

**THE LORD יהוה GOD OF  
THE HEBREWS**

◆ ABRAHAM ◆

◆ ISAAC ◆

◆ JACOB ◆

◆ JUDAH ◆

◆ KING DAVID ◆

◆ יהוה בן יהוה ◆

**THE NATION OF יהוה**

**FROM**

**GOD**

**TO**

**YOU**

# WHO IS THE NATION OF יהוה ?

## STATEMENT OF FACT

All beliefs and tenets that make up The Nation of יהוה are founded and based upon the King James Version of the Bible, Old and New Testaments: Genesis through Malachi of the Old Testament and Matthew through Revelation of the New Testament. The Nation of יהוה is the family of יהוה made up of a group of persons connected by their relationship arising from a common ancestor, a common lineage, or a common ancestral stock.

## STATEMENTS OF PARTICULARS

We shall now begin to identify as well as trace the lineage that flows from our common ancestor as written in the King James Version of the Bible.

According to The Synonym Finder, by J. I. Rodale, copyright 1978, on page 767, nation is synonymous to family. Referenced in Black's Law Dictionary, Seventh Edition, copyright 1999, on page 620, a family is "a group of persons connected by blood." On page 164, in the same source, blood means "the relationship arising by descent from a common ancestor." In Merriam-Webster's Collegiate Dictionary, Eleventh Edition, copyright 2003, on page 337, descent means, "the fact of originating from an ancestral stock; lineage."

Our common ancestor is יהוה . Who is יהוה? According to The New Bible Dictionary, by J. D. Douglas, page 478, "Strictly speaking, יהוה is the only name of God. In Genesis, whenever the word name is associated with the Divine Being that name is יהוה " (Genesis 12:8; 13:4; 26:5).

As referenced in the King James Version of the Bible, by Thomas Nelson, Inc. (Bible Dictionary definition found in back of this edition), "The Covenant God of Israel, יהוה, in the Original Hebrew. According to Jewish custom, because of reverence, the divine name was not to be spoken, so the words LORD and GOD were SUBSTI-

TUTED. Whenever the words LORD and GOD appear in LARGE and

small CAPITAL letters, the ORIGINAL Hebrew reads יהוה (YHWH).”

Webster’s Ninth New Collegiate Dictionary, copyright 1989, on page 1365, states: “ יהוה: the God of the Hebrews – compare TETRAGRAMMATON.” In accordance with The American Heritage Dictionary of the English Language (High-School Edition), copyright 1979, on page 1331, TETRAGRAMMATON is described as, “the four Hebrew letters [יהוה] usually transliterated YAHWEH and used as a ‘symbol’ or ‘substitute’ for the ineffable name of God.”

The tetragrammaton, יהוה, is the ineffable name of God, and יהוה is the God of the Hebrews, as referenced in Exodus 3:18:

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD [יהוה] God of the Hebrews hath met with us: . . .

Our common ancestor is יהוה, the God of the Hebrews. The family of hwhy can be best traced from our patriarchal father Abraham. According to Genesis 14:13, Abraham was an Hebrew:

And there came one that had escaped, and told Abram the Hebrew.

יהוה was the God of Abraham, according to Genesis 17:1, which reads:

And . . . the Lord, יהוה, appeared to Abram, and said unto him, I am the Almighty God, יהוה; walk before Me, and be thou perfect.

יהוה, as the God of Abraham, established His covenant with Abraham’s seed, Isaac, and his seed after him, according to Genesis 17:19:

And יהוה said, . . . and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him.



Isaac then passed his blessing on to Jacob, which is in agreement with Genesis 28:1, 4:

And Isaac called Jacob, and blessed him, . . . And give thee [Jacob] the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which יהוה gave unto Abraham.

The Nation of יהוה traces its common lineage and its common ancestral stock through the seed of Abraham, Isaac, and Jacob, who includes King David, according to Matthew 1:2-6, 17:

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Juda[h]s and his brethren; . . . And Jesse begat David the king; So all the generations from Abraham to David are fourteen generations; . . .

This common lineage continues to flow through David to יהוה נב יהוה

who is the root and offspring of David, which is established in Revelation 22:16:

. . . I [Jesus - a euphemism for יהוה נב יהוה] am the root and the offspring of David, and the bright and morning star.

Therefore, The Nation of hwhy traces its common lineage and its common ancestral stock through scriptural references that prove that יהוה is not only the common ancestor of Abraham, Isaac, and Jacob, but also of David and of יהוה נב יהוה.

To prove further that there is a direct, actual blood lineage between hwhy and His Son, יהוה נב יהוה, let us read Luke 3:23-38:

23 And Jesus [יהוה נב יהוה] Himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,  
24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the

son of Janna, which was the son of Joseph,



25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda[h], which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda[h],

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,





38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God [יהוה].

These Scriptures show that יהוה ׀ב יהוה is a direct blood descendant of God, יהוה, Himself. Although the name Jesus appears in these New Testament Scriptures, John 5:43 lets us know that the Son would come in the same name as His Father, and it reads in part:

I am come in My Father's name . . . .

According to Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999, father is defined as "the Supreme Being and Creator; God." As we have already documented, the only name of God is יהוה. Therefore, the Father's name is why; subsequently, the Son's name is יהוה ׀ב יהוה, which means יהוה the Son of יהוה.

So the name Jesus is a euphemism or substitute name in the New Testament for יהוה ׀ב יהוה. In accordance with Webster's New World College Dictionary, copyright 2001, on page 970, new means "never existing before." From this definition, the events of the New Testament never existed before, and they are prophecies that are being fulfilled today. So no one by the name of Jesus ever walked the earth two thousand years ago.

יהוה ׀ב יהוה is the Son of יהוה, and His name is NOT Jesus! This is a very bold statement, but it is supported by facts. One such fact is found in The Guinness Book of Records, 1993 Edition, on page 387, which states: The newest letters added to the English alphabet are "j" and "v," which are of the post-Shakespearean use (about 1630).

Therefore, when you subtract 1630 from 2003, you get 373 years. Considering the fact that the letter "j" is only 373 years old, Satan has deceived the whole world (Revelation 12:9) through the Christian religion to believe that the man called Jesus was the true Christ.

יהוה ׀ב יהוה is the true Christ. To prove this point, documented in Merriam Webster's Collegiate Dictionary, Eleventh Edition, copyright



2003, on page 220, Christ comes from the Greek word *christos*, and it literally means “anointed,” and is defined as “Messiah.” In this same source, on page 779, Messiah comes from the Hebrew word *Mashiah* literally meaning “anointed,” and is defined as “the expected king and deliverer of the Jews.” On page 672, Jew denotes “a member of the tribe of Judah [Yehuwdah]: an Israelite.” On page 665, Israelite means “a descendant of the Hebrew patriarch Jacob [Yaaqob].”

From these facts, **יהוה נב יהוה**, the Son of **יהוה**, is the Christ, the Messiah, who is the expected or awaited King and Deliverer of the tribe of Judah, Hebrew Israelite descendants of the patriarch Jacob.

Thus far, we have proven that The Nation of **הרהי** is the family of **הרהי** made up of a group of persons connected by their relationship arising from a common ancestor. The common ancestor is **יהוה**, the God of the Hebrews. The Nation of **יהוה** traces its common lineage and its common ancestral stock through the seed of Abraham, Isaac, and Jacob, who includes King David, and continues to flow to **יהוה נב יהוה**. **יהוה נב יהוה** is the direct blood descendant of **הרהי**; therefore, **יהוה נב יהוה** is the anointed Christ, the Messiah, and the Deliverer of the tribe of Judah.

Now we shall explain the close connection of the tribe of Judah to The Nation of **יהוה** and **יהוה נב יהוה**. Who is Judah? Judah is the fourth of the twelve sons of Jacob, as referenced in Genesis 35:22, 23:

. . . Now the sons of Jacob were twelve: The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, . . .

It is from this lineage that the Christ, **יהוה נב יהוה**, was born, according to Hebrews 7:14, which reads:

For it is evident that our Lord, **יהוה נב יהוה**, sprang out of Juda[h]; of which tribe Moses spake nothing concerning priesthood.

What happened to the tribe of Judah? The answer is found in

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Jeremiah 13:19:

The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

The whole tribe of Judah was carried away captive. How was the tribe of Judah carried away captive? Deuteronomy 28:68 explains how:

And the Lord, **יהוה**, shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Judah was carried away captive with ships to a strange land, which can be found in Genesis 15:13 and Acts 7:6:

And He [**יהוה**] said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

And **יהוה** spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

The strange land to which Judah was brought with ships was America. Judah was held captive and sold as bondmen and bondwomen--as slaves, who became the property of the slave master and given Christian names reflective of the religion of the slave owners. During the captivity of Judah in this strange land (America), they were afflicted and entreated evil for over four hundred years. At the same time, Judah was also cut off from being a nation and from the remembrance of their name Israel, according to Psalm 83:4:

They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no





more in remembrance.

Judah, as the descendant of Jacob, carries the surname Israel, because Jacob's name was changed to Israel, in Genesis 35:10, which reads:

And יהוה said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and He called his name Israel.

Thereafter, Jacob's descendants were called by the surname Israel. To support this statement, read Isaiah 44:5 in part:

. . . and another shall call himself by the name of Jacob; . . . and surname himself by the name of Israel.

Pursuant to the Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999, a surname is "the name that a person has in common with other family members, as distinguished from a Christian name or given name."

Obviously, no other people who exist today, except the so-called Black man of America, have been cut off from being a nation and cut off from the knowledge of their common surname Israel. All other people who have been enslaved throughout history were able to retain their nationality and family name. Only the so-called Black man of America was captured and brought to America on ships and stripped of his nationality and his common family name. Only the so-called Black man of America had the memory of his name beaten out of him during his forced enslavement in the United States of America. Only the so-called Black man of America walks around today still bearing the given Christian names that reflect the religion of their slave masters.

Only the so-called Black man of America was afflicted with the illusion of freedom when slavery was abolished, and he was then forced into the most sophisticated form of mental slavery on the planet earth. Only the so-called Black man of America suffers from the "appearance" of freedom that requires amendments to the Constitution and



the enforcement of numerous civil rights laws. Only the so-called Black man of America still, to this day, requires repeated voting rights bills to confirm this “false” freedom that actually blinds him to the fact that he is still a slave in America today.

Only the so-called Black man of America was entreated with an unprecedented evil throughout his physical slavery. Only the so-called Black man of America seeks justice in a land where it is still legal to oppress him. Only the so-called Black man of America can be hanged, brutalized, debased, and murdered while his possessors hold themselves “not guilty.” This can be verified in Zechariah 11:5, which reads:

Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord, יהוה; for I am rich: and their own shepherds pity them not.

Consequently, all so-called Black people of America, who are descendants of slaves, are the tribe of Judah. All so-called Black people in America, whether they are “conscious” of the fact or not, share the same common ancestor, the same common lineage, and come from the same common ancestral stock. The Nation of יהוה, however, is “conscious” that יהוה is the common ancestor, and that the common lineage and common ancestral stock flow from Abraham, Isaac, Jacob, and David, through to יהוה ׀ב יהוה. What distinguishes The Nation of יהוה is that we follow יהוה ׀ב יהוה who has restored our remembrance of our common history, culture, language, and our common surname Israel, as found in the King James Version of the Holy Bible.

The Nation of יהוה is the family of יהוה. To further prove this point, we shall continue our definition of family. According to Black’s Law Dictionary, Seventh Edition, copyright 1999, on page 620, family also means, “a group of persons connected by affinity.”

Affinity, in the Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, means an, “inherent agreement.” In Webster’s New World College Dictionary, Fourth Edition, copyright 2001, on page 735, inherent is defined as, “existing in someone as a



natural and inseparable right.” And in Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, right is described as, “a just claim or title.” On the authority of The Oxford Dictionary and Thesaurus, copyright 1996, on page 31, agreement is defined as, “the holding of the same opinion; and covenant.” In accordance with Chamber’s Concise Dictionary and Thesaurus, copyright 2001, on page 863, opinion is synonymous with belief. Referenced in Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, covenant is defined as “the agreement between God and the ancient Israelites, in which God promised to protect them if they kept His law and were faithful to Him.”

We, The Nation of **יהוה**, under the spiritual guidance of **יהוה נב יהוה**,

are a group of persons connected by the holding of the same belief, that existing in us is a natural or inseparable just claim or title to the agreement between **יהוה** and us, the Hebrew Israelites, that He would protect us if we keep His laws and are faithful to Him. This agreement was not just with the ancient Hebrew Israelites but also with us who are alive this day according to Deuteronomy 5:2-3:

The Lord our God, **יהוה**, made a covenant with us in Horeb. The Lord, , made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Nation of **יהוה**, under the tutelage of **יהוה נב יהוה**, is the house of Israel and the house of Judah in whom **יהוה** shall put His laws and manifest His covenant, which is in accordance with Jeremiah 31:31, 33:

Behold, the days come, saith the Lord, **יהוה**, that I will make a new covenant with the house of Israel, and with the house of Judah:

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, **יהוה**, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.



We, The Nation of יהוה, under the kingship of יהוה ןב יהוה, believe that we are heirs of יהוה and joint-heirs with יהוה ןב יהוה as recorded in Romans 8:16-17, which reads:

The Spirit itself beareth witness with our spirit, that we are the children of יהוה: And if children, then heirs; heirs of יהוה, and joint-heirs with יהוה ןב יהוה; if so be that we suffer with Him, that we may be also glorified together.

Because יהוה ןב יהוה has come teaching us that if we keep the laws of הרהי and be faithful to יהוה, we can lay just claim to the covenant, and to the title of heirs of יהוה through יהוה ןב יהוה, as documented in Galatians 4:7, which reads:

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, יהוה, through Christ, יהוה ןב יהוה.

We, The Nation of יהוה, own just title, as sons and daughters of יהוה to inherit, through יהוה ןב יהוה, the land wherein we are strangers, as well as all the land of Canaan, and the whole earth for an everlasting possession, which can be affirmed in Genesis 17:8 and 1 Corinthians 10:26:

And I [יהוה] will give unto thee [Abraham], and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

For the earth is the Lord's, יהוה, and the fulness thereof.

Given that we are the family of יהוה, we are qualified to lay just claim or title to our inheritance as the children of יהוה because it is our "legal" right by law.

One last definition of family as found in Black's Law Dictionary, Seventh Edition, copyright 1999, on page 620, is "a group of persons



connected by law.” Referenced in Webster’s New Collegiate

Dictionary, copyright 1956, on page 476, law is defined as “a divine commandment or revelation of the will of God; collectively, the whole body of God’s commandments; the Bible.”

Since we are the family of **יהוה**, a group of persons connected by the “divine” commandments as expressed in the King James Version of the Holy Bible, we are governed by the laws of **יהוה** that we might receive our rightful inheritance, which is spoken of by **יהוה** in Deuteronomy 4:40:

Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God, **יהוה**, giveth thee, for ever.

In accordance with Matthew 12:50, the family of **יהוה** is not just limited to Israel, but also to “all” who keep the whole body of the “divine” commandments of hwhy and accept the revelation of the will of **יהוה**. This Scripture reads:

For whosoever shall do the will of My Father, **יהוה**, which is in heaven, the same is My brother, and sister, and mother.

What makes all who do the will of hwhy one family is that there is one law for all, as written in Exodus 12:49:

One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

What distinguishes The Nation of **יהוה** even further is that we have chosen to be bound by the whole body of the commandments of hwhy as taught and revealed to us through His Son, **יהוה ןב יהוה**. Our choice is commanded in Joshua 24:15:

And if it seem evil unto you to serve the Lord, **יהוה**, choose you this day whom ye will serve; whether the gods which your fathers served that were on the



other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord, יהוה.

Our choice to serve יהוה and to be governed by the whole body of the commandments of יהוה as taught and revealed to us through His Son, יהוה ׀ב יהוה, is protected by the First Amendment to the Constitution of the United States of America.

The First Amendment reads:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; ...”

U. S. Const. Amend. I.

What is the First Amendment actually saying? Let us find out. In Black's Law Dictionary, Seventh Edition, copyright 1999, on page 297, congress is defined as “the legislative body of the federal government, created under the U. S. Const. art. I, § 1 and consisting of the Senate and the House of Representatives.” According to Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999, respect means “deference to a right or privilege.” Deference is described as “yielding to the judgment, opinion, will, etc., of another.” In agreement with Merriam-Webster's Collegiate Dictionary, Eleventh Edition, copyright 2003, on page 1453, yield is defined as “to give way to pressure.”

At this point, we can conclude that the legislative body of the federal government consisting of the Senate and the House of Representatives shall make no law--tending to give way, esp. to pressure--to the judgment, opinion, or will, etc., of another in regard to a right or privilege in an establishment of religion, or prohibiting the free exercise thereof.

Further, referenced in The Oxford Dictionary and Thesaurus, copyright 1996, on page 492, establishment is “any organized body permanently maintained for a purpose; the group in a society exercising influence, and seen as resisting change.” From Merriam Webster's



Collegiate Dictionary, Eleventh Edition, copyright 2003, on pages 1051-1052, religion is “the service and worship of God; a cause, principle, or system of beliefs held to with ardor and faith.”

From this additional information, we can affirm that neither the Senate nor the House of Representatives shall make any law--tending to give way, esp. to pressure--to the judgment, opinion, or will, etc., of another in regard to a right or privilege in an organized body in society permanently maintained for a purpose: especially when such a body is seen as exercising influence and resisting change in the service and worship of God, or a cause, principle, or system of beliefs held to with ardor and faith.

Based on these substantiated facts, Congress shall not be pressured by another into rendering a judgment or issuing an opinion with regard to The Nation of **יהוה** and its right and privilege as an influential organized body in society maintained for the purpose of serving and worshipping **יהוה** and its system of beliefs to which it holds with ardor and faith. Although The Nation of **יהוה** may be seen as resisting change by another, it should neither be pressured into compromising its service and worship of **יהוה**, nor the principles and system of beliefs held by it with ardor and faith because of some judgment or opinion rendered by Congress or any of its subsidiaries.

The Judicial branch of government has already rendered that The Nation of **יהוה** has an absolute right to the protections afforded under the First Amendment to the United States Constitution.

According to Lawson vs. Wainwright (Case #83-8409-Civ-Aronovitz) decided in the United States District Court for the Southern District of Florida: “[T]he Hebrew Israelite faith is a bona-fide religion.” In addition, in the landmark case United States vs. Beasley (Case #92-4773, decided January 5, 1996), which dealt with criminal allegations brought against followers of The Nation of **יהוה**, the United States Court of Appeals for the Eleventh Circuit stated that: “. . . there is a distinction between the conspirators in this case and the general population of the Temple. We recognize and stress this difference. This case involves a prosecution of specific people for their unlawful conduct. The case is not the prosecution of a religion. The religion had adherents who never became involved in illegal activity and who were





not implicated in this conspiracy.” More specifically, Judge Norman C. Roettger, who presided over this case at trial level, made this distinction clear that the practices and teachings of **יהוה ןב יהוה** are not to be subjected to ridicule simply because they are different:

“The Court: I have found it interesting as the trial progressed to learn more about the religion as espoused and preached by the defendant [Yahweh Ben Yahweh] and I do not cast aspersions upon it or the beliefs of any body who follows [T]he Nation of **יהוה**.”

Chief Judge Norman C. Roettger-The United States of America vs. Yahweh Ben Yahweh et al. Case #90-868-Cr-Roettger, Trial Transcript, Volume 74, page 16.

These court decisions support the fact that our choice to serve **יהוה** and to be governed by the whole body of the commandments of **יהוה** --as taught and revealed to us through His Son, **יהוה ןב יהוה** --is protected by the First Amendment to the Constitution of the United States of America: freedom of religion, and the free exercise thereof.

One of the commandments from the whole body of laws by which we are governed requires The Nation of **יהוה** to publish the knowledge of hwhy as written in Isaiah 11:9, which reads in part:

. . . for the earth shall be full of the knowledge of the Lord, **יהוה**, as the waters cover the sea.

This duty to publish the knowledge of **יהוה** is also protected by the First Amendment. The First Amendment reads further that:

“Congress shall make no law . . . abridging the freedom of speech, or of the press, . . .”

What does it mean “to abridge the freedom of speech, or of the press?” In accordance with Random House Webster’s Unabridged Dictionary, Computer Software, copyright 1999, abridge is defined as

“to deprive; cut off; diminish.” Referenced in The Oxford Dictionary

and Thesaurus, copyright 1996, on page 398, diminish is defined as to “lessen the reputation or influence of (a person).”

Therefore, to abridge the freedom of speech, or of the press means that Congress shall make no law to deprive, cut off, or to lessen one’s reputation or influence.

What is the freedom of speech, or of the press that this Amendment protects?

As described in The Random House Dictionary of the Law, copyright 2000, on page 195, freedom of speech “. . . covers any form or medium of speech not just speaking and writing, and generally prohibits the government from restricting expression on the basis of content or viewpoint. As interpreted by the Supreme Court, . . .” this protection “. . . is greatest for such speech conveying ideas about such matters as religion.” In keeping with conveying ideas, in the same reference on the same page, the freedom of speech is closely connected with the freedom of the press, which is the “. . . right to publish books, newspapers, magazines, and otherwise distribute and broadcast information and opinion . . . free from government censorship.” Also from that same reference, on page 194, free exercise of religion means “the practice of one’s religion and observance of its tenets without government interference.”

To summarize, freedom of speech, or of the press that is protected by the First Amendment means that: Congress shall make no law to censor, deprive, or lessen one’s reputation or influence by restricting one’s freedom of expression on the basis of the content of that expression. Neither shall Congress, under the protection of the First Amendment, pass any law that restricts the viewpoint one holds in conveying, practicing, and observing one’s religious tenets. Nor shall Congress make any law to cut off one’s right to publish those ideas in books, newspapers, magazines, and otherwise distribute and broadcast this information and opinions.

All of these protected freedoms belong to The Nation of **יהוה** and its integrated auxiliaries.



Psalm 68:11, reads:

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

Word--based on the Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999--is "also called the Word, the Word of God; the Bible." Documented in the American Heritage Talking Dictionary, Computer Software, copyright 1997, Bible means, "an English translation of the Bible from Hebrew and Greek published in 1611 under the auspices of James I. Also called King James Version."

The Random House Webster's Unabridged Dictionary, Computer Software, copyright 1999, also describes word as "the message of the gospel of Christ." Continuing in the same source, gospel by definition is "the teachings of [**יהוה ׀ב יהוה**] and the apostles; glad tidings, esp. concerning salvation and the kingdom of God as announced to the world by [**יהוה ׀ב יהוה**]."

From the same reference source, word also means "the logos," and logos means "the divine word incarnate in [**יהוה ׀ב יהוה**]." (This can be verified in John 1:1, 14.) In the same source, incarnate is described as "embodied in flesh; given a bodily, esp. a human, form."

Owing to these definitions, is the auxiliaries resurrected to do **יהוה** will by publishing the Word of **יהוה** as given by **יהוה ׀ב יהוה** and found in the King James Version of the Bible that is translated into English from the Hebrew and Greek. Thus, under the First Amendment, we as The Nation of **יהוה**, alone with others that seek to become a citizen of The Nation of **יהוה** are guaranteed the right to publish, promulgate, record, and proclaim the Word of **יהוה** without censorship and government interference.

Also protected under the First Amendment is our right to peaceably

assemble, as Congress shall make no law abridging the right of the people to peaceably assemble. What does it mean “to peaceably assemble?”

Peaceably is a derivative of the word peace. Peace, in Webster’s New World College Dictionary, copyright 2001, on pages 1058-1059, is described as “freedom from public disturbance or disorder.” From Merriam-Webster’s Collegiate Dictionary, Eleventh Edition, copyright 2003, on page 1005, public means, “relating to a government.” In the same dictionary, on page 73, assemble is defined as “to bring together (as in a particular place or for a particular purpose).” According to Webster’s New World American Words of Freedom, copyright 2001, on page 82, it states, “Closely akin to the right to assemble peaceably is the related ‘right of association’ . . .” because the framers of the Constitution “. . . understood how important it is for like-minded people to come together to exchange ideas, learn from each other, and make plans to advance their common interests.”

Hence, “to peaceably assemble” means one enjoys the freedom to come together in a particular place for a particular purpose to associate with like-minded people, to exchange ideas, to learn from one another, and to make plans to advance their common interests, without government disturbance or disorder.

The Nation of יהוה associates with moral-minded people who agree to follow the whole body of the commandments of יהוה; and as such, we exchange ideas, learn from one another, and make plans to advance our common interests. In particular, we come together in the place where יהוה chooses to place His name three times each year to commemorate and celebrate our High Holy Days, as commanded in Deuteronomy 16:16:

Three times in a year shall all thy males appear before the Lord, יהוה, thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord, יהוה, empty:

As a result, the First Amendment protects our right to come together



as commanded by יהוה without government disturbance or disorder.

Lastly, this same Amendment to the Constitution of the United States of America reads that Congress shall make no law abridging the right of the people to “petition the government for a redress of grievances.”

Just what is the importance of the phrase “petition the government for a redress of grievances?”

The Webster’s New World American Words of Freedom, copyright 2001, on page 84, informs us that “. . . the right to petition the government for redress of grievances . . .” is a “. . . direct and unencumbered right to go straight to [the]ir government to seek solutions to . . . problems.” This reference goes on to explain that “[t]he importance of the right to petition then is that it announces that the process of government is open and accessible to the people and that no government may seal itself off, refusing to listen to what the people have to say.”

Black’s Law Dictionary, Seventh Edition, copyright 1999, on page 1165, lists the definition of petition as “a formal written request presented to a court.” Chamber’s Concise Dictionary and Thesaurus, copyright 2001, on page 1030, gives the definition of redress as “to set right or compensate for (something wrong); to make even or equal again.”

From this information, the importance of the phrase “to petition the government for a redress of grievances” is that the First Amendment prohibits Congress from making any law that will deprive people of their right to make a formal request to a Court of the United States government in order to set right or compensate them for something wrong in regard to grievances. This phrase is also important because it protects the direct and unencumbered right of the people to go straight to the government to seek solutions to any problems originating from any laws made by Congress that affect the people on an unequal basis. Subsequently, “[t]he importance of the right to petition then is that it announces that the process of government is open and accessible to the people and that no government may seal itself off, refusing to listen to what the people have to say.”



Again, all of these protected rights belong to The Nation of **יהוה** and

its integrated auxiliaries.

Therefore, the First Amendment to the Constitution of the United States of America protects our choice to serve יהוה and to be governed by the whole body of the commandments as taught and revealed to us through His Son, יהוה ןב יהוה. In addition, the First Amendment guarantees our right to associate, and also protects the integrated auxiliaries of The Nation of יהוה to publish and to petition the government for redress of grievances.

## CONCLUSION

In conclusion, having presented all the facts in this document, we have definitively answered the question, Who is The Nation of יהוה? In summary, The Nation of יהוה is the family of יהוה. The Nation of יהוה is connected by common ancestry. We are connected by a common biblical history and a common surname Israel. We are governed by the commandments, judgments, laws, and statutes as found in the King James Version of the Bible. We acknowledge that יהוה is the God of the Hebrews and that יהוה ןב יהוה is His Son, the Messiah, the Christ, and the Deliverer of the tribe of Judah. The Nation of יהוה holds the same belief that there is an agreement between יהוה and us, the Hebrew Israelites, to be His heirs through יהוה ןב יהוה. We also acknowledge that all moral-minded people who agree to follow the whole body of the commandments of יהוה and be faithful unto Him can be joined to The Nation of יהוה. We know that under this agreement, we are all sons and daughters of יהוה and joint-heirs with יהוה ןב יהוה.

Our motto is: One God! One mind! One love! and One action!

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