

## LET HIM THAT "READETH" UNDERSTAND

Praise יהוה! Praise יהוה בן יהוה! "All" praises, honor, and glory be to our great God, יהוה, and His most beloved Son, יהוה בן יהוה. I come humbly before you today in the Spirit of the one and only Almighty God, יהוה. And I also stand here before you in the Spirit of His Omnipresent Son, יהוה בן יהוה: The One which is, and which was, and which is soon to come. The One to whom I believe all nations are beginning to realize that they must hurry and come near to hear "everything" that יהוה בן יהוה said, is saying, and is to say.

Considering the worsening conditions of the global economy, all of the uncontrollable and destructive plagues, and no regard for moral decency, I believe they are just about ready to start packing.

I am convinced that all rulers have read the Bible. I also believe that they have read Zechariah, Chapter 14, verses 16-19 which says: And it shall come to pass (come to pass is right now) that every one that is left of "all" the nations, which came against Jerusalem, more specifically Judah, shall even go up from year to year to worship the King, יהוה בן יהוה, of hosts, and to keep the feast of tabernacles.

יהוה makes it plain that, . . . it shall be, that whoso will **not** come up, not some, but of "all" the families of the earth unto wherever He has chosen to place His name, even upon them shall be no rain. Now you and I know that "no rain" means no water; and no water affects everything. But the most horrifying thing is, your nuclear plants will shut down. And when your nuclear plants shut down, the result is nuclear explosions. This will then fulfill Zechariah 14:12, that their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

"No rain" shall be the punishment for not only Egypt [America], but also the punishment of "all" nations that decide to **not** come up from year to year to worship "the" King, יהוה בן יהוה. This generation shall not pass away until we witness the fulfillment of the nations that are left coming to "hear" יהוה בן יהוה: the One which is, and which was, and which is to come.

Give glory to our great, good, and terrible God, יהוה בן יהוה, for His mighty acts and unapproachable works in the earth. For He is the only One which was, and which is able to open the Book and to loose the seven

seals thereof. Let everything that has breath, Praise יהוה! Praise יהוה בן יהוה  
יהוה!

Shalom and welcome to this seminar entitled "*Let Him that Readeth Understand.*" Let us turn to and read our foundation Scripture: Mark, Chapter 13, verse 14. Read:

*"But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (**let him that readeth understand**,) then let them that be in Judaea flee to the mountains."*

We shall begin our study with, "*But when ye shall see the **abomination of desolation**, . . . .*" The word "but" is where we shall begin our study. **But**, from the Old English, directs our attention to "see out." **Out** speaks to "a conclusion and something that is to be brought into sight or notice" (according to *Webster's New World Dictionary*, copyright 1998, Computer Software). The word **when**, as noted in *Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 1342, is described as "at what time." And on page 1062, **see** means "to understand; or to perceive the meaning of."

By virtue of these facts, we can make known officially that the expression, "*But when ye shall see . . . .*" is informing us that this abomination of desolation is something that shall be "brought" into sight or

notice. And at what time we shall come to perceive or understand the meaning of it, then we shall know that the fulfillment of that which was spoken of by Daniel the Prophet is in effect.

Now we shall seek an understanding of what the phrase, "*the abomination of desolation*," is all about. **The**, as documented in *Webster's New World Dictionary of the American Language*, College Edition, copyright 1964, on page 1509, is described as "that (one) . . . as distinguished from all others."

In accordance with *The Master Study Bible*, copyright 2001, on page B-5, **abomination** is "something detestable to God." Something **detestable** is "base" (according to *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 287). **Base** is defined in *Roget's International Thesaurus*, copyright 1977, on page 826, reference number 208.4, as "lowest point." **Point** (on page 1134, reference number 29.1) means "degree."

God is a **title** for יהוה (Yahweh), the God of the Hebrews (according to *Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 1365). The same source also states to "compare tetragrammaton." On page 1220, the **tetragrammaton** is defined as "the four Hebrew letters

[יהוה] usu. transliterated YHWH that form a biblical 'proper' name of God. Compare Yahweh."

Thus, these authorities validate that the **abomination** spoken of in our foundation Scripture is remarkably distinguished from "**all**" other abominations. So much so, that יהוה, the God of the Hebrews, considers it the "**lowest**" in degree. In other words, there can be no abomination lower than this.

*The New International Webster's Concise Dictionary of the English Language*, International Encyclopedic Edition, copyright 1997, on page 2, defines **abominate**, the origin of *abomination*, from its *Latin* origin, as "abhor as an ill omen." **Abhor** (on the same page) is synonymous to "horror." And **horror** is characterized as "being shockingly wicked" (according to *The American Heritage Talking Dictionary*, copyright 1997, Computer Software).

The word **ill** means the same as "evil"; **omen** is cited as "prophetic significance; or a sign." While **sign** is depicted as a "portent"; a **portent** is an "indication something is about to happen, esp. momentous." **Momentous** means "of great importance" (according to *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software).

These corroborating facts set forth the conclusion that abomination is something shockingly wicked or evil that has prophetic significance, and also serves as an indication that something of great importance is about to happen.

Now that we have an understanding of *abomination*, we shall now move forward to gain an understanding of the prophetic implications of “desolation.” According to *Webster’s New World Dictionary*, copyright 1998, Computer Software, **desolation** is similar in meaning to “consumption”; and **consumption** is equivalent to “misuse.” To **misuse** is “to use something incorrectly or improperly.” It also means “solecism,” spelled s-o-l-e-c-i-s-m. The word **solecism** (from the same source) is indicative of “a violation of the conventional usage of a language.”

In *Webster’s Ninth New Collegiate Dictionary*, copyright 1989, on page 1316, to **violate**, from *violation*, is to “profane.” On page 939, **profane** is “to treat (something sacred) with irreverence.” **Irreverence** is a counterpart of “disrespect.” And something **sacred** is “holy.”

There is no word more sacred in “any” language on earth than the holy Hebrew name of the Creator, יהוה—the God of the Hebrews; the God of Abraham, Isaac, and Jacob. Therefore, we can conclude that this is

speaking of the Hebrew language. With that understanding, we can state factually that **desolation** is the treating of the holy Hebrew name of יהוה with disrespect by not using it in the conventional way, but rather using it incorrectly or improperly.

Further study of **consumption** will bring a little more intelligibility or exactness as to what *desolation* is referring to. In *Webster's New World Dictionary and Thesaurus*, copyright 1998, Computer Software, **consumption** means the same as "diminution," spelled d-i-m-i-n-u-t-i-o-n. In the same source, **diminution** means "augmentation."

**Augmentation** implies "addition." **Add**, the root of *addition*, means "to join (something) to something else so as to change the total effect; or to tack on." In *Bartlett's Roget's Thesaurus*, copyright 1996, on page 1333, reference number 748 (.11 and .13), **tack on** is to "take to oneself; or to affix." And *Webster's New World Dictionary and Thesaurus* verifies that **affix** is "to add at the end."

Based on the veracity of these authorities, we can validate that desolation speaks to the taking upon oneself to join or add something at the end of the holy Hebrew name of יהוה or His Son, יהוה בן יהוה, something else to change the total effect.

Now let us review what we have learned thus far from the clause, *“But when ye shall see the **abomination of desolation**, . . . .”* The facts we have gathered support our conclusion that we shall see persons treating the holy “Hebrew” name יהוה with disrespect by not using it the conventional way, but rather using it irreverently or improperly. They have taken it upon themselves to add or join something else at the end of the holy name of יהוה or His Son, יהוה בן יהוה, that has changed its total effect.

And although this has prophetic significance, it, nevertheless, is shockingly wicked and evil. However, at what time we shall come to “understand” what this means, then know that this is the abomination of desolation spoken of by Daniel the prophet being fulfilled.

For many individuals who “claim” to be followers or disciples of יהוה בן יהוה have taken it upon themselves to join something else at the end of the holy Hebrew name of the Creator, יהוה, or to add something else at the end of the holy Hebrew name of His Son, יהוה בן יהוה, which has changed the total effect. Their acts are remarkably distinguished from **“all”** other acts of abomination of desolation, so much so that יהוה בן יהוה considers them the absolute **“lowest”** in degree.

"According to Jewish custom, because of reverence, the divine name was not to be spoken, so the words LORD and GOD were substituted . . ."  
(according to the *King James Version of the Bible* by Thomas Nelson, copyright 1984, on page 763). In *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, under **tetragrammaton**, it states that ". . . the '*original*' pronunciation was forbidden since the 2<sup>nd</sup> or 3<sup>rd</sup> century B.C., Cf. [compare] Yahweh."

Because of reverence for the holy name of the Creator, יהוה (Yahweh), the "Gentiles" decreed that the "original" pronunciation of the **name** was forbidden to be spoken or uttered since the 2<sup>nd</sup> or 3<sup>rd</sup> century. Keep this in mind, because this piece of information is crucial to understanding the next part we shall decode of Mark 13:14, which reads:

". . . **standing** where it ought not, . . ."

As referenced in *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 1998, Computer Software, **standing** is defined as "to tolerate without flinching." In accordance with the *Encarta World English Dictionary*, copyright 1999, on page 713, **flinching** means "to avoid confronting something or doing something."

Armed with these facts, a detailed analysis can be made, and that is, when we see open, deliberate desecration of the holy, ineffable name of God, יהוה, being tolerated without being challenged, we know this ought not be. Why? Because the “original” pronunciation was forbidden by the “powers that be” since the 2<sup>nd</sup> or 3<sup>rd</sup> century B.C. Plus, when you see those who forbade it to be pronounced avoid confronting or doing something about the desolation of abomination of the holy name, יהוה, then let him that “read” this, understand well, that this has “serious” prophetic significance. In other words, you are witnessing that which was spoken by Daniel the prophet being fulfilled.

With that said, let us move forward to the next phrase in Mark 13:14, and it reads:

***(“let him that readeth understand,”) . . .***

Interestingly, this statement was put in parentheses. Why? In conformity with *The Gregg Reference Manual*, Tenth Edition, copyright 2005, on page 60, it states, “use parenthesis to enclose explanatory material that is ‘*independent*’ of the main thought of the sentence.”

This statement was enclosed in parentheses to show that it is explaining something **“*very important*”** that is *independent* of the main

thought in the Scripture. In other words, it is independent or separate from the other thoughts in this Scripture. Let us find out what this is all about.

In compliance with the *Random House Dictionary of the English Language*, The Unabridged Edition, copyright 1967, on page 1195, **read** (from the word *readeth*) means "to infer (something not expressed or directly indicated) from what is observed." To **infer** (on page 729) is to "conclude or judge from evidence."

And from the perspective of *Merriam Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 980, **read** also means "to make a study of; to learn from what one has seen or found in writing or printing." **Print** (on page 935) from *printing*, is "to display on a surface (as a computer screen) for viewing."

Predicated on the exactness of these facts, we can factually declare that *read* is announcing that to understand what the *abomination of desolation* "really" means, one has to be able to conclude or judge from evidence not expressed or directly indicated in Mark 13:14. Therefore, in order to be able to infallibly conclude or judge, one must, first, do diligent study to learn what it means based on something found in writing and,

secondly, from physical evidence being displayed on a surface (as a computer screen) for viewing.

יהוה בן יהוה warned us about this in Luke 21:8, and it reads:

*"And He said, Take heed that ye be not deceived: for many shall come in My name, saying, **I am Christ; and the time draweth near:** go ye not therefore after them."*

Now I want you to read this again down to the semicolon and stop:

*"And He said, Take heed that ye be not deceived: for many shall come in My name, saying, **I am Christ;** . . ."*

Then read it again, but this time leave out **I am Christ; and:**

*"And He said, Take heed that ye be not deceived: for many shall come in My name, saying, **the time draweth near:** go ye not therefore after them."*

Take note of the semicolon. The *semicolon* indicates a major division where a more "distinct" separation is felt between clauses. That is to say, there are two complete distinct expressions here: **I am Christ** and **the time draweth near**. Let us take a moment and examine each of these expressions for clarity, particularly as they relate to the abomination of desolation.

The Scripture reads in part, ". . . for many shall come in My name, saying, . . . ." An understanding of the word "saying" is very crucial here.

**Saying** is a twin to "proverb." A **proverb** is defined as "a profound

biblical oracular utterance requiring interpretation." **Oracular** is a correlative of "obscure." **Obscure** is "to conceal (the meaning); not clear to the understanding; not expressing the meaning clearly or plainly." **Interpret**, from *interpretation*, means "to provide the meaning of" (as referenced in *Random House Webster's College Dictionary Word Genius*, copyright 2004, Computer Software).

These underlying facts contend that this Scripture is concealed; meaning it is not clear to one's understanding; or that the meaning is not clearly or plainly expressed; therefore, it requires interpretation: that is, the meaning has to be provided.

With this in mind, we want to focus your attention on **I am Christ**. Let us turn to and read John 8:58 to authenticate unequivocally the identity of **I am**. Read:

*"[יהוה בן יהוה] said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**."*

Clearly, **I am** is יהוה בן יהוה. Now according to *Webster's New World Dictionary and Thesaurus*, copyright 1998, Computer Software, **Christ** is synonymous to "the Son of God." And in accordance with *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 238, reference number 1121, **son** in Hebrew is spelled "בן" (Beth Nun Sofet),

and pronounced *ben*. And **God** (reference number 3068) is a “title” for יהוה (Yahweh). Therefore, the Son of God in Hebrew is בן יהוה (Ben Yahweh).

Now I want you to take out a pencil or pen and sheet of paper and write what I am about to tell you to write. In Hebrew, we have established that **I am** is יהוה בן יהוה. In the middle of your paper, write that down in Hebrew:

יהוה בן יהוה

Below that, write it in English:

**Yahweh Ben Yahweh**

Since the **Son of יהוה** is written in Hebrew (reading from right to left) יהוה בן יהוה, join that on at the right of what you just wrote down on the first line:

יהוה בן יהוה בן יהוה

Now add **Ben Yahweh** in English at the end of what you have written on the next line:

Yahweh Ben Yahweh **Ben Yahweh**

So, “**I am Christ**”—according to what you have on your paper—is interpreted in Hebrew as (reading from right to left):

## יהוה בן יהוה בן יהוה

And written in English (reading from left to right) as:

### **Yahweh Ben Yahweh Ben Yahweh.**

Take note that both can be read the same backward as forward. This is called a palindrome.

Question: Is the interpretation of ***I am Christ*** clear to your understanding? Is the meaning clearly or plainly expressed? And, is this something being spoken and displayed in writing on a surface (as a computer screen) for worldwide viewing? Well, give יהוה בן יהוה the glory for this profound revelation!

Now that is not all. Further study reveals that **Christ** (in *Webster's New World Dictionary and Thesaurus*) is also "God." Again, **God** is a substitute "title" for יהוה or Yahweh. And since the Scripture reads, *many shall come "IN" My name*, let us examine **in** to see if it adds anything significant to this equation. **In** is described in the same source as "near." And **in** also "indicates that something is situated somewhere" (according to *Encarta World English Dictionary*, copyright 1999, on page 947).

When interpreted, for many shall come with the name יהוה (Yahweh) or יהוה בן יהוה (Yahweh Ben Yahweh) situated somewhere near their

names. For example: Yahweh Abraham. Or Isaac Ben Yahweh Ben Yahweh. Or Leah Yahweh Ben Yahweh Ben Yahweh, and such irreverent writings.

The next part of the Scripture tells us exactly what they shall come saying, and it reads:

**“ . . . the time draweth near: . . . ”**

Like ***I am Christ***, this expression too is not written to be clear to one's understanding; it is not clearly or plainly expressed and, therefore, what it means must be provided.

Be that as it may, let us begin to study this so that what it means can be made clear to our understanding, beginning with the word *time*. **Time** in *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 259, Greek reference number 2540, means the same as “opportunity.” **Opportunity** is reciprocal of “leisure, liberty, or option” (as ascribed in *Webster's New World Dictionary and Thesaurus*, copyright 1998, Computer Software).

Further study of **opportunity** reveals that it also means “a situation or condition favorable for attainment of a goal; a good position or chance

for advancement" (coming from *The Random House Dictionary of the English Language*, The Unabridged Edition, copyright 1967, on page 1010).

We can conclude from these facts that many shall come expressing that the chance now exists for you to attain your goal; or the situation or condition exists for you to attain that good position for advancement you have always wanted.

From the definition of *opportunity*, which derived from *time*, we must seek an understanding as to exactly what the words *leisure*, *liberty*, and *option* are referring to. **Leisure** is equivalent to "recreation," but it can be interpreted also as "re-creation." In accordance with *Encarta World English Dictionary*, copyright 1999, on page 1571, **re-create**, from *recreation*, means to "to create something again or reproduce it." Thus, many shall come expressing that the chance to create (or set up) again what בן יהוה יהוה established draweth near; or that the conditions are favorable to reproduce the works of יהוה בן יהוה.

Now the word **recreation** also has another character: It also means "any form of play . . . games, hobbies, sports, party, etc." (as quoted in *Webster's New World Dictionary and Thesaurus*). Thus, recreation,

originating from *leisure*, maintains that they shall also come talking about games, hobbies, sports, parties, and such.

According to *Bartlett's Roget's Thesaurus*, copyright 1996, on page 1089, under reference number 829, **liberty** (which originated from *opportunity*, which derived from *time*) establishes that many shall come saying the moment draweth near for you to "be under your own authority, be in control; be where you can publish freely and teach freely." Plus, "do your 'own' thing, to be where 'anything' goes, and to worship as you please."

What does the word **option** add to this? Well, **option** is defined as "the right to make a choice." **Choice** is described as "a decision to choose one course of action in preference to others; the chance to choose between different things" (according to the *Encarta World English Dictionary*, copyright 1999, on pages 1328, 337).

*Option* adds that many shall come saying the chance to have the right to make decisions about the course of action of our nation in preference to the decisions others are making draweth near; or the chance for you to choose between doing things "differently" on behalf of our nation draweth near.

Now this brings us to the phrase *draweth near*. To **draw near** means the same as to “come” (according to *Webster’s New World Dictionary and Thesaurus*). In *The Synonym Finder* by J. I. Rodale, copyright 1978, on page 190, **come** means the same as “follow.”

In *The Random House Dictionary of the English Language*, The Unabridged Edition, copyright 1967, on page 551, **follow** is equivalent to “accompany.” On page 9, to **accompany** is to “join in action.” On pages 769-70, **join** means “to become a member of, meet, or to participate with (someone) in some activity.”

By virtue of these facts, we can state realistically that many shall come asking you to become a member of their group; to meet with them; to participate in their fellowships, study groups, and to even participate with them in their high holy day celebrations, and so on.

Now the next definition of **draw near** will bring together this whole matter, and something some of us might relate to. In conformity with *Webster’s New World Dictionary and Thesaurus*, **draw near** means the same as “bear down on or upon; or get.” To **bear down on or upon** means the same as to “converge, approach, close in on, make a strong effort, attempt, and press.”

In the same source, **press** means to “try to force, to urge persistently, be insistent about, harass, exert pressure; to go forward with determined effort; or to force one’s way.” And, lastly, **get** means to “persuade (a person) to do something; to talk into, to overpower, and to set up communication with, as by telephone.”

Now let us make the phrase, “*the time draweth near*” clear to our understanding by providing a clear and plain interpretation of what it really means. These facts declare that many—having the name of יהוה or יהוה בן attached to or situated somewhere near their name—shall converge, approach, or close in on you saying, come and be a member of our group. Many shall come hugging you with the pretense of “showing love” in order to make a strong effort to coerce you into meeting with them. They shall insistently harass you with emails, letters, telephone calls, texting, or even dropping by your house trying to urge you “persistently” to attend their fellowships.

In addition, they shall exert pressure and come forth with a “determined” effort to try to force you to participate in their parties, cook outs, sports, games, hobbies, and the like. And believe it or not, some shall even have the audacity to make strong attempts to try to persuade or

talk you into keeping “their” high holy day celebrations for however many days “they” have decided and in the place where “they themselves” have chosen to place the holy, revered name of our God, יהוה, and His Son, יהוה בן יהוה. Consider this to be the “real,” simplistic, and plainly stated interpretation of “. . . *the time draweth near . . . .*”

Now let us move forward to the last part of Luke 21:8 and learn what יהוה בן יהוה told us to do when we see these things being displayed on a computer screen, via the Internet, for worldwide viewing. It reads:

**“. . . go ye not therefore after them.”**

This too requires interpretation. Therefore, in accordance with *The New Strong’s Complete Dictionary of Bible Words*, copyright 1996, page 112, in the Greek Dictionary, under reference number 3327, **go** means to “depart.” In the *e-Sword Bible*, copyright 2000-2009, under reference number 3379 from 3361, **ye not** is said to mean “by (no) means; never; in no wise; or not ever.”

On page 256, reference number 3767, **therefore** is defined as “accordingly.” *The New International Webster’s Concise Dictionary of the English Language*, International Encyclopedic Edition, copyright 1997, on page 6, denotes that **accordingly** means “in a conformable manner.”

**Conform** (on page 148) the root of *conformable*, implies “to comply with the accepted mode of behavior, prevailing opinion, etc.”

Thus, the phrase, “*go ye not therefore*” is interpreted to mean, depart from and by no means, in no wise, not ever, or never comply with their accepted mode of behavior nor their prevailing opinions.

In the same aforementioned source (*New Strong's*), Greek reference number 3694, **after** means “follow.” And again in *The New International Webster's Concise Dictionary of the English Language*, **follow** (on page 275) is defined as “to seek to overtake; to be under the leadership of; to take as a model; or attend.” In *Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 479, **follow** is also defined as “to accept as authority; to act in accordance with; or to engage in as a way of life.”

Thus, “. . . ***go ye not therefore after them***” can be interpreted to mean that יהוה בן יהוה is commanding us to, by no means seek to overtake them; to in no wise be under their leadership nor accept their prevailing opinions as authority; to not ever take what they are doing as a model; to never comply with or act in accord with their accepted mode of behavior, to never engage in their way of life, and to never, ever attend any of their gatherings.

Now, on to the last part of Mark 13:14, which reads:

***“. . . then let them that be in Judaea flee to the mountains.”***

We shall research the words *in*, *Judaea*, *flee*, and *mountains*. Stated in the *Random House Webster’s College Dictionary-Word Genius*, copyright 2004, Computer Software, **in**, as an adjective, means, “comprehensible only to a special group.” **Comprehensible**, in the same source states, “capable of being comprehended”; and **comprehend** is denoted as “to understand the meaning of; to perceive.”

Hence, from these definitions, we can gather from the word “in” that only a special group inside of **Judaea** is capable of understanding the meaning of what’s going on when they see others attaching the holy name of יהוה or יהוה בן יהוה to their names. Therefore, those in this “special group” in **Judaea** are given specific instructions, and that is, to **FLEE**.

Let us identify this special group. **Judea**, according to the *Harper’s Collins Bible Dictionary*, copyright 1989, on page 501 is described as “the Greco-Latin form of Judah.” In the *Britannica Ready Reference*, copyright 2001, Computer Software, it states, “It was prophesied that the Messiah would come from among Judah”; and the Scripture, Matthew 15:24, tells us that the Messiah at His first coming was not sent but unto the “lost

sheep of the house of Israel.” Israel is also known as “the children of Israel or the Hebrew nation” (according to the *New Oxford American Dictionary*, copyright 2001, Software Edition).

By virtue of these facts, we can affirm that יהוה בן יהוה was born from among the tribe of Judah and is the Founder of the Hebrew Nation of יהוה. During the first Advent of the Messiah, יהוה בן יהוה taught us—the so-called Black man of America, the lost sheep of the house of Israel—our true history, language, culture, name, and God, יהוה; in addition, He also taught us the laws of יהוה.

With that being the case, we can deduce that only a “special group” from among these disciples believed and received His message at that time. And because they have continued to study and are following His teachings today, they are able to *immediately* perceive that what they are witnessing and hearing have a direct connection to that which was spoken of by Daniel the prophet concerning the abomination of desolation. And יהוה בן יהוה commands this “special group” in Judah to **FLEE**, which is our next word to examine.

In *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary of the New Testament, copyright 1990, on page 75, **flee**

(reference number 5343) is a primary verb meaning "to run away; by implication, to shun." **Shun** as documented in *The New Oxford American Dictionary*, copyright 2001, Software Edition is to "persistently avoid, ignore (someone or something) through caution." In the same source, **caution** denotes "care taken to avoid mistakes."

This information tells us that יהוה בן יהוה is telling us to persistently avoid or continually ignore those who are attempting to persuade us to go away from His teachings and not follow His instructions. Furthermore, He is strongly warning us to run to the "mountains," which will provide us with the knowledge we need to take special care to avoid mistakes.

Now in accordance with *e-Sword Bible*, copyright 2000-2009, Computer Software, under Greek reference number 3735, the word **mountain** is described "as lifting itself above the plain." *The New Oxford American Dictionary*, copyright 2001, Software Edition, designates **plain** as being "simple." Under the jurisdiction of *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, the word **simple** "implies a degree of intelligence 'inadequate' to cope with anything involving mental effort."

We can extract from the facts gathered from *mountain* that בן יהוה is commanding us that at what time we come to understand the abomination of desolation and see it displayed on a computer screen for the world to see that we must, more than ever, lift our minds high above all foolish minds that refuse to study. Why? Because these minds do not have any degree of intelligence and, therefore, are inadequate to cope with anything involving "mental" effort. In other words, these minds were given lamps, but refused to take oil with their lamps, which is corroborated in the parable of the ten virgins in Matthew, Chapter 25, verses 1-8.

יהוה בן יהוה always taught us to keep our minds on a high level. But what we are witnessing is of the "**lowest**" degree that one can do on this earth. Why? Because they have absolutely no regard or respect for Exodus, Chapter 20, verse 7, which reads:

*"Thou shalt not **take** the **name** of the Lord, יהוה, thy God in **vain**; for the Lord, יהוה, will not hold him guiltless that taketh His **NAME** in **vain**."*

"You" shall **not take** the **NAME** of יהוה nor His Son, יהוה בן יהוה, in **vain**. What does this mean?

In deliberation with *Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 1202, **take** is defined as "to impose upon oneself;

to adopt as one's own; to align oneself with; to assume as if rightfully one's own or as if granted; or to have as a proper part of . . . ." And to **impose** is "to put as by authority; to place on something" (according to *Random House College Dictionary*, copyright 1988, on page 668).

According to these facts, thou shalt **not** put or place any writing next to, near, or on the holy, revered name of יהוה בן יהוה as by authority. Thou shalt **not** adopt the name of יהוה בן יהוה as your own. Thou shalt **not** align your Hebrew name with the name of the Lord, יהוה בן יהוה.

Moreover, thou shalt **not** assume the name of יהוה בן יהוה as if it is rightfully your own or as if He granted it to you. In addition, thou shalt **not** delude yourself to believe that the name of יהוה בן יהוה is a proper part of your name. To do so is to take the **name** of the Lord, יהוה בן יהוה, in vain.

In *Bartlett's Roget's Thesaurus*, copyright 1996, on page 1335, reference number 395.6, **take in vain** means the same as to "manipulate or desecrate." *The New International Webster's Concise Dictionary of the English Language*, International Encyclopedic Edition, copyright 1997, on page 438, describes **manipulate** as "to change or alter; to influence deceptively." On page 193, **desecrate** implies "to divert from a sacred to

a common use; profane." *The American Heritage Talking Dictionary*, copyright 1997, Computer Software, verifies that **profane** is "to mar the sanctity of."

Based on the credibility of these authorities, these definitions declare that thou shalt **not** change or alter the holy name of יהוה בן יהוה. Thou shalt **not** in any way use the name of יהוה בן יהוה wrongly to influence others deceptively. Thou shalt **divert** from using the sacred name of יהוה בן יהוה in a common way. And, thou shalt **not** mar the sanctity of the holy name of יהוה בן יהוה.

Further collaboration of **vain** is found in *Bartlett's Roget's Thesaurus*, on page 1384, under reference number 297.12, thou shalt **not** use the name of יהוה or יהוה בן יהוה in an egotistical manner so as to delude yourself to believe that you are a queen or king, or that you are kingly or queenly simply because you added or attached God's name to your name. And, equally, thou shalt **not** use the name of יהוה or יהוה בן יהוה in a fashion that will make you "think" yourself to be God Almighty (according to reference number 402.14).

All of these acts are the "**lowest**" in degree to יהוה בן יהוה, and He will **not** hold him **guiltless** that taketh His **name** in vain. **Guiltless**

means that יהוה בן יהוה will **not** let you go unpunished (as referenced in the same source on page 1007, reference number 54.25).

What you have heard today maybe shocking, but know that it is in fulfillment of the prophecy spoken of by Daniel the prophet. And this is why such acts are being tolerated and unchallenged by the powers who declared the name of God, יהוה, to be ineffable. For they know that these things serve as "the" indication that something of "great" importance is about to happen. What is about to happen is so "serious" that we must turn to and read about it in Mark, Chapter 13, verses 15 through 23:

*15 "And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:*

*16 And let him that is in the field not turn back again for to take up his garment.*

*17 But woe to them that are with child, and to them that give suck in those days!*

*18 And pray ye that your flight be not in the winter.*

*19 For in those days shall be **affliction, such as was not from the beginning of the creation which יהוה created unto this time, neither shall be.***

*20 And except that יהוה had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days.*

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For **false Christs** and **false prophets** shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, **I have foretold you all things.**"

We are going to conclude this whole matter by hearing what our Father, יהוה בן יהוה, Himself has to say about all of this:

"Solomon was famous concerning the 'name.' How much more famous will you be with the **name**? How many of you understand why I will **not** allow you to be called **BOT YAHWEH** and **BEN YAHWEH**? I mean, how can you be a 'fool' talking about you are the son of 'the' Genius. **THAT IS IMPOSSIBLE!!** I want to make this point 'real' clear to you: **YOU ARE THE CHILDREN OF יהוה**. At some point, you must choose to learn of your Father and be like He is: **PERFECT.**"

Now you have heard for yourself the words spoken from the mouth of the Lord, יהוה בן יהוה, Himself concerning this matter.

Bot means "daughter" and Ben means "son." **You are the children of יהוה**. So you have absolutely no right to attach יהוה or יהוה בן יהוה to your name unless you are "perfect." Period! The consequences for blaspheming the holy name of the Creator, יהוה, are made very plain and clear throughout the Scriptures.

יהוה בן יהוה said, I want to make this **very clear** to you: You are a “fool” to call yourself the son of “the” Genius. That is **impossible!!** What we must all be doing, He said, is learning how to become like He is: **Perfect.**

Therefore, let us leave you with Ephesians 5:6-7:

*6 “Let no man deceive you with vain words: for because of these things cometh the wrath of יהוה upon the children of disobedience.*

*7 Be not ye therefore partakers with them.”*

So with that, I rest my case. **“LET HIM THAT READETH THIS UNDERSTAND.”**

I truly, truly thank my Father, יהוה בן יהוה, for His “divine” inspiration and for this “profound” revelation. And if you have enjoyed what you have heard, then give “all” the glory, “all” the praise, and “all” the honor to the Most High, יהוה בן יהוה: the One which was, and which is, and is to come. Let everything that has breath, praise יהוה. Praise the holy name of His Son, יהוה בן יהוה, forever and ever! Shalom Aleichem!