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# The Wall of Jericho Shall Fall Down Flat

## Part Seventeen

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Shalom family. It is my greatest joy and utmost pleasure to bestow **"ALL"** veneration, laudation, and exaltation unto our most noble and sublime Father, יהוה בן יהוה, who is Kings of kings, and Lord of lords. He who has **ALL "POWER"** over Heaven and Earth! Hallelu יהוה! Hallelu יהוה בן יהוה!

Blessed be Thou, Lord, יהוה בן יהוה, God of Israel our Father, forever and ever. Thine, O Lord, יהוה בן יהוה, is the *greatness*, and the *power*, and the *glory*, and the *victory*, and the *majesty*: for all that is in the Heaven and in the Earth is Thine; Thine is the **Kingdom**, O Lord, בן יהוה יהוה, and Thou art exalted as Head above all.

Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is *power* and *might*; and in Thine hand it is to make **"great,"** and to give **"strength"** unto all. Now, therefore, our God, יהוה בן יהוה, we thank Thee, and praise Thy glorious name (1 Chronicles 29:10-13). So, let everything that hath breath, praise יהוה and praise בן יהוה יהוה!

It is, indeed, my pleasure to welcome you to the **Thirty-Fifth Annual Feast of Tabernacles and Holy Convocation 6018**. And also I am very ecstatic to welcome you to part seventeen of this seminar entitled, **"The Wall of Jericho Shall Fall Down Flat."**

For those of you who may not know, the origin of this seminar comes from the book of Joshua, Chapter 6. Joshua, Chapter 6 marks an historical event in our history when our forefathers entered into the land of **CANAAN** after wandering in the wilderness for forty years, which also followed their long servitude in Egypt.

It is also in this seminar that we've learned that ALL that our forefathers withstood and underwent to conquer Jericho and to, ultimately, cause **the wall of Jericho to fall down flat** is a "direct" parallel with what we must do today. Even more, the events encompassing its fall is even a foreshadowing of the events that we shall encounter in our return to the city of Jericho, in the land of Canaan. This is why this seminar is so very important to our present condition as well as the future.

Nonetheless, we must never forget that after יהוה delivered our forefathers from the hells of "hard" bondage in Egypt, He brought them into Jericho, in the land of Canaan, under the direction of Joshua. Yet,

after a short period of time, they went back to breaking His commandments, judgments, laws, and statutes. Therefore, יהוה rooted them out of the land and cast them into another land as it is "this day" (Deuteronomy 29:28).

And as it is "this day," we are here in the hells of North America, which is very much like Egypt. And just as our forefathers, we are very much in need of "divine" deliverance again. So just as יהוה brought our forefathers into the land of Canaan, when we—the children of Israel—shall **"fully"** return back to keeping the commandments, judgments, laws, and statutes of יהוה, then He shall 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 is יהוה בן יהוה, our Hebrew Deliverer and Savior.

Notwithstanding, when we enter the land of Canaan this **"last"** time, then there will be rules and commands that we must follow—just as our forefathers did—in order to successfully conquer our first city, Jericho. One of such was revealed in our last seminar. So let us recapitulate some of what was expounded upon by revisiting 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.*

In our last seminar, it was brought out that we are to keep ourselves from the "*accursed thing*," "**IF**" we want to be found **worthy** to enter into the city of Jericho, in the land of Canaan.

When we researched the phrase, "*and ye, in any wise keep yourselves from the 'accursed thing,'*" we came to the understanding that as the children of Israel, יהוה is going to take us through a series of trials that shall be intended to test our moral fiber and to determine the quality and reliability of our character. In addition, these series of tests shall also be designed to determine if we have the integrity to consistently practice morality in "**ALL**" of our actions and to conform to the "divine" laws of יהוה as a standard of right.

That being the case, it was substantiated that to ". . . *keep ourselves from the 'accursed thing'*" is to refrain from immoral actions and practices that are abominable to יהוה, which, in turn, will keep us from permanently residing in Jericho. We gave some really good examples of immorality and abominations like the consequences of lying and being deceitful. Some other examples included acting secularly, not keeping the

Sabbath Day holy, obesity, unhealthy eating practices, and putting family before יהוה, just to name a few.

Thus, it was concluded that we make "*ourselves*" accursed, when we partake of the accursed thing. Consequently, we become "**cut off**" from the children of Israel as a whole, and will not be allowed to remain in Jericho. Even more, we become a "*trouble*" to our camp (nation)—meaning we bring disorderly conduct and disruptive behavior to our nation—all because our actions are contrary to that of the doctrines, principles, commandments, judgments, laws, and statutes of יהוה. And this is the point where we concluded our last seminar.

Today, we shall continue on with our next verse, which denotes a whole new set of instructions. Having said that, 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 בן יהוה: they shall come into the treasury of the Lord, יהוה בן יהוה.*

In this verse, יהוה בן יהוה makes it *notably* clear that He *specifically* wants all the silver, gold, and vessels of brass and iron to come into His treasury. Question: Why is so much emphasis being put on all the silver, gold, and vessels of brass and iron coming into the treasury at this point in

the Scripture? To answer this question, we must read the next two verses in Joshua, Chapter 6. So let us read Verses 20 and 21:

*[20] So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.*

*[21] **And they UTTERLY DESTROYED all that was in the city**, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.*

These two verses clearly express to us that after the blowing of the trumpets, the people (the children of Israel) shouting, and the wall of Jericho falling down flat, then יהוה is going to have the people (the children of Israel) to go into the city and take it. And when they shall take the city, they are commanded to utterly destroy "**ALL**" that is in the city.

In spite of this, we are able to authenticate from Verse 19 that far in advance before the destruction of the city ". . . *but all the silver, and gold, and vessels of brass and iron . . .*" are to come into the treasury of בן יהוה יהוה. Why? Because they are consecrated unto Him. So, let us begin our research by defining the conjunction "but."

According to the *Webster's New World Dictionary of The American Language*, copyright 1960, on page 198, **but** is synonymous to "save."

And **save**, in the same reference, on page 1297, is depicted as "to make an exception for"; while the *Encarta World English Dictionary*, copyright 1999, on page 1595, also defines **save** as ". . . to be spared from a situation."

These definitions validate from the conjunction "but" that before the city of Jericho is utterly destroyed, יהוה shall make an exception for **"ALL"** the silver, gold, and vessels of brass and iron to be spared from destruction.

So let us take a moment to define the word "ALL." In conferring with the *Webster's New World Dictionary of The American Language*, copyright 1960, on page 38, **all** is specified as "the entire number of or every one of." Accordingly, יהוה shall make an exception to spare the entire number or every one of the silver, gold, and vessels of brass and iron.

With this understanding, it's now time that we begin our treasure hunt to find and search out what the silver, gold, and vessels of brass and iron truly represent, especially as it relates to this Scripture.

Now, the Bible makes it lucidly plain that all the "physical" silver and gold belong to יהוה בן יהוה. This can be verified in Haggai, Chapter 2, verse 8. Let us read:

*The silver is Mine, and the gold is Mine, saith the Lord,  
יהוה בן יהוה, of hosts.*

In fact, when He calls for the silver and gold, you had better believe that all nations are required to bring it to Him. No matter where they have been hiding it—Fort Knox, the Federal Reserve, Buckingham Palace, or wherever—they must bring it. This can be affirmed in Isaiah, Chapter 60, verse 9, which reads:

*Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord, יהוה, thy God, and to the Holy One of Israel, because He hath glorified thee.*

So although nations are going to bring "physical" gold and silver into the treasury of יהוה בן יהוה, there is another type of gold, silver, brass, and iron that exceeds the physical gold and silver of the nations. And in this seminar, we are going to reveal it to you.

However, before we begin to break down the silver, gold, and vessels of brass and iron, it must be established that they all have something very rare and unique in common. And that is that they all represent some form of a precious metal.

Credence can be given to this statement by corroborating with the *Shorter Oxford English Dictionary*, copyright 2007, Computer Software. It

validates this about **metal**: "Any of the class of substances including the elements *gold, silver, . . . iron*, and certain *alloys* (as . . . brass) . . . ." In light of this definition, *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 726, also characterizes **metal** as being interchangeable with "spirit." And **spirit**, in the *Encarta World English Dictionary*, copyright 1999, on page 1725, is described as a "person: somebody who shows a specific quality; somebody's disposition, personality, or temperament."

Based upon the veracity of these definitions, we are able to attest that the silver, gold, and vessels of brass and iron symbolize people who show "specific" qualities. And in addition to this, the silver, gold, and vessels of brass and iron also represent people who possess "certain" dispositions, personalities, and temperaments. And these who have the "distinctive" characteristics of silver, gold, brass, and iron are those whom יהוה shall spare when Jericho is utterly destroyed. But, above and beyond this, these are those who shall be deemed consecrated to come into the treasury of יהוה בן יהוה.

With this affirmed, we are now ready to identify the "specific" qualities of the silver, gold, and vessels of brass and iron. We will begin with the word "silver."

In consultation with the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **silver** is characterized as being “eloquent.” I don’t know if any of you have ever heard of the expression *silver-tongued* implying someone who speaks with eloquence. In fact, many of us only have one understanding of eloquent. We think of it as someone who speaks very beautifully and fluently, and is able to articulate well; someone who is able to convey intelligible ideas. Well, today we are going to broaden your understanding of the word “eloquent,” and introduce you to some new perspectives. This is especially in light of who יהוה בן יהוה is looking for to come into His treasury.

In seeking an opinion from the *Webster’s Third New International Unabridged Dictionary*, copyright 1971, on page 737, one perspective of the word **eloquent**, from the word *silver*, means “adept at communication.” Hence, we are able to succinctly conclude that the **silver**—which shall come into the treasury of יהוה בן יהוה—represents people who are “adept in communication.” Not just people who can “communicate,” but people who can communicate **“adeptly.”**

In the *Encarta World English Dictionary*, copyright 1999, on page 19, **adept** describes “somebody who is highly proficient or expert at

something." So the **silver** are people who are "highly proficient or expert at communication."

**Communicate**, the verb of *communication*, is documented in the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, as "to express or exchange ideas effectively through the graphic arts." **Ideas** are "views, thoughts, intentions, plans, designs, or concepts" (as recorded from the *Webster's New World Dictionary of The American Language*, copyright 1960, on page 720). And **graphic arts**, in *The Cassell Concise Dictionary*, copyright 1998, on page 643, is denoted as "the skill of being vividly detailed: including a number of vivid descriptive details, especially exciting or unpleasant ones or details that one may think insignificant."

In view of these facts, we can confirm the "specific" qualifications of the **silver** who are to come into the treasury of the Lord, יהוה בן יהוה. The **silver** typify people who shall be highly proficient or expert in expressing views, thoughts, intentions, plans, designs, concepts, etc. to יהוה בן יהוה effectively.

As a matter of fact, the **silver** are people who shall be competently skilled at being "**vividly**" detailed. This is to say that they will include all

specific details about a particular matter, especially exciting or unpleasant ones, even down to the *minutest* accounts or points. If they express or exchange any ideas—views, thoughts, intentions, plans, designs, concepts, etc.—*יהוה בן יהוה* to, they shall include a number of vivid (clear, distinct, or true) *descriptive* details. This even includes what they may think to be insignificant. This is to say that they will “never” withhold anything from the King, *יהוה בן יהוה*. And this is the “**true**” **silver** that shall be consecrated to come into the treasury of *יהוה בן יהוה*.

As we are on a course of defining eloquent, from the word silver, another perspective of this word comes from the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, which denotes someone who is “dulcet in tone.” And **dulcet** in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, is described as “mild”; while **mild** means “moderate.”

Given these facts, the **silver** whom *יהוה* shall regard as consecrated to come into the treasury of *יהוה בן יהוה* also represent people who are **MODERATE** in tone. So let us get a good description of the word “moderate” and then the word “tone.”

**Moderate**, as recorded in the *Webster's New World Dictionary of The American Language*, copyright 1960, on page 945, is equivalent to being "judicious, prudent, self-controlled, and conservative," just to name a few. Additionally, **tone** in the *New Oxford American Thesaurus*, copyright 2001, Computer Software, is equivalent to "expression."

From all of the facts gathered from both definitions—moderate and tone—we can see even further that the **silver** also characterizes people who are judicious, prudent, self-controlled, and conservative in their *expression*. So then what is an "**expression**?"

In the *New Oxford American Dictionary*, copyright 2001, Computer Software, the word **expression** is defined as "bearing and countenance." And in the same identical reference source, **bearing** is the same as "body language and state of mind"; while **countenance** connotes "a person's facial expression or appearance."

On this wise, the silver are people who are judicious and prudent in their state of mind. To be **judicious** suggests that they "show wisdom or discretion." And to be **prudent** indicates that they "have good sense in dealing with practical matters; that they use good judgment to carefully consider consequences and then they act accordingly" (both definitions

from the *Encarta World English Dictionary*, copyright 1999, on pages 973 and 1449).

Furthermore, the **silver** are people who have a disposition, personality, or temperament that is self-controlled—even over their own body language and facial expressions. To be **self-controlled** means that they "have the ability to control their own reactions in any given situation."

For example, if someone in authority tells the **silver** to do something that they don't like, you will not see them "frowning, pouting, mean mugging, or with clenched teeth," to name a few (from the synonyms of **facial expression** out of the *Bartlett Roget's Thesaurus*, copyright 1996, on page 565, under the reference number 621.6).

To give another example, if they are asked to do something that they don't want to do, they will never "lose their composure," meaning you will not see them with a "nod of the head, shake of the head, or wringing of the hands" to anyone. And if something is brought to their attention that they don't like or agree with, you will never see them with their hands on hips, hands in pocket, or folded arms" in a stance of defiance (synonyms of **body language** from the aforementioned *Bartlett Roget's Thesaurus*, on page 223, under the reference number 183.5).

The **silver** can easily be identified because they will also be conservative at all times (this is from the definition of eloquent, from the word silver). **Conservative** in the *Encarta World English Dictionary*, copyright 1999, on page 386, is denoted as being “restrained in style and avoiding showiness or flashiness.”

In other words, the **silver** who shall be consecrated unto בן יהוה יהוה, and who shall come into the treasury of יהוה בן יהוה, are those who know how to be restrained in style, meaning “appearance, dress, clothes.” If the guidelines to enter the tabernacle of יהוה says business attire or full culture, the **silver** will know to wear a dark colored suit to avoid showiness or flashiness instead of a “loud” colored suit. If the dress code says a long skirt, the silver will not come to the tabernacle of יהוה with a mini skirt. If they have on culture, it will not be form-fitting, low-cut, or a form showing garment. This is how בן יהוה יהוה shall recognize His **silver** that is to come into His treasury before “utter destruction.”

Now, that we know some qualities of the *silver*, it is now time that we move on to the “gold.” As Joshua, Chapter 6, verse 19 reads in part:

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

On the authority of *The Cassell Concise Dictionary*, copyright 1998, on page 633, **gold** means to be “as good as gold.” The *Webster’s New World Dictionary of The American Language*, copyright 1960, on page 621, avouches that the expression **as good as gold** is to be “reliable and obedient.” Thus, the **gold** are people who are reliable and obedient to the word of יהוה בן יהוה. Let us begin to get a good understanding of what it means to be “reliable” and then we shall define “obedient.”

**Reliable** in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, is characterized as being “able to be trusted to be accurate or correct or to provide information or a correct result.”

In light of these definitions, we can make a solid deduction that the **gold** who shall come into the treasury of יהוה בן יהוה are those who can be trusted to be accurate or correct and who will provide true information to יהוה בן יהוה. To put it plainly, if the **gold** are given a task or job to do, they will get correct results and will take their time to be very accurate at what they are doing. This means that they will not do a half or makeshift job. Their work will be “precise and free from errors”—no matter how small or menial it may seem to them (definitions taken from the *Microsoft*

*Encarta Reference Library 2004*, copyright 1993-2003, Computer Software).

For instance, if the job of the **gold** is to sweep the floor, they will sweep in every crack and device, and will even take extra time to maneuver that broom into the hard to reach areas. They shall go the extra mile, because they will believe in the principle of being a **faithful servant** over few things. Let us read Matthew, Chapter 25, verse 23:

*His Lord, יהוה בן יהוה, said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord, יהוה בן יהוה.*

The **gold** (from the definition of "as good as gold") are also an **obedient** people. This means that they are always "willing to obey." And it also suggests that the **gold** will always "give in to the orders or instructions of one in authority or control." They are even able to "behave according to all the laws and rules" of יהוה (applying definitions of **obedient** from the *Webster's New World Dictionary of The American Language*, copyright 1960, on page 1011). These are just some of the characteristics of the **gold** who shall come into the treasury of יהוה בן יהוה.

Now that we have established these characteristics about the *gold*, let us closely examine all the vessels of brass and iron that shall come into the treasury before the destruction of Jericho.

Now before we can identify the brass and iron, we must first establish what a vessel is. So let us go to the books of understanding. In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, a **vessel** is depicted as "an exponent of a quality." And, an **exponent** is "a person who exemplifies something in his or her action."

Hence, we can validate that in addition to the gold and silver, those who shall be consecrated unto יהוה are those who have **brass** and **iron** exemplified in their actions. So let us acquire an understanding of first the word "brass" and then the word "iron."

**Brass**, as referenced in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, is characterized as "nerve." However, this is not the reckless or risky type of "nerve" that we are most familiar with. For instance, if someone says, I dare you to jump across that train track, and you clearly see the train is coming, so you just do it

for the challenge to see if you can make it, that's just stupidity and not the type of nerve that יהוה is looking for to come into His treasury.

**Nerve** in the *New Oxford American Dictionary*, copyright 2001, Computer Software, means the same as "determination, resolution, and tenacity." Thus, from these brief definitions, we now know that the **brass** are those who *strongly* exemplify determination, resolution, and tenacity in their actions. So let us break down each of these words. The **brass** that shall be considered consecrated and who shall come into the treasury of יהוה בן יהוה shall be those who have in their character "to ascertain things, especially as a result of investigation or research" (from the definition of **determination** in the *Encarta World English Dictionary*, copyright 1999, on page 492).

This is to say that if יהוה בן יהוה sent the **brass** to another country—let's say China—to set up a foundation there, they would represent יהוה בן יהוה as top level officials or high ranking diplomats by investigating or researching what they need to do to ascertain the appropriate legal documents in that country to establish His foundation. They would always do all things decently and in order (1 Corinthians 14:40).

The **brass** are also “resolute” people, this simply means that they come with a “solution and an answer to a problem” (in accordance with the definition of **resolution** in the aforementioned *Encarta World English Dictionary*, copyright 1999, on page 1527).

Lastly, the **brass** are “tenacious” people. Frankly stated, they are always “tending to stick firmly to any decision or plan without doubting or changing it” (this is in agreement with the definition of **tenacious**, the adjective of *tenacity*, again in the *Encarta World English Dictionary*, copyright 1999, on page 1836). As a case in point: If יהוה בן יהוה gives the **brass** specific instructions to do something in a specific way, they know how to stick firmly to His decision, not doubt what He says, and change up the plan.

Let’s say יהוה gave the **brass** some money to hold and He says when I come back I want you to put this back in My hand. What do you think this means? For one, that יהוה בן יהוה is coming back and two, He’s going to be looking for His money from you. The brass will not say, it looks like the money was *failing* יהוה בן יהוה and I didn’t want you to lose it, so I invested it in real estate. I did you a favor יהוה בן יהוה. The brass will stick firmly to what יהוה בן יהוה said, and not be doubtful, and neither

will they have deviated from the plan. They will have His money at His return. We serve a “true” and “living” God. This is the type of mind that יהוה בן יהוה will be looking for to come into His treasury before He brings “utter” destruction to Jericho.

He will also command the “iron” to come into His treasury, as written in Joshua, Chapter 6, verse 19, which reads in part:

*But all the . . . vessels of . . . **iron**, are consecrated unto the Lord, יהוה בן יהוה: they shall come into the treasury of the Lord, יהוה בן יהוה.*

The “iron” is our last word in this series of precious metals—characteristics and qualities of persons—to define of whom shall come into the treasury. In the *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software, **iron** is represented as “something hard.” The *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, defines **hard** as “not easily bent.” And **bend**, the present tense of *bent*, means “not easily yielding to pressure; firm; spirituous.”

Predicated on the correctness of these facts, the **iron** symbolizes people who exemplify a “**firm**” **character** and who are not easy to yield to pressure. Summarily, they do not “waste their time, attention, or

energy to be given to stressful demands that affect their thoughts and behavior in an influential or powerful way, that usually comes in the form of several outside influences working persuasively” to get them off task (as cited from the definition of **pressure** in the *Encarta World English Dictionary*, copyright 1999, on page 1424).

Why? Because the **iron** are a “spirituous” people. **Spirituos**, on the authority of the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, is the archaic of “spiritual.” In other words, the **iron** represent a people “having a nature in which a concern of God [יהוה] predominates” all that they do.

In addition, the **iron** are “firm” in the laws of יהוה and will not deviate. Therefore, they are always “seeking earnestly to live in a right relation to God [יהוה].” In other words, “they are not given to worldly or material matters” (all definitions taken from the word **spiritual** in the *Encarta World English Dictionary*, copyright 1999, on page 1726).

Now that we have pinpointed a lot of the unique qualities and personalities given to the silver, gold, and vessels of brass and iron, it is now time that we understand what it means that they “. . . *are consecrated unto the Lord, יהוה*” (Joshua 6:19).

The *Reader's Digest Illustrated Encyclopedic Dictionary*, copyright 1987, on page 374, defines **consecrated** as "set apart for the exclusive use of God"; while, **exclusive**, on page 587 means "given or belonging to no other; only one; sole." Hence, because of the exceptional qualities that the silver, gold, brass, and iron shall have, they shall be set apart for the "exclusive" use of יהוה בן יהוה. This means that they are given or belonging to no other. They belong only to יהוה בן יהוה for His "sole" pleasure and purpose.

This is why their value exceeds far more than that of any "physical" gold, silver, brass, or iron. And when יהוה is ready for the city of Jericho to "utterly" be destroyed, they shall **"COME"** into the treasury of the Lord, יהוה בן יהוה. Let us read Joshua, Chapter 6, verse 19 again:

*But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord, יהוה בן יהוה: **THEY SHALL "COME" INTO THE "TREASURY" OF THE LORD, יהוה בן יהוה.***

Again, in the aforementioned *Reader's Digest Illustrated Encyclopedic Dictionary*, copyright 1987, on page 352, **come** means "to be moved from a place thought of as "there" to a place thought of as "here." Plainly stated, they shall be moved from a place thought of as "there"—Jericho—

to a place thought of as “here”—into the **TREASURY** of the Lord, בן יהוה, יהוה. So here is the big question of all, what is the “**TREASURY**” of יהוה בן יהוה?

In keeping with the *New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, on page 4, the word **treasury** in Hebrew is **otsar**, pronounced o-tsaw (under the reference number 214), and one of its definitions is “a garner.” In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, a **garner** is “a place where something is stored up for safekeeping.” Also, **treasury** in the *Nelson’s New Illustrated Bible Dictionary*, copyright 1995, on page 1274, is denoted as something “hidden” or a “treasure city.” On page 1275, **treasure city** reads, “KJV term for STORAGE CITY.” In the same identical source, on page 1204, **storage city** is depicted as “a supply depot of provisions, such as food or grain.”

The veracity of these definitions reveal to us that יהוה shall store up or place the silver, gold, and vessels of brass and iron in a “**HIDDEN**” place that shall contain a large supply depot of provisions, such as food or grain, for their safekeeping against the “utter” destruction of the city of Jericho.

So let us research the word "safekeeping" in order to find out approximately the time of when יהוה בן יהוה shall destroy the city of Jericho, and when He shall save the silver, the gold, and the vessels of brass and iron. In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **safekeeping** is synonymous to "spare." And **spare** in the *Oxford Dictionary of English Etymology*, copyright 1998, on page 850, comes from the Middle English word "Lenten." **Lenten**, in the *Webster's New World Dictionary of The American Language*, copyright 1960, on page 838, is "the full form of Lent"; while, the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, defines **Lent** as "the period of spring." It is also described as "a period of forty days."

**Spring** in the *Harper Collin's Bible Dictionary*, Condensed Edition, copyright 2009, on page 392, denotes the "vernal equinox, which usually begins in late March" and also denotes "the Passover season." All of these facts regarding the treasury of יהוה בן יהוה fully set forth the conclusion that יהוה בן יהוה shall store up or place the silver, gold, and vessels of brass and iron in a "hidden" place of safety from the "utter" destruction of Jericho.

And when יהוה בן יהוה shall place them in His safekeeping it will be around the time of the **vernal equinox**, which usually happens around late March, which is also around the "**PASSOVER SEASON.**" All of which will occur in a *forty day* period.

**Day** in the *New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 387, which originates from the Hebrew word **yowm** (reference number 3117), is interchangeable with "year." Hence, we are talking about all of this occurring in a forty year period. In other words, "this generation." And from the coming of יהוה בן יהוה in 1979 until now, it has been at least thirty-six and half years. Therefore, there is an estimate of only about three and a half years or less left in "this generation" when יהוה is to "utterly" destroy the city of Jericho.

With that being the case, let us identify the prophetic events that are to take place before the destruction of Jericho. We can do this by going to Joshua, Chapter 6, verse 20:

*So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the **WALL FELL DOWN FLAT**, so that the people went up into the city, every man straight before him, and they took the city.*

In our next seminar, we will tell you how to recognize the signs of the times in these last years of "this generation," before the "swift" and "utter" destruction of Jericho takes place.

We pray that you have enjoyed our seminar today, and we hope that you work hard to be one of the **silver** or **gold**, or even a vessel of **brass** and **iron** found worthy of the safeguarding of יהוה בן יהוה against the day of His "utter" destruction in the city Jericho, in the land of Canaan.

May the peace of the **Prince of Peace**, יהוה בן יהוה, rest heavily upon us all. Aniy ahov and enjoy the remainder of the ***Feast of Tabernacles and Holy Convocation***. Praise יהוה! Praise יהוה בן יהוה!  
Shalom Aleichem.