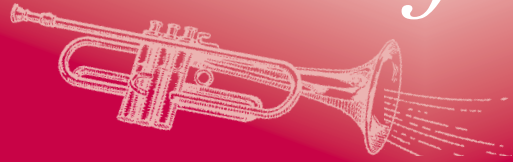


The

Good News of



January/February 2004

Volume 4, Issue 49



The Mark
of The Beast: 666
Part Two
Pages 4-5

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יהוה יִדְמַנְדֵּס Demands One Law For All

Adherence to the laws of יהוה יִדְמַנְדֵּס demands that we conform to the specified standard established in Numbers 15:16, which is:

One law and one manner shall be for you [Israel], and for the stranger that sojourneth with you.

While **one** is referenced in *Webster's New World College Dictionary*, Fourth Edition, copyright 1999, on page 1007, as "the same," the *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, defines **manner** as "a way of doing." Hence, all *strangers* are compelled to adhere to the same law and way of doing things as commanded by יהוה יִדְמַנְדֵּס as Israel.

The **stranger** according to

Webster's New World College Dictionary, Fourth Edition, copyright 1999, on page 1415, is representative of a "foreigner." On the authority of *Merriam Webster's Collegiate Dictionary*, copyright 1999, on page 456, **foreign**, the root of foreigner, is defined as "related to other nations."

Given that the laws of יהוה יִדְמַנְדֵּס are the specified standard, then those who are related to other nations, but choose to be with Israel, must keep the same laws and learn how to do things the same way as Israel. Consequently, just as יהוה יִדְמַנְדֵּס extends mercy and blessings upon Israel for keeping His laws, He shall also bless all other nations who do so as well (Deuteronomy 7:9).

יהוה בן יהוה, The Son

יהוה בן יהוה, you raised me up
to give glory to You,
a monumental and noble task that
only Judah can do.

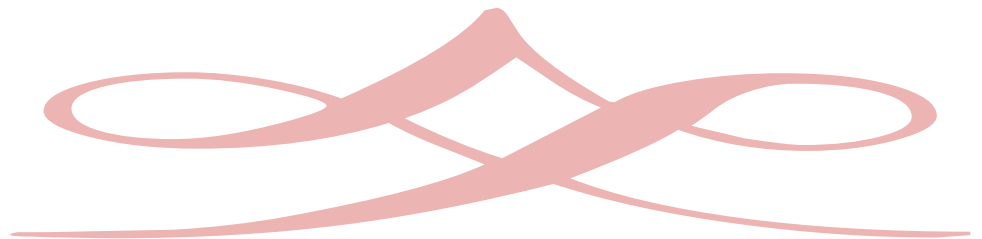
A great job have I not done,
yet I place my hand in the hand of the
Eleemosynary God, יהוה בן יהוה, The Son.

The sublime question that was posed in Ezekiel 37:3
suddenly made it plainly obvious
יהוה is talking about me.

A great relationship have we not had
seems I lost focus of my Holy and Wonderful Dad.

יהוה בן יהוה, Judah's head is hard,
there's no doubt of that.
But in the end,
love for You will cause us to act.

When it is all over, said, and done,
truly I pray it will be exemplified that Judah
gave glory to You, יהוה בן יהוה, The Son.



and **if** a soul **sin** Leviticus 5:1

In this column, we are introducing extensive study on Leviticus, Chapter 5, verse 1, one of the laws that governs the wages of sin and the consequences that follow.

“And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.”

To attain an understanding of this law, we will begin by researching the word **if**. According to *Thorndike Barnhart Junior Dictionary*, Seventh Edition, copyright 1968, on page 319, **if** is defined as “in case.” Hence, this law is informing us of what follows “in case” a soul sin. Naturally, **soul** is the next word to define.

As referenced in *The Oxford Universal Dictionary*, copyright 1955, on page 1950, **soul** is identified as “a person.” With this added information, it is very clear that Leviticus, Chapter 5, verse 1, concerns a “person” committing sin. What is sin? First John, Chapter 3, verse 4, answers this question, and it reads:

“Whosoever committeth sin transgresseth also the law [of יהוה]: for sin is the transgression of the law [of יהוה].”

Since we have established that sin is transgres-

sion of the laws of יהוה, then our next word focuses on what should come about *in case* a person transgresses the laws of יהוה and “hears the voice of swearing.”

Conferring with *Webster’s II New College Dictionary*, copyright 1999, on page 510, **hear** means “to acquire, as information or news.” Classified in *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 19, **acquire** is synonymous to “come by.” **Voice** is referenced in the *Encarta World English Dictionary*, copyright 1999, on pages 1988-1989, as “an expressed opinion or desire.”

Essentially, we are being informed of what must happen in case a person transgresses the laws of יהוה and comes by information or news that expresses an opinion or desire of *swearing*.

The New Strong’s Exhaustive Concordance of the Bible, copyright 1990, Hebrew-Chaldee Dictionary, reference number 423, translates **swearing** as *alah*, meaning “an imprecation.”

To find out how an *imprecation* relates to expressing an opinion or desire, make sure to be on the lookout for our next segment on the law of Leviticus, Chapter 5, verse 1.

the mark of the beast

Part Two



See July/August 2003 Edition for Part One

In part one, we identified with undeniable facts that the beast of Revelation, Chapter 13, verses 16 through 18 is the President of the United States of America. We also concluded that this beast, who will institute the “mark,” is the **Antichrist**, meaning that he is opposed to the Hebrew Messiah, בן יהוה, יהוה.

In this segment, we shall continue our research on the “Mark of the Beast: 666” by beginning to decode Revelation, Chapter 13, verse 16, which reads:

“And he [the beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads”:

In this Scripture, we can perceive that the beast [the President of the United States] will

cause **all**--both small and great, rich and poor, free and bond--to receive a “mark” in their right hand or in their forehead. That being the case, it is imperative that we understand how he will cause **all** to receive this “mark.” To do so, we shall begin by scrutinizing the word “cause.”

In *Random House Webster’s Unabridged Dictionary*, Computer Software, copyright 1999, **cause** (a verb) is documented as “to be the cause of, or reason.” *Encarta World English Dictionary*, copyright 1999, on page 291, references **cause** (a noun) as “motive and interest.” Based on this information, it can be firmly established that the beast [the President of the United States] will give “all” a motive behind receiving this mark, as well as, to cause all to take an interest in this mark. What does this mean? To further our understanding, we shall define the words

motive and interest.

First, the word “motive:” In accordance with *Encarta World English Dictionary*, copyright 1999, on page 1180, **motive** means “tending to make somebody want or willing to do something.” On page 2000, **want** is described as, “to feel a need for something,” while on page 2034, **willing** means “ready to do something voluntarily; ready to do something without being forced.”

Thus, we can solidly delineate from these facts that something shall take place that will give reason for “**all**” --both small and great, rich and poor, free and bond--to feel the need to receive the mark of the beast. Not only will this event make them feel the need for the mark, but it will also make them ready to receive it *voluntarily*, meaning “**without force.**” The answer as to why is found in our next word “interest.”

Interest is referenced

in *Webster’s New World College Dictionary*, copyright 2001, on page 744, as “concern,” which on page 309, means “crisis.” Hence, this validates that there is a forthcoming crisis that will be the cause of “all”--both small and great, rich and poor, free and bond--receiving this mark voluntarily, meaning “**without force.**”

In accordance with *Chamber’s 21st Century Dictionary*, copyright 1996, on page 319, **crisis** is “an emergency,” while, **emergency**, on page 429, is confirmed as a “state of emergency.” *The Cassell Concise Dictionary*, copyright 1998, on page 1442, defines **state of emergency** as “a situation of a country at a time of disaster, esp. justifying the suspension of the normal running of the constitution.”

From these irrefutable facts, we can conclude that there is a forthcoming situation, in which the President of this country, America, will

declare a “disaster.” This disaster will be so devastating that it will justify the suspension of the normal running of the constitution. At this time, the beast [the President of the United States of America] will give reason for instituting his “mark.” In addition to this, the subsequent effects of this “disaster” will be so terrible that it will be the cause of “**all**” people--both small and great, rich and poor, free and bond--feeling a need to receive the mark of the beast as a means of “safety.” They will voluntarily, meaning “**without force,**” receive this mark in their *right hand* or in their *forehead*.

When we see this forthcoming “disaster” occur, in which “all” people--both small and great, rich and poor, free and bond--no longer have constitutional rights, then know that the mark of the beast is underway. In Part Three, we will continue with what to “receive the mark” means.

LET NOT THE



UPON YOUR WRATH EPHESIANS 4:26

See July/August 2003 Edition for Part Two

In our last examination of the law on Ephesians 4:26: “**Let Not The Sun Go Down Upon Your Wrath,**” we carefully explored the word “resentment,” which derived from the word “wrath,” and found that we are not to “*harbor a grudge*” against another.” We read James 5:9, which told us:

“**Grudge not** one against another, brethren, lest ye be condemned.”

In this presentation, we shall continue to study this law by discovering what it means to “harbor a grudge.” We will commence with the word “harbor.”

In *Merriam Webster’s Collegiate Dictionary*, Computer Software, copyright 2000, **harbor** means “to hold especially persistently in the mind.” Persistently derives from the root word **persist**, which means, “to continue to exist past a specified time; to go on stubbornly; to remain unchanged in a specified character.”

In taking all of these definitions into

account, we can assert definitively that we are to never hold a *grudge* in our minds against another person, and allow it to continue to exist past an expected time, which is after the evening time or setting of the sun. Even more, after the evening time or setting of the sun, we should not allow a *grudge* that we are holding in our minds cause us to act “stubbornly,” and to remain unchanged in a wrathful character against another.

Harbor is also referenced in *Webster’s New World College Dictionary*, copyright 2001, on page 647, as “to conceal or hide.” Oftentimes, we may hold a *grudge* in our minds against another person, thinking that if we *conceal* or *hide* our feelings against this person, then no one will know and, subsequently, we will not be in error of the law. However, if we tend to do this, we are most definitely in error, because *hiding* or *concealing* the problem does not mean that it does not exist and, besides, יהוה knows our heart. This is affirmed in Romans 8:27:

“*And He [יהוה] that searcheth the hearts knoweth what is the mind of the Spirit,...*”

Thus, we can never *hide* or *conceal* a grudge that we have against another from יהוה; because it is He who searches our hearts and knows all that is in the mind of our spirit.

In our next law presentation, we will answer the question: “What is a grudge?”

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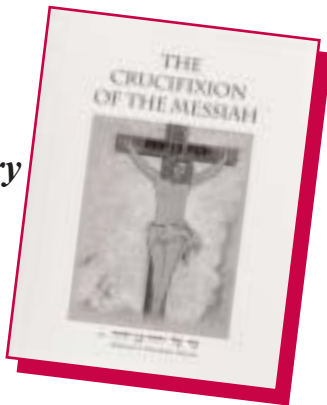
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