the one, among the *princes*, in which his position was hereditary and his ascendancy to rule for life was clearly undisputed. Therefore, it was substantiated from all of the information we had scrutinized that the depiction “of the *princes*” allegorically symbolized the attributes, as well as the greater works that were done and yet to be fulfilled by the promised King of Israel, יהוה בן יהוה.

We verified and validated that just as Daniel stood in ancient Babylon, so is יהוה בן יהוה the only man standing upright and rectitudinal in the midst of the spiritually deaf, dumb, blind, and ignorant so-called Black people, in the preeminent position. We documented that the preeminence of יהוה בן יהוה emanated from His Father, יהוה, wherein all things and all power are given into His hands.

In addition, we confirmed that the preeminence and sovereign dominion of יהוה בן יהוה shall be greater than all the prophets before Him, in that His

scepter shall include the immense Kingdom of His Father, יהוה. And because of His Father, יהוה, He is before all things; and His scepter shall encompass the expanse of not only heaven but also all that is in the earth.

We determined conclusively that the preeminence of the prophet Daniel in past events, allegorically typified behind the depiction “**of the princes,**” was a symbolic representation of the brightness and glory of יהוה בן יהוה in the last days of modern-day Babylon (America). As we proceeded in our research, we demonstrated that יהוה בן יהוה has come possessing sovereignty in the same fashion as Daniel over the House of יהוה. Being that יהוה בן יהוה is the Sovereign Son of יהוה, we stressed that His sovereignty is hereditary in that He has obtained the victory to execute completely His undisputed ascendancy of royal Kingship from the majesty of His Father, יהוה.

For all of these reasons, we emphasized that all of us can be assured this prophetic day, from the teachings of יהוה בן יהוה, that He, יהוה בן יהוה shall rise again. Let us read Mark 8:31:

31 And He began to teach them, that the Son of man, יהוה בן יהוה, must suffer many things, and be rejected of the elders, and of the chief priests,

and scribes, and be killed, and after three days rise again.

After three days, in our lifetime, **יהוה בן יהוה** shall gain and move to the highest position of governing power. He shall succeed in His undisputed ascendancy to rule with upright, principled, and supreme authority. We are at the very end of evil rule in this day and time, when **יהוה בן יהוה** shall put down all evil rule, power, and authority of the enemies of **יהוה** under His feet. Praise **יהוה** for **יהוה בן יהוה**!

We went on further in our research to substantiate from our opening analysis of the symbolic phrase, “**of the princes**” that Daniel was directly depicted in the Scriptures as the heir of **יהוה**; and that Hananiah, Mishael, and Azariah were joint-heirs with him. In the same manner, once again as that of Daniel, the scriptures confirmed that the facts revealed have not changed and hold true until this present day. The rulers of this world knew that in the end of their evil rule, that the Son of **יהוה** was entitled to inherit the dominion of **יהוה** and succeed by divine hereditary rank, having the highest title and office above all kingdoms of this world. They also knew that He would have sons and daughters with Him who were to also come into possession of a divine portion of power by divine right as joint-heirs with Him.

Therefore, we established conclusively that all of the verifiable facts we had brought to light were the major reasons in the past why King Nebuchadnezzar and his covert master craftsmen, “*Ashpenaz*,” sought out “*certain*” children “*of the princes*” from among the captives of Yehuwdah.

As of this day, the True Son and Rightful Heir of יהוה has been seized upon, crucified by judicial murder, and religiously persecuted through the same precise crafty council. However, the Scriptures prove emphatically that יהוה בן יהוה shall increase in power; and He shall successfully ascend with His righteous inheritance victoriously. Why is this fact indisputable?

It is indisputable because יהוה בן יהוה is the only “true” *Prince of the kings* of all the earth. He is the Anointed Prince of all the kings who shall execute judgment in all Israel and upon the enemies of יהוה, as He, בן יהוה, יהוה, establishes the Kingdom of Shalam, the Kingdom of true peace, throughout His earth. Praise יהוה! Let us read Isaiah 9:6 and 7:

6 For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, בן יהוה, יהוה, The everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David,

and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD, יהוה, of Hosts will perform this.

Praise יהוה! However, to order and establish the Kingdom of יהוה, His judgment and justice upon the people of Israel (Yehuwdah) shall ultimately come upon them in one day. Let us read on in Isaiah 9:13-17:

13 For the people turneth not unto Him that smiteth them, neither do they seek the LORD, יהוה, of Hosts.

14 Therefore the LORD, יהוה, will cut off from Israel head and tail, branch and rush, in one day.

15 The Ancient and Honourable, He is the Head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

17 Therefore the Lord, יהוה, shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this His anger is not turned away, but His hand is stretched out still.

Praise יהוה! We need to rejoice and give thanks today to the Prince of Peace, over all the kings of the earth for His stretched out hand. And know absolutely that His anger is not turned away, but in His Kingdom of Peace His hand is stretched out still. Only turning to יהוה, through בן יהוה, will we and all good people of the earth have His mercy, His joy, and His peace eternally. Praise יהוה!

Proceeding further in our documentation of the root word *prince*, we uncovered from our past history that Daniel was a “**made man.**” He was formed in the knowledge of יהוה, in that יהוה **made** him a “*most noble prince.*” And because of his degree of achievement in the divine knowledge of יהוה, he was also prepared as a **master builder** in the House of יהוה. Since Daniel was placed in a position to raise up sons and daughters to become builders in the family name of יהוה, he was cryptically hidden within the characterization “*of the princes*” as that of a King; and was likewise worshipped in an elevated rank as the *grandee*.

Accordingly, all of the past events relative to Daniel clearly illustrate that this day is the shrouded end time, in which we have witnessed the works of יהוה בן יהוה in building the minds of a destroyed people in the hells of North America. He is the Founder, Originator, and **Supreme Master Builder** of the House of Israel, the Nation of יהוה. From His initial beginning, יהוה בן יהוה stood upright; and through His suffering He is still, the only man standing up in the midst of the descendants from Yehuwdah in Babylon (America). His Father, יהוה, has raised Him up, like unto Daniel and all the prophets. He has not been raised by any man of this world; but only by His Father, יהוה. Praise יהוה!

We declared conclusively with absolute certainty that **יהוה בן יהוה** is the **“Supreme Master Builder”** and **“Most Noble Grandee”** of the Nation of **יהוה**. And because of His Father, **יהוה**, He has been elevated to the highest rank and the highest degree because He bears the “divine” name of **יהוה**, builds in the “divine” name of **יהוה**, and has mastered 360 degrees of knowledge, in the wisdom, and understanding of the “divine” name of **יהוה**.

יהוה בן יהוה is the **“Most Noble Grandee”** of the Nation of **יהוה** whose anointed position has raised Him higher in the name of **יהוה** and higher than all the *princes* of the earth. He is divinely equipped to cause us to improve morally, intellectually, and culturally. He has come as the most noble, righteous, good, and gracious One to raise us up and to bless us this day in turning away from our iniquities. Thus, as it remains in these last days, our God, **יהוה**, has sent His Son, **יהוה בן יהוה**, the only true **“Most Grand Noble Prince.”** Praise **יהוה**!

Let us proceed in our research concerning the elevated rank of Daniel which is comparative to the attributes of **יהוה בן יהוה** as the **“Most Grand Noble Prince,”** of the Kings of the earth. To begin, we shall scrutinize the

descriptive keyword, *noble*. Conferring with the *Merriam-Webster's 11th Collegiate Dictionary*, copyright 2003, computer software, the word **noble** is defined as “possessing, characterized by, or arising from superiority of mind or character or of ideals or morals.”

These specifics concerning the word *noble*, means unequivocally that יהוה ייחודה בן, standing in like manner as Daniel, in prophetic Babylon (America), possesses superiority of mind above all dark councils of the earth. In addition, יהוה ייחודה בן יהוה possesses superiority of character than all dark rulers of the earth. Furthermore, He possesses ideals of superiority that exceeds all dark councils plus rulers of the earth. And, too, He also possesses all superiority of morals that surpasses all dark councils as well as rulers of the earth. Being the superlative One, יהוה ייחודה בן יהוה is also characterized by superiority of mind--having superior character, superior ideals, and superior morals far above all others.

Consequently, we can reasonably concur that יהוה ייחודה בן יהוה arises only from His Father, יהוה; being raised up as His **Most Grand Noble Prince**, superior to all councils, rulers, and kings of the earth. Praise יהוה! Let us read Acts 3:14-18:

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God, יְהוָה, hath raised from the dead; whereof we are witnesses.

16 And His name through faith in His name hath made this Man strong, whom ye see and know: yea, the faith which is by Him hath given Him this perfect soundness in the presence of you all.

17 And now, brethren, I wot [see] that through ignorance ye did it, as did also your rulers.

18 But those things, which God, יְהוָה, before had showed by the mouth of all His prophets, that Christ, בֶּן יְהוָה, should suffer, He hath so fulfilled.

Praise יְהוָה for בֶּן יְהוָה, that through His suffering, He would raise Him to fulfill all of those things which were shown by the mouths of His Prophets. Praise יְהוָה! Let us look further into the nature of the word *noble* for additional understanding.

The word **noble** as found in the *Random House Webster's College Dictionary WordGenius*, copyright 2004, computer software, means “of an exalted moral character or excellence and of an admirably high quality.” As further proved from conclusive details, Daniel was worshipped as one to be admired in the House of יְהוָה exhibiting a high quality of exalted moral character and excellence.

Therefore, we can see through the representation of the Prophet Daniel that יהוה בן יהוה has an exalted moral character. And He embodies the highest quality of exalted moral excellence. No matter what all of the princes of darkness--which we will prove later in this series who they are--have written, spoken, and exacted upon יהוה בן יהוה this day through the princes of the air, we know that יהוה, Himself, has raised יהוה בן יהוה in whom He is well pleased. Let us read 2 Peter 1:17:

17 For He [יהוה בן יהוה] received from God, יהוה, the Father, honour and glory, when there came such a voice to Him from the Excellent Glory, This is My beloved Son, in whom I am well pleased.

Praise יהוה! יהוה בן יהוה has risen to the highest degree of moral quality, and He shall be praised by all. He is the **Most Noble** and the **Most Exalted One**. Praise יהוה!

At this point in our study, let us explore the word *exalted* to verify our findings, as they speak about the sublime and elevated title of Daniel fulfilled in יהוה בן יהוה as the “**Most Grand Noble Prince.**” On the authority of the *Noah Webster’s Dictionary*, 1828 Edition, copyright 1967, the word **exalted** is defined as “raised to a lofty height; honored with office; extolled; magnified, refined, and dignified”; while the root word **exalt** from

the word *exalted* means “to elevate in power, wealth, rank or dignity; as, to exalt one to a throne.” Based upon this added information, it is apparent that as a master in the House of יהוה, Daniel was refined, dignified, and magnified. He had been raised to a lofty height of elevated power, wealth, rank, and dignity while, at the same time, honored with distinguished office. Yet, there is but one Man today who is most refined, most dignified, and most magnified; thus extolled even greater by Almighty God, יהוה. We shall watch as history shows forth imminently that only יהוה בן יהוה, this day--in the midst of His people--Yehuwdah, shall be raised to a lofty height and shall be honored in His prophetic office as the **Most Exalted One**. And He shall sit on His throne. Let us read Luke 1:31-33:

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name יהוה בן יהוה.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God, יהוה, shall give unto Him the throne of His father David:

33 And He shall reign over the House of Jacob for ever; and of His kingdom there shall be no end.

Praise יהוה! And יהוה בן יהוה is divinely chosen, set apart, and designated by His Father, יהוה, as our only help. Let us read Psalm 89:19:

19 Then Thou spakest in vision to Thy holy one, and saidst, I have laid help upon one that is

mighty; I have exalted one chosen out of the people.

Furthermore, **יְהוָה בֶּן יְהוָה** is the chosen and predestinated One who is elevated to His rightful place with joy and confidence for all power, all wealth, all rank, and all strength; thus, exalted above all. Let us read on in 1 Chronicles 29:11 and 12:

*11 Thine, O LORD, **יְהוָה בֶּן יְהוָה**, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O LORD, **יְהוָה בֶּן יְהוָה**, and Thou art exalted as Head above all.*

12 Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.

Praise **יְהוָה**! Let us continue on in our examination to study the nature and degree of the title, “**Most Grand Noble Prince**,” attributed to Daniel as a precursor to the *exalted* One who would come at the end of evil rule. To seek this additional understanding, we will examine our next keyword, *grand*. The word **grand** as referenced in the *Microsoft Encarta 2006 Dictionary*, copyright 1993-2005, computer software, is rendered as “outstanding in appearance, extent, or style; and worthy of great respect by virtue of exceptional ability or high rank.” Based on these initial details of the word *grand*--in regard to the title, “**Most Grand Noble Prince**”—

describes the outstanding appearance and style of the Promised Messiah, **יהוה בן יהוה**. In addition, it is recorded in the Book of Revelation that no man in heaven, in earth, or under the earth was worthy in appearance and style to surpass the extent of **יהוה בן יהוה** to receive great respect by virtue of His exceptional ability, to open the sealed Book of **יהוה**. Let us read Revelation 5:3:

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

However, the one with the scope and level to inspire reverential awe to loose the seals and open the book would be the **grand exalted** one to receive the highest rank from Almighty, God, **יהוה**. Let us read on in Revelation 4:11:

11 Thou art worthy, O Lord יהוה בן יהוה, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.

At the appearance of **יהוה בן יהוה** in Prophetic Babylon (America)--as that of a great lion--to open the Book, He is being slain by the enemies of **יהוה** as that of a lamb. And though He is being slain and rejected by the builders of society, He shall yet stand as the One that is worthy to receive from His Father, **יהוה**, all power, all riches all wisdom all strength, and all honor, all glory, and all blessing. Let us read Revelation 5:12:

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Praise יהוה! for יהוה בן יהוה, who is the *grand exalted* One, who is worthy of the title “**Most Grand Noble Prince,**” who, through His blood, has redeemed us to His Father, יהוה. Let us read Revelation 5:9:

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, יהוה, by Thy blood out of every kindred, and tongue, and people, and nation;

To gain a better understanding of the worthiness of the Son, יהוה בן יהוה, to open the seals, let us research the word *worthy*, stemming from the keyword *grand*. The word **worthy** as found in *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990 in the Greek Dictionary of the New Testament, under the reference number 514, means “deserving, comparable, suitable (as if drawing praise); and due reward.”

Based on these additional facts, it is even more comprehensible from our examination that there is still no man in heaven, in earth, nor under the earth found to be deserving, comparable, due a reward, or suitable to draw praise other than יהוה בן יהוה; the only One who is found *worthy* to prevail so as to open His Book. Let us read Psalm 40:7:

7 Then said I, יהוה כן יהוה, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God, יהוה.

Let us all sing a new song of praise to יהוה כן יהוה today; for He is the *grand exalted* One who is most *worthy* to be praised. Praise יהוה! Now, to reach a more enlightened understanding of the title held by Daniel as “**Most Grand Noble Prince,**” and in exemplifying the coming of יהוה כן יהוה, let us move on in our analysis of the word *grand* once again. Documented in the *Microsoft Encarta 2006* Dictionary, copyright 1993-2005, computer software, the word **grand** is also referenced as “sublime in character.” **Sublime** in the same source means “of high spiritual, moral or intellectual worth; not to be excelled; and conforming to a standard of perfection.”

These important points, as delineated within the word *grand*, shed light on the irrefutable fact that יהוה כן יהוה, demonstrating more importance than all others before Him or after Him, is sublime in character. He conforms to a high standard of perfection in spiritual, moral, and intellectual worth. He is the most sublime and shall not nor ever be excelled by any man; in that all power has been given to Him above every man. Let us read Matthew 28:18:

18 And יהוה כן יהוה came and spake unto them, saying, All power is given unto Me in heaven and in earth.

Let us read on in John 17:2:

*2 As Thou hast given Him power over all flesh,
that He should give eternal life to as many as
Thou hast given Him.*

Praise יהוה! As can be seen from all we have discovered from the word *grand*, we must understand that the *grand* sublime character of יהוה בן יהוה makes Him lordly, princely, regal, royal, spectacular, breathtaking, glorious, opulent, and resplendent. He is exalted of His Father, יהוה, before the kings of the earth as Head above all. Praise יהוה!

All of the events in history surrounding Daniel--as He stood out among the children of Yehuwdah as a **“Grand Master Builder”** and a **“Most Grand Noble Prince”**--were indeed prophetic accounts of the eternal kingship of the Son of יהוה, the Promised Deliverer, יהוה בן יהוה.

From this point in our study, we will further illustrate the moral influence of Daniel in the past, over Hananiah, Mishael, and Azariah in particular, as that of יהוה בן יהוה and the Nation of יהוה. To do this, we shall proceed to scrutinize the keyword *most*, which is the last word in our analysis of the cryptic symbolic title, **“Most Grand Noble Prince.”**

On the authority of *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990 in the Hebrew Dictionary of the Old Testament under the reference numbers 5943 corresponding to 5942, and 5946 corresponding to 5945, the word **most** indicates “the Supreme (that is God); (most) high; an elevation; and uppermost.” Also, the word **supreme**, as documented in the *American Heritage Talking Dictionary*, copyright 1997, computer software, is identified as “greatest in importance, degree, significance, character, and achievement.”

From all of these conclusive facts that we have shown, it is without a doubt or absolute question in our lifetime this present day, that **יהוה בן יהוה** has been set on high by His Father, **יהוה**. Strictly speaking, He is in the highest position of all men in both heaven and earth; in that He is the greatest in importance, greatest in degree, and greatest in significance.

Furthermore, **יהוה בן יהוה** is of the greatest elevation in moral character through His uppermost achievement in the knowledge of His Father, **יהוה**. And, just as our forefather Daniel was worshipped as having great power of mind in the House of **יהוה**, we have the “greatest” Divine Mind with us today. Let us read Ephesians 1:19-22:

19 And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,

*20 Which He wrought in Christ, **יְהוָה בֶּן יְהוָה**, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,*

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

*22 And hath put all things under His feet, and gave Him to be the Head over all things to the church [Nation of **יִשְׂרָאֵל**],*

Now, to verify the fact that **יְהוָה בֶּן יְהוָה** has achieved the greatest significance above all men, let us proceed to examine the definitive phrase “*most high*,” stemming from our concluding keyword, *most*.

In conformity with the *Webster’s Third New International Dictionary*, copyright 1966, on page 1474, the phrase **most high** with capitals *m & h* identifies “GOD”; and is usually used with *the*. The word **God** in the same source on page 973 is defined as “the holy, infinite, an eternal spiritual reality presented in the Bible as the creator, sustainer, judge, righteous sovereign, and redeemer of the universe; who acts with power in history in carrying out His purpose.”

Thus, from this overwhelming information, it is prophetically undeniable that all of the living must come to know that **יהוה בן יהוה** embodies the holy, infinite, an eternal spiritual reality that is presented in the Bible. He comes in the flesh as the Creator, the Sustainer, the Judge, the Righteous Sovereign, and the Redeemer of the universe. He comes in the appearance of **יהוה**, as the *Most High God*, who has acted with power throughout all history in carrying out His purpose.

We can conclude today, that **יהוה בן יהוה**, after being elevated by His Father, **יהוה**, is the only Sovereign, *Most High God*, who shall continue throughout the course of history to carry out the “divine” purpose of **יהוה**.

And He shall act with “divine” power of ruling in the kingdoms of men. Let us read Daniel 4:17:

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.

Praise **יהוה**! These critical facts clearly point out to all people on the earth that there is only one righteous and moral Man who shall stand in His

Kingdom—the Kingdom of יהוה--as the *Most High* and Supreme One over all others; even the basest of men. Let us read Daniel 7:27:

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, יהוה בן יהוה, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

This is the last day of evil rule under the princes of darkness: the day in which the good people of the earth must come to serve and obey the *Most High*, יהוה בן יהוה. And all of you who are travelers on a journey--or have set out to travel toward the “east” country as grand masters, sovereign grand commanders, imperial potentates, and grand exalted rulers--have to understand quickly, that the symbolic “Sun,” whom you now seek in the east, is rising in the north (west). Let us read Isaiah 41:25:

25 I [יהוה] have raised up one from the north, and He shall come: from the rising of the sun shall He call upon My name: and He shall come upon princes as upon mortar, and as the potter treadeth clay.

Let us read Matthew 24:27:

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man, יהוה בן יהוה, be.

Let us read on in Psalm 113:4-8:

4 The LORD, יהוה בן יהוה, is high above all nations, and His glory above the heavens.

*5 Who is like unto the LORD, **יהוה בן יהוה**, our God, who dwelleth on high,*

6 Who humbleth Himself to behold the things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That He may set Him with princes, even with the princes of His people.

All of the Scriptures, as well as authoritative resources that we have perused, have provided clear and convincing evidence that this one prophetic “Son,” also depicted as the bright and shining “Sun,” is the One whom all people must serve and obey. The shining “light” of this prophetic “Son” shall verify that He is most lordly, most princely, most regal, most royal, most spectacular, most breathtaking, and most glorious.

In addition, the shining “light” of this prophetic “Son” shall prove that He is most opulent, most resplendent, most heavenly, and most perfect. He is the only One who is the most magnificent, the most august, and the most majestic; the One all by Himself, whose excellent name is worthy of all worship, all reverence, and all praise. Let us read Acts 4:10-12:

*10 Be it known unto you all, and to all the people of Israel, that by the name of **יהוה בן יהוה** of Nazareth, whom ye crucified, whom God, **יהוה**, raised from the dead, even by Him doth this Man stand here before you whole.*

11 This is the stone which was set at nought of you builders, which is become the Head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Praise יהוה! Be it known to you all, that this sublime Son, יהוה בן יהוה, is the “*Supreme Grand Noble Prince*” of every head person, captain, chief, general, governor, master, keeper, lord, steward, ruler, king, and prince of any rank and class; for יהוה בן יהוה is being raised on high above all nations, being fully grown as God, in the flesh, manifested as the Son of God, יהוה. Let us read 1 Peter 1:20 and 21:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by Him do believe in God, יהוה, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God, יהוה.

Praise יהוה! Therefore, just as Hananiah, Mishael, and Azariah had faith and hope in יהוה through Daniel, in the House of יהוה, let us give glory, give honor, and give praise to יהוה for His *Most Supreme, Most Grand* and *Most Noble Son* and *Prince*, יהוה בן יהוה. Let us thank יהוה בן יהוה this day for teaching us to receive Him and believe on His Most Holy name; so

that we might humbly gain the power to become His sons and daughters,
having our faith and hope in Him.

Thank you יהוה כן יהוה for your mercy and for your noble blessings you
have bestowed upon us all. Praise יהוה!