
The Wall of Jericho Shall Fall Down Flat

Part Sixteen

O come, let us sing unto the Lord, יהוה בן יהוה: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord, יהוה בן יהוה, is a great God, and a great King above all gods (Psalm 95:1-3).

The Lord, יהוה בן יהוה, hath prepared His throne in the heavens; and His Kingdom ruleth over all. Bless the Lord, יהוה בן יהוה, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, יהוה בן יהוה, all ye His hosts; ye ministers of His, that do His pleasure. Bless the Lord, יהוה בן יהוה, all His works in all places of His dominion: bless the Lord, יהוה בן יהוה, O my soul (Psalm 103:19-22). Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה! Hallelu יהוה!

With great pleasure, I am most elated to welcome you to part 16 of this seminar series titled, **“The Wall of Jericho Shall Fall Down Flat.”** It is in this seminar that we learn all about Bible prophecy from the

perspective of the account given in Joshua Chapter 6. Joshua Chapter 6 historically recounts our forefathers' very first entrance into the land of **CANAAN**—the Promised Land—after their departure from Egypt. But, most awesome and memorable of all, Joshua Chapter 6 gives an exhaustive depiction of how our forefathers caused the wall of Jericho—in **CANAAN**—to fall down flat and the multitudinous events that surrounded its fall.

Having said that, it is a “must” that we refamiliarize ourselves with the foundation Scriptures for this seminar. So let us turn to and read Joshua, Chapter 6, verses 1 through 5:

¹ Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

² And the Lord, יהוה, said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor.

³ And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

⁴ And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

⁵ And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout;

and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Jericho, as some of you may remember, is the first city that our forefathers conquered in their voyage into **CANAAN**—the Promised Land. And even though Jericho is a Biblical event that occurred thousands of years ago, it is yet very relevant to our present and future. Why? Because we, as the children of Israel, find ourselves in the exact same predicament as our forefathers then.

To be explanatory, let us draw some distinct parallels for you. Over four thousand years ago, our forefathers willfully disobeyed the commandments, judgments, laws, and statutes of יהוה. This resulted in them being held in cruel bondage under the Pharaoh of Egypt. Nonetheless, יהוה had mercy and compassion on them; and after being in servitude to Egypt for four hundred years, יהוה brought them into the land of **CANAAN**—particularly, the city of Jericho—by His servant Joshua.

But, in spite of all that, they yet again turned their backs on יהוה and continued to break His commandments, judgments, laws, and statutes. Therefore, we were rooted out of our land and cast into another land, as it is “this day” (Deuteronomy 29:28). This day, we are here in America,

which is very much like Egypt. And again, we are in need of “divine deliverance.”

So just as יהוה had mercy and compassion on our forefathers to bring them into the land of **CANAAN**, when we—the children of Israel—shall fully return to keeping the commandments, judgments, laws, and statutes of יהוה, then He shall, in like manner, cause us to enter yet again into **CANAAN** under the direction of one like unto Joshua. And that One *like* unto Joshua who shall bring us yet again into the land of **CANAAN**—the Promised Land—is יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

But with all of that said, it is extremely important that we understand from the remainder of Joshua Chapter 6 that we are not just going to walk right into **CANAAN** and that’s it, we made it. But, there will be order, structure, protocol, and rules that will not only govern our entrance into **CANAAN**, but our “stay” as well. Having established that, let us refresh our minds on where we left off previously in our last seminar with the instructions given in Joshua, Chapter 6, verse 17:

And the city shall be accursed, even it, and all that are therein, to the Lord, יהוה: only Rahab the harlot shall live,

she and all that are with her in the house, because she hid the messengers that we sent.

In our last seminar, it was brought out that "*And the city shall be accursed . . .*" means that anyone who has taken up permanent or temporary residence in **CANAAN**—a land not their own and who are no "true" Israelites—shall be forced out or removed. Additionally, in this verse, we are commanded to rid **CANAAN**, but most especially Jericho, of all their foreign gods, false images, and pagan worships. Notwithstanding, only "ONE"—who is no "true" Israelite—along with all those in her house will be allowed to live. And that person's name is **Rahab**.

When we studied the descent of Rahab, we arrived at the conclusion that Rahab is not just one person in number but she represents all **good** "Caucasian" people that are not of Judah [Yehudah] and who accept יהוה as the God of Israel. But, most uniquely, Rahab symbolizes experts with a high degree of skill or competence, who will be of great worth in our time of trouble.

Another fact brought out from Joshua, Chapter 6, verse 17 is that Rahab is a "harlot." However, not in the sense of a physical whore or prostitute, but to be a harlot suggests that she charges or requires payment for her professional services in laying down the law. In plain

terms, Rahab is characterized as costly “lawyers” who will provide for our every need in the legal field when we enter again into Jericho.

This is why in Joshua Chapter 2, Rahab is noted as bringing the spies of Jericho up to the roof and hiding them in the **stalks of flax**. This means that she will provide the best, topnotch, and highest degree of legal counsel available. And, in return, יהוה shall keep Rahab—along with all those in her company—safeguarded against danger and harm at the appointed time of His destruction.

And resulting from this, Rahab shall conclusively acknowledge יהוה as the only “true” God of heaven and earth. Rahab and her household shall be allowed to dwell eternally with us in Jericho. Praise יהוה! Praise יהוה בן יהוה!

Having reestablished all of that, it brings us to our new subject and Scripture for today, which is Joshua, Chapter 6, verse 18. Let us read:

And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

This particular verse is addressing or speaking very directly and distinctly to “ye.” So who does “ye” symbolize? For the answer, we must consult our dictionaries to determine who is being referred to here.

On the authority of the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, the word **ye** is the archaic form of "you." And **you**, in the *Random House Webster's College Dictionary*, copyright 1991, on page 1548, is depicted as "people." Thus, this verse is substantiating that before *you*—the **people**—enter the city of Jericho, in any wise you are to keep yourselves from the "accursed thing." So let us get a little more specific on who the **people** actually represent.

Predicated on the correctness of *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 476, the Hebrew word for **people** is 'am (reference number 5971), pronounced *am*, and is specifically delineative of "the children of Israel." Thus, we can affirm that the message in Joshua, Chapter 6, verse 18, is specifically for you—the children of Israel—in any wise to keep yourselves from the "accursed thing."

Now being that this Scripture tells you to "*in any wise*" keep yourselves from the accursed thing, it is imperative that we get an understanding of the words "in any wise." The *Webster's New World College Dictionary, Fourth Edition*, copyright 2007, on page 718, declares the word **in** as "with regard to"; while, the *Shorter Oxford English*

Dictionary, Sixth Edition, copyright 2007, Computer Software, describes **any** as “no matter of what kind; however great, or however small.” Also, in the *Vine’s Complete Expository Dictionary of Old and New Testament Words*, copyright 1996, on page 290, **wise** in Hebrew is **hokmah** (reference number 2451), pronounced *hok-mah*, and it is characterized as “experience.” Furthermore, the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, defines **experience** as “a trial.”

On this account, Joshua, Chapter 6, verse 18 is speaking directly to you—the children of Israel—with regard to a “trial.” It is definitely affirming that יהוה בן יהוה shall cause you to undergo trial before your entrance into Jericho and no matter what kind of trial—however great or small—you must keep yourselves from the “accursed thing.” That being the case, before we get into the word “keep,” let us obtain a more in depth understanding of the word “trial,” especially as it relates to the “accursed thing.”

Again, in the aforementioned *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, a **trial** is delineated as “a test (as of one's virtue).” **Test**, as authenticated in the *New Oxford*

American Dictionary, copyright 2001, Computer Software, is “events or circumstances, etc. intended to establish the quality or reliability of someone, esp. to prove them worthy of acceptance.” And **virtue**, in the same source, is “moral practice or action: conformity to a standard of right (as divine law); integrity of character.”

Based on these facts, we are able to validate that no matter what kind of events or circumstances that יהוה בן יהוה may set before you—however great or small—you are to keep yourselves from the “accursed thing.” In addition, these events and circumstances that you shall undergo regarding the “accursed thing” shall be intended to establish your quality and reliability so that יהוה בן יהוה may see that you have integrity of character to practice morality in all of your actions and conform to His “divine” laws as a standard of right.

Even more, the events and circumstances that you will undergo regarding the “accursed thing” shall prove if you are worthy of acceptance to enter into the city of Jericho in the land of **CANAAN**. So in line with the next portion of this Scripture, let us determine what it means to **“keep”** yourselves from the accursed thing.

In *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 541, **keep** in Hebrew is **shamar** (reference number 8104), pronounced *shaw-mar*, and one of its meanings is "to save." The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines **save** as "to preserve from damnation." **Damnation**, in the *Harper Collins Bible Dictionary*, Condensed Edition, copyright 2009, on page 78, is "a state in which a person is condemned to hell and never able to enter heaven." **Heaven**, in the *Bartlett Roget's Thesaurus*, copyright 1996, on page 144 (reference number 82.15), is synonymous to the "Promised Land"; while **Promised Land**, on page 437 (reference number 458.8), is one and the same as "Canaan."

Hence, in accordance with these definitions, we are able to assert that יהוה is informing you that to preserve yourself from the "accursed thing," you must employ moral practices and actions, and conform to the "divine" laws of יהוה. This, in turn, will preserve you from a state in which you are eternally condemned to hell and never able to enter **CANAAN**. This is why the laws are so very important and why our forefathers were not able to stay in **CANAAN**. It is because they continually broke the laws of יהוה. However, keeping the laws and being moral is what you must do

if it is your desire to be found worthy of acceptance to enter and stay in **CANAAN.**

Now that we have established what it means to “**keep**” ourselves, it is now time that we fully validate what the “accursed thing” actually is. And in order to do this, we must first define the noun “thing,” and then we may move on to define “accursed,” as it is the adjective describing and giving color to the noun.

In keeping with the *Random House Webster’s College Dictionary*, copyright 1991, on page 1387, the plural of **thing** is **things** and is denoted as “actions.” In the same identical source, on page 13, **actions** are delineative of “behavior and conduct.”

Thus, in order to enter into Jericho, you—the children of Israel—are to show integrity of character by preserving yourselves from behavior or conduct that is “**accursed.**” When you are able to preserve yourselves from behavior and conduct that is “accursed” in any given event or circumstance that is intended by יהוה בן יהוה to test your quality and reliability, then you prove that you are worthy of Jericho. And this is what יהוה בן יהוה is waiting to see from you before causing you to enter into Jericho.

Also, **thing** in *The Cassell Concise Dictionary*, copyright 1998, on page 1532, is depicted as “to live according to one’s own principles and to do what one likes.” Accordingly, when you are able to stop living according to your own principles and doing what you like, which is “accursed,” then you will be worthy to enter into Jericho, **CANAAN**. So, let us get an idea of what “accursed” behavior and conduct is.

On the authority of the *Webster’s New World College Dictionary*, Fourth Edition, copyright 1998, on page 10, **accursed** is “anything that is abominable.” Thus, so that this will not be a vague subject, we are going to define abominable, but we are going to use some definitions that create practical applications and real scenarios of behavior and conduct that will keep you living according to your own principles and doing what you like. This type of behavior and conduct will ultimately lead to your eternal damnation in hell and never being able to enter into **CANAAN** when the wall of Jericho falls down flat.

In light of the *Bartlett Roget’s Thesaurus*, copyright 1996, on page 149, under the reference number 112.8, one synonym of **abominable** is “corrupt.” **Corrupt**, in the *Webster’s New World College Dictionary*, copyright 2007, Computer Software, is denoted as “dishonest, especially in

business dealings.” **Dishonest**, in the same reference source, implies “lying; an intent to make someone believe what is not true knowing that you have no intent on doing it.”

As an example of abominable conduct in business dealings, don’t tell someone a lie or make someone to believe that you are going to pay them on Friday for a service that they provided you with knowing well that it is not true and that you have no intent on doing it. That’s just an outright lie. It’s dishonest, and this type of conduct from you—the children of Israel—will not be acceptable to enter into Jericho. יהוה hates liars according to Proverbs, Chapter 6, verse 16-17. Let us read in part:

[16] These six things doth the Lord, יהוה, hate: yea, seven are an abomination unto Him:

[17] A proud look, a lying tongue, . . .

From the aforementioned *Bartlett Roget’s Thesaurus*, another synonym of **abominable** is “profane.” The *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, declares that **profane** is “secular.” The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines **secular** as “denoting activities, or other things that have no spiritual basis.” Also, **profane**, in the *Random House*

Webster's Unabridged Dictionary, copyright 1991, on page 1077, means "not devoted to holy practices or worships; characterized by irreverence for God and His principles."

Do you think יהוה בן יהוה is going to be okay with you spending money on basketball tickets, taking summer vacations, or other things that have no spiritual basis? Yet, you are not able to come to His feasts three times in a year for all seven or eight days, or you can't slow down on Friday and Saturday from your worldly affairs to keep the Shabbath. This shows that you are not devoted to holy practices or worships, and that you have no reverence for יהוה בן יהוה or His principles. This behavior or conduct will not get you into **CANAAN**.

On another note and from a different perspective, another equivalent of **abominable** is "unhealthy." The *New Oxford American Dictionary*, copyright 2001, Computer Software, affirms that **unhealthy** is characterized as anything "harmful to health, as a bad diet; to be obese." And **obese** is recorded as "overweight, as in out of control."

Now, יהוה gave us the book, *The Divine Dietary Laws for Hebrew Israelites and The World*. He has already prescribed what we should and should not eat in order to not do harm to our health or our body. It is

even outlined in the book of Leviticus Chapter 11. So there is no excuse for bad eating habits or a bad diet. And eating to the point of being overweight, as to where we are out of control, will not be allowed in **CANAAN** either. Just think about it. These are abominable behaviors and conduct that יהוה is telling us to steer away from.

To give one more equivalent of **abominable** from The *Bartlett Roget's Thesaurus* it is "to idolize." **Idolize**, in *The Cassell Concise Dictionary*, copyright 1998, on page 733, is "to love one thing over another."

Thus, anything that you love or put before יהוה is an idol, and יהוה is a jealous God. It doesn't matter what it is, whether it be mother, father, brother, sister, daughter, or son, et cetera. You will not make it into **CANAAN**, if you have other priorities other than יהוה, and His Son, יהוה בן יהוה. Let us read Matthew, Chapter 10, verse 37:

He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.

What we have been giving you regarding the "accursed thing," are abominable acts with real definitions and examples that are designed to make you think. Although you may say none of this is applicable to you,

we encourage you to study the word “abominable” from different perspectives and apply it to yourself personally in order to determine what to rid yourself of. This is all to make you—the children of Israel—ready to enter into **CANAAN**. And it all goes back to integrity of character, practicing morality, and conforming to the “divine” laws of יהוה as a standard of what is right.

In returning back to the Scripture (Joshua, Chapter 6, verse 18) you—the children of Israel—are to preserve yourselves from abominable acts or behavior, . . .

. . . lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

Accepting the veracity of the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **lest** means “so that (one) should not.” And in the *New Oxford American Dictionary*, copyright 2001, Computer Software, **make** is characterized as “to cause to become.” Accepting the truth of these definitions, it can be made plain and clear that you—the children of Israel—should not do any abominable acts that shall cause yourself to “become” accursed.

Since one can become accursed from taking of the accursed thing, let us look at the word “accursed” from yet another perspective. In accordance with *The New Strong’s Complete Dictionary of Bible Words*, copyright 1996, on page 376, the Hebrew word for **accursed** is **charam** (reference number 2763), pronounced *khaw-ram'*, and it means “to seclude”; and **seclude**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is portrayed as “to be cut off (from a group), to bar.” And **bar**, in the *Encarta World English Dictionary*, copyright 1999, on pages 138-39, means to “not allow or refuse somebody entry into a place.”

Thus, it is again made very clear from this portion of the Scripture that you shall become cut off from the group—Israel—and not allowed or refused entry into the place of **CANAAN** when you “take” of the accursed thing (abominable behavior and conduct), and make the camp of Israel a curse, and trouble it.

So let us examine the next portion of this Scripture, which is “. . . *when you take of the accursed thing*” **When**, as substantiated in the *Random House Webster’s College Dictionary*, copyright 1991, on page 1516, is defined as “in the event that”; and **take** means “to participate or

share in.” So, consider this a warning that in the event that you—the children of Israel—shall choose to participate or share in abominable behavior or conduct, know of a surety that you will not be allowed to enter into **CANAAN** and that you will make the camp of Israel a curse and trouble it.

Now that just doesn’t sound good to make the camp of Israel a curse. So let us clarify what this means. In seeking consultation from the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, the word **make** is defined as “to cause to exist.” Hence, those who participate or share in abominable behavior or conduct shall cause the camp of Israel to exist as a curse, and will also trouble it.

So who is the camp of Israel? To answer this question, we must define the word “camp.” Again, in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, a **camp** is denoted as “a body of people who are working together with the same aim and objective; a group of people favoring the same doctrines, principles, and laws.

Thus, these definitions authenticate that the **camp of Israel** refers to a body or group of people, from among Israel, who work together with

the same aim and objective, and this aim and objective is to find favor in the doctrines, principles, and laws of יהוה. Therefore, this group is not trying to participate or share in abominable behavior and conduct because they practice morality and conformity to the divine laws of יהוה as a standard of right. Even more, they intend on overcoming certain events and circumstances to show that they have integrity of character, and that their quality and reliability in keeping the laws of יהוה is what shall prove them worthy of acceptance into **CANAAN**. Nonetheless, these are the same people who will exist as a curse and that will be troubled by those from among Israel who choose to continue in abominable acts and conduct.

So the next question is, what is a curse? On the authority of the *New Oxford American Dictionary*, copyright 2001, Computer Software, a **curse** is “anything that burdens.” Thus, those from among you—the children of Israel—who participate and share in the abominable acts shall cause those who favor the doctrines, principles, and laws of יהוה to be burdened.

The *Concise Oxford Dictionary*, Tenth Edition, Computer Software affirms that a **burden** is “something attached at the shoulder weighing you

down; that which continues to hang on as dead weight; that which is extra and is not needed.” Based on these definitions, we can affirm that those who keep the laws of יהוה and find favor in His doctrines, principles, and laws will exist as a curse, in a sense, because we have the dead weight of those attached to our group who do not want to follow morality. Yet, they want to continue to hang on at our shoulders to make us look bad. They will not just let go, but rather they continue on with abominable acts to bring upon us extra and unneeded drama. This is what is meant by a curse. Thus, they “trouble” us.

In the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **trouble** means to “interfere with and to bring disorderly conduct”; while, **interfere**, is “to be in opposition to; to be contrary.” Furthermore, those who continue to commit abominable acts from among you—the children of Israel—trouble us by bringing disorderly conduct to our group because their actions are always opposite and contrary to the doctrines, principles, and laws of יהוה. Therefore, when יהוה sets before you His test, which is intended to try your quality and reliability, you will not be proven worthy of acceptance to enter into Jericho, **CANAAN**.

Notwithstanding, there will be those of us who shall practice morality and preserve ourselves from abominable behavior so that we will be ready to enter. Therefore, in our next seminar, we will sanction who and what shall be allowed to stay in **CANAAN**. With that said, let us read Joshua, Chapter 6, verse 19:

But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord, יהוה: they shall come into the treasury of the Lord, יהוה.

This is where we will pick up in our next seminar. We thank and praise יהוה בן יהוה for all of the wisdom, knowledge, and understanding that He has provided us with today. We pray that יהוה gives all of us, who are His true servants, the wherewithal to draw on all of our moral strengths so that when the wall of Jericho permanently falls down flat, we are found worthy of entrance.

May יהוה and His Son, יהוה בן יהוה, bless and keep us all. Praise יהוה! Praise יהוה בן יהוה! Enjoy the remainder of Passover and Feast of Unleavened Bread 6018. Aniy ahov and shalom aleichem!!