
The Wall of Jericho Shall Fall Down Flat, Part Ten

Shalom and welcome to our *Twenty-Ninth Annual Feast of Weeks* here in Montreal, Quebec, Canada, the place where יהוה has chosen to place His most sacred and holy name. Praise יהוה! Praise בן יהוה!

You must give all glory and praises to our God, יהוה, for blessing us to be able to be here to celebrate this grand occasion—the Feast of Weeks. At a time when unemployment is at its highest, at a time when homelessness is at an all time high all across America, at a time when there are wars and rumors of wars, and at a time when there is civil unrest. Yet, יהוה, the God of the Hebrews, has blessed us to have perfect peace of mind and has also given us the riches to be able to come to this place to uplift, praise, and glorify His majestic and sovereign name.

Also, I would like to give all thanks, praise, honor, and glory to our Great God, יהוה, and to His most worthy, generous, self-sacrificing, and charitable Son, בן יהוה, our Deliverer and Messiah. Blessed it be the name בן יהוה forever and ever! Praise בן יהוה!

Let us always remember that it is only by the grace and mercy of יהוה בן יהוה that we are all here right now in this place with the ability to utter

and praise the name of יהוה. It is only because of His sacrifice that we are conscious of the fact that we are Hebrew Israelites, from the tribe of Judah, and that this celebration—the Feast of Weeks, also known as the Feast of Harvest—is ours to keep by divine commandment from our God, יהוה.

As we continue on our spiritual odyssey and quest for knowledge and understanding of the mysteries of the Bible, let us always remember our King, יהוה בן יהוה, for coming to us and awakening our minds and for performing the ultimate Sacrifice of laying down His life that we may live.

We may not have the presence of the physical body of יהוה בן יהוה among us, but we definitely have access to His Divine Mind. For בן יהוה יהוה has given us all the keys to unlock and decode the mysteries, seals, and revelations of the Holy Bible, and the only means by which this can be done is through His Divine Ten Step Study Method.

For יהוה בן יהוה teaching us and bringing us back to consciousness, we can never forget. So let us exalt the name, יהוה בן יהוה! Let us lift up the name, יהוה בן יהוה! And let us extol the name, יהוה בן יהוה! Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה!

I am most cheerful and feel very enthusiastic about welcoming you to part ten of this seminar entitled, “*The Wall of Jericho Shall Fall Down Flat.*”

Considering that this is part ten, many of you are already aware that the topic of discussion for this seminar is derived from the Book of Joshua, Chapter 6. Joshua, Chapter 6 is a very famous, historical account of one of the most phenomenal events to ever be performed by our God, יהוה, on our behalf as a nation of people. And thus far, יהוה has blessed us with the faculty to be able to decrypt these Scriptures all the way through Verse 10. That being the case, let us refresh our memories on this subject by reading Joshua, Chapter 6, verses 1 through 10. This will bring us up to speed on all that we have decrypted until now. Please read:

[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 valour.

[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.

[6] And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord, **יהוה בן יהוה**.

[7] And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord, **יהוה בן יהוה**.

[8] And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, **יהוה בן יהוה**, and blew with the trumpets: and the ark of the covenant of the Lord, **יהוה בן יהוה**, followed them.

[9] And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

[10] And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Verses 1 through 5 contain the instructions that **יהוה** gave to His servant, Joshua, to gain back **CANAAN**, but, particularly, the city of **JERICHO** when our forefathers departed from Egypt. So just as our forefathers made an exodus out of Egypt and entered into the Promised Land, we, too, must exodus out of America that we may enter into the

Promised Land as well. That being so, it becomes apparent that the instructions to gain back **JERICHO** are not just mere instructions of the past, but they also play a significant role in what we, too, must accomplish in this day and time to re-enter **CANAAN**, and in particular, the city of **JERICHO** for good. Praise יהוה! Praise בן יהוה!

As always, it is important that we keep the significance of **JERICHO** in the forefront of our minds and understand why it is that we seek this city today. So just to give you some background insight into these facts, **JERICHO** was the very first city that our forefathers prevailed over when they entered into **CANAAN**—the land promised to our forefather Abraham and to us, the seed of Abraham, the children of Israel. But, as we study the Scriptures along with our history intently, we come to perceive that we, the children of Israel, have an extensive history of disobedience.

By way of explanation, we can substantiate that our forefathers constantly disobeyed the voice of יהוה and continually broke His commandments, judgments, laws, and statutes. And, as a consequence, יהוה condemned them to servitude under the Egyptian people and allowed the Pharaoh of Egypt to rule over them. But, in spite of all of this, even after disobeying the commandments, judgments, laws, and statutes of יהוה, and after wandering in the wilderness for forty long years, יהוה still made the

choice to bring Israel into the land of *CANAAN*—the **PROMISED LAND**—through His servant Joshua. Howbeit, after all that יהוה did to bring them into *CANAAN*, they continued to do wrong by again breaking the commandments, judgments, laws, and statutes of יהוה. Resultantly, they were rooted out of their land and cast into another land, where they remain or as it is “*THIS DAY*” (Deuteronomy 29:28).

The land that we, Israel, have been cast into **this very day** is America, which is quite akin to ancient-day Egypt. And as we required deliverance from Egypt, we, likewise, need deliverance from America today. Furthermore, just as יהוה was merciful enough to bring our forefathers into the land of *CANAAN* when they fully returned to keeping *ALL* of His commandments, judgments, laws, and statutes of יהוה, then He shall, in like manner, cause us to also enter again into *CANAAN*—the **PROMISED LAND**—under the direction of one *like* Joshua today. To be more specific, the One like unto Joshua who shall bring us even again into the land of *CANAAN*—the **PROMISED LAND**—is יהוה בן יהוה at His second coming, who is our Hebrew Leader, Deliverer, and Savior. Praise יהוה!
Praise יהוה בן יהוה!

Through an evolution of seminars, we learned that our master plan and divine stratagem for conquering *CANAAN*, and particularly, the city of

JERICHO today involves *specific* instructions and *precise* directives that were given by God, יהוה, Himself. The instructions and directives of יהוה are nothing similar to the ways of this world; therefore, they do not necessitate man-made weaponry, physical force, or even violence, as some would like to believe. Rather, it is a “*divine*” stratagem of warfare, in which we have spent a great number of seminars deciphering.

However, since we have completed the decoding of the instructions given by יהוה, we used our last few seminars to gain an understanding of the various actions that we must take in order to gain back Jericho. The last action that we researched was found in Joshua, Chapter 6, verse 10. So, let us read this verse:

And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

In our last seminar, we learned from Verse 10 that יהוה made a decision concerning a matter of action. And this matter of action that He made a decision on was for the children of Israel—the Nation of יהוה—not to *shout*, nor to make any *noise with their voice*, neither for any *word to proceed out of their mouth* until the day He **BIDS** them to shout. Then, and only then, shall they shout.

This was interpreted to mean that when we endure a time that is marked by unusual circumstances and events that leave us with no choice or alternative, then shall we—The Nation of יהוה—post a document on our website, *www.yahwehbenyahweh.com*, under the “BREAKING NEWS” button that will persuade a great number or the masses of people to our side so that we may **WIN** our battle against Jericho.

We also found out that it will be in these same trying circumstances that יהוה will give us the help we need to “*drive out*,” meaning to do away with, the wicked and immoral actions and practices of the Canaanites in our land that they may no longer be pricks in our eyes, thorns in our sides, and a constant vexation to us. However, יהוה, Himself will allow us to assert our rights to **CANAAN**, and, particularly, the city of **JERICHO** that all those who do not want to conform to the commandments, judgments, laws, and statutes of יהוה, due to an absence of moral character, will be ridden out of our land.

During the time that יהוה בן יהוה will allow us to assert our rights to **CANAAN**, He will also allow us to exchange information and messages in a formal or written public announcement that will unveil our intentions and plans to regain the land of **CANAAN**, and, particularly, the city of **JERICHO**. However, it was made clear to us that none of this can take

course until we see *unusual* circumstances and events that will bring about trying circumstances in which we will have no choice or alternative. This is when we know that the Lord, יהוה בן יהוה, shall speak to us through His word and give us the understanding about what we shall do next as the children of Israel—The Nation of יהוה.

When this shall occur then we are to know of a surety that we are in need of some *END*; and to bring about this *END*, יהוה בן יהוה, Himself, will cause us to “*SHOUT*.” And to shout in this fashion means that we will triumph with a “**GREAT TRIUMPH**” and will be victorious in our battle for Canaan, and, particularly, the city of Jericho. Praise יהוה! Praise יהוה בן יהוה!

Having stated all of that, we are now ready to proceed with our seminar today in an effort to decipher what our next course of action shall be. So, we shall continue our decryption with Joshua, Chapter 6, verse 11.

Let us read:

So the ark of the Lord, יהוה בן יהוה, compassed the city, going about it once: and they came into the camp, and lodged in the camp.

The portion of the Scripture that we are going to analyze first is, “*So the ark of the Lord, יהוה, compassed the city, going about it once*” Our research will begin with the word “so.” In accordance with *The Synonym*

Finder, by J. I. Rodale, copyright 1978, on page 1131, the word **so** is synonymous to “in the meantime.” In the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **meantime** is described as “from now until something else happens.” Based on these definitions, we can substantiate that since we are not to post any documents on our website, **www.yahwehbenyahweh.com**, under the BREAKING NEWS button until we have undergone some distinct trying circumstances, then, in the meantime or from now until something else happens, the ark of the Lord, יהוה בן יהוה, has compassed the city, going about it once.

In our previous seminars, we learned that from one perspective the *ark* of the Lord, יהוה בן יהוה, represents the bones or powdered body of יהוה בן יהוה, but, in this seminar, we shall look at the word *ark* from yet another perspective.

On the authority of *The New Webster Encyclopedic Dictionary of the English Language*, copyright 1965, on page 46, the word **ark** is described as “a repository.” And in the *New Oxford American Thesaurus*, copyright 2000, Computer Software, the word **repository** is synonymous to “archive and library.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines the word **archive** as “law.” And in this same source of reference, the word **library** is depicted as “a collection of

books, periodicals, musical scores, and films; literary works; a series of books issued by a publishing company.”

Thus, these definitions validate that the **ARK OF THE LORD**, יהוה, בן יהוה, also represent the laws of יהוה and the literary works of בן יהוה that have been issued forth by a publishing company—the PEES Foundation—in a collection or series of books, periodicals, musical scores, and films. This is what has compassed the city of **JERICHO**, going about it once.

In agreement with *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, on page 81, the Hebrew word for *compass* (reference number 5437) is **cabab**, pronounced *saw-bab’*, and one of its meanings is to “revolve.” *The Oxford Universal Dictionary*, copyright 1955, on page 1730, defines the word **revolve** as “to pass around.” **Pass**, on page 1440, means “to circulate”; while **circulate** means “to spread knowledge widely among persons or to make persons interested in what one has to say.”

Thus, from now until something else happens, the children of Israel—the Nation of יהוה—have been spreading the knowledge of the **ARK OF THE LORD**, יהוה בן יהוה, which are the laws of יהוה and the literary works of בן יהוה that have been issued forth by a publishing

company—the PEES Foundation—in a collection or series of books, periodicals, musical scores, and films. This which they are doing widely in the city of *JERICHO*, in turn, will make many persons interested in what we have to say.

In seeking a second opinion from the *Chamber's 21st Century Dictionary*, copyright 1996, on page 249, another definition of the word **circulate** is “to spread the gospel.” The *Microsoft Encarta Premium 2006*, copyright 1993-2005, Computer Software, references the word **spread** as “to disperse something over a wide area; to send out in all directions.” Also, **spread** in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, is denoted as “to distribute throughout an area, so as to cause to multiply.” **Multiply**, in *The New Oxford American Thesaurus*, copyright 2001, Computer Software, means “to gain more people; become more numerous; to become greater in power.”

Hence, from now until something else happens, the children of Israel—The Nation of יהוה—have been ordained to **SPREAD THE GOSPEL OF יהוה**. To spread the gospel of יהוה means that they must disperse the laws of יהוה and the literary works of יהוה בן יהוה that have been issued forth by a publishing company—the PEES Foundation. Therefore, they have made the books, periodicals, musical scores, and films

available in all directions and over a wide area of the city of Jericho. This distribution of the laws of יהוה as published in books, periodicals, musical scores, and films shall make people interested in what we have to say. And, as a result of their interest in what we have to say, we shall gain more people, become more numerous, and shall even become “greater” in power. Praise יהוה! Praise יהוה בן יהוה!

Now, in returning to our foundation Scripture—Joshua, Chapter 6, verse 11—we learn that the **ARK OF THE LORD, יהוה בן יהוה**, compassed the city. So, let us look at the word “compass” from one more point of view.

In *The New Strong's Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, on page 81, again, the Hebrew word for *compass* is **cabab**, pronounced *saw-bab'*, and another one of its meanings is to “surround.” The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, affirms that to **surround** is to “to hedge in.” While **hedge in**, in the same reference source, is “to hinder”; **hinder** is denoted as “to be a thorn in the side of.”

In considering this definition, we can ratify that the **ARK OF THE LORD, יהוה בן יהוה**—which are the laws of יהוה and the literary works of יהוה בן יהוה that have been issued forth by a publishing company, the

PEESS Foundation— has been a *thorn in the side of* the city of Jericho. But, most specifically, it has been a *thorn in the side of* the powerful and mighty government of the Canaanites—those who are inhabiting our land, but are no true Israelites.

In the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, a **thorn in the side of** is “something that causes distress or trouble; something that vexes.” In keeping with the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **vex** is depicted as “to shake up.” And in *The Oxford Universal Dictionary*, copyright 1955, on page 2352, it states that when one is **vexed** they are “unable to determine what move should be made next.”

Thus, by the children of Israel—The Nation of יהוה—dispersing the **ARK OF THE LORD**, יהוה בן יהוה, which are the laws of יהוה and His literary works in all directions, it has caused great *distress* and much *trouble* in the city of Jericho. In fact, the Canaanites are shaken up by this. So let us read Acts, Chapter 16, verse 20:

*And brought them [the Israelites] to the magistrates, saying, **These men, being [Israelites], do “exceedingly” TROUBLE our city,***

In fact, the powerful and mighty government of Jericho are “*exceedingly*” *troubled* and “**SHAKEN UP**” by the **ARK OF THE LORD**,

יהוה בן יהוה, that they are unable to determine what move they should make next. However, the children of Israel—The Nation of יהוה—are only able to go about the city “*once*,” as recorded in Joshua, Chapter 6, verse 11, which reads in part:

So the ark of the Lord, יהוה בן יהוה, compassed the city, going about it once: ...

On the authority of *The Wordsearch, Strong’s Hebrew Dictionary*, Computer Software, copyright 1990-1993, the Hebrew word for the phrase **going about** (reference number 5362) is **naqaph**, pronounced *naw-kaf*, and it also means “to circulate.” So based upon the definitions that we have already gathered from the word *circulate*, we can conclude that we have only been able to spread knowledge of the **ARK OF THE LORD**, בן יהוה יהוה—which are the laws of יהוה and the literary works of יהוה בן יהוה as issued forth by a publishing company, the PEESS Foundation—“*once*.”

As referenced in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 4, under the reference number 3.17, the word **once** is equivalent to “until now.” The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines the word **until** as “up to”; while, **now** is characterized as “at these present times; under the present circumstances, as a result of something that has recently happened.”

These facts reveal that the children of Israel—The Nation of יהודה—shall only be able to disperse and distribute the **ARK OF THE LORD**, יהודה, יהודה בן יהודה, which are the laws of יהודה and the literary works of יהודה בן יהודה that have been issued forth by a publishing company—the PEESS Foundation—in the city of *JERICHO* up to these present times or up to the present circumstances that have resulted in something else happening.

Now, notice in this Scripture that the phrase, “*So the ark of the Lord, יהודה בן יהודה, compassed the city, going about it once: ...*” is followed by a colon (:). In the *Webster’s New World Dictionary of American Language*, copyright 1960, on page 288, a **colon** is “a mark of punctuation (:) used before an extended explanation.” Thus, what follows the colon is an extended explanation of “*So the ark of the Lord, יהודה בן יהודה, compassed the city, going about it once:*”

So, let us return to Joshua, Chapter 6, verse 11 to see what follows this phrase. It reads:

... and they came into the camp, and lodged in the camp.

Thus, a portion of the explanation is found in “*... and they came into the camp, and lodged in the camp.* In accordance with *The Wordsearch, Strong’s Hebrew Dictionary*, Computer Software, copyright 1990-1993, the Hebrew word for **came**, under the reference number 935, is **bo**, pronounced

bô, and it means to “resort.” Therefore, we can determine that the children of Israel resorted in the camp in **JERICHO** as a means of spreading knowledge of **ARK OF THE LORD**, יהוה בן יהוה, which are the laws of יהוה and the literary works of יהוה בן יהוה that have been issued forth by a publishing company—the PEES Foundation—in a collection or series of books, periodicals, musical scores, and films.

The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **resort** as “to go often; to gather together.” Also, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **resort** is “the act of visiting somewhere frequently or in large numbers.” And **resort**, as a noun, is also described as “a place where people spend their holidays (as referenced in the *Collin’s Cobuild on CD-Ro, Lingea Lexicon 2002*, Computer Software, copyright 1997-2007).” Again in the *Microsoft Encarta Reference Library*, the word **holiday** is denoted as “holy day: the day or days of a festival.”

The veracity of these definitions confirm that the children of Israel went often to **JERICHO** into the camp. In fact, they frequently visited the camp in large numbers and gathered themselves in **JERICHO** to spend their holy days in the camp, which are the days of their festival or feast. This is the time at which they dispersed and distributed the **ARK OF THE LORD**,

בְּנֵי יִהְיֶה, which are the laws of יִהְיֶה and the literary works of בְּנֵי יִהְיֶה that have been issued forth by a publishing company—the PEESS Foundation—in a collection or series of books, periodicals, musical scores, and films. So now that we have an understanding of what it means that they came into the camp, let us determine what the “camp” represents, as well as how they lodged in the camp, which is in accordance with the last part of Joshua, Chapter 6, verse 11:

*... and they came into the **camp**, and **lodged** in the camp.*

In the *Webster’s Third New International Dictionary of The English Language Unabridged*, copyright 1971, Volume I, A-G, on page 322, the word **camp** is defined as “a place for temporary stay; an abode.” In accordance with *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 4, the word **abode** is synonyms to “accommodations.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **accommodations** as being synonymous to “hotel.” Also, *The New Webster Encyclopedic Dictionary of the English Language*, copyright 1965, on page 499, describes the word **lodge** as “to stay temporarily in somebody’s living quarters as paying guests.”

Accordingly, the camp is equivalent to a place of temporary stay or a hotel. So, the children of Israel—The Nation of יהוה—frequently gathered themselves into a hotel, temporary living quarters, as paying guests in large numbers to observe their high holy days or feasts. During this time, they dispersed and spread knowledge of the **ARK OF THE LORD**, בן יהוה, which are the la of יהוה and the literary works of יהוה בן יהוה that have been issued forth by a publishing company—the PEESS Foundation—in a collection or series of books, periodicals, musical scores, and films.

However, our next Scripture is very key to the explanation as to why the children of Israel—The Nation of יהוה—could only spread knowledge of the **ARK OF THE LORD**, יהוה בן יהוה, up to these present times or up to the present circumstances that have resulted in something else happening. So, let us read Joshua, Chapter 6, verse 12:

*And Joshua **rose** early in the morning, and the priests took up the ark of the Lord, יהוה בן יהוה.*

According to *The Wordsearch, Strong's Hebrew Dictionary*, Computer Software, copyright 1990-1993, the Hebrew word for **rose**, reference number 7925, is **shakam**, pronounced *shaw-kam*, and it is defined in a literal sense, “to load up (on the back of a beast).” In the *Webster's New World Dictionary of American Language*, copyright 1960, on page 859, **load**

up means the same as to “pack up”; while, **beast**, in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 606, reference number 686.2, under the keyword *means of transportation*, is synonymous to “vehicle, truck, or trailer.”

Thus, like Joshua, the children of Israel—after frequently gathering themselves together in **JERICHO** to observe the holy days or feasts, and after dispersing the knowledge of the **ARK OF THE LORD**, יהוה בן יהוה, in these present times and under the present circumstances—shall have to load or pack up their trucks or trailers *early in the morning*. What does *early in the morning* signify?

The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, defines **early** as “before the arranged time.” The *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 674, denotes **arranged**, under the reference number 765.10, as ordered. The *Webster’s New World Dictionary of American Language*, copyright 1960, on page 1031, describes **order**, the present tense of *ordered*, as “an instruction, whether oral or written, usually backed by authority; observance of the law.” In this same reference source, an **authority** is characterized as “a government official having the power to enforce laws.” Thus, these facts suggest that they shall have to load or pack up their vehicles—trucks or

trailers—“before” an arranged time. This means that they must load or pack up before the time ordered as instructed, whether orally or in writing, in observance of the law and as backed by government officials having the power to enforce laws. Now, let us see what the *morning* represents.

In seeking consultation from *The Wordsearch, Strong’s Hebrew Dictionary*, Computer Software, copyright 1990-1993, the Hebrew rendering of the word **morning** is **boqer**, pronounced *bo-ker*, and it is equal to “dawn.” *The American Heritage Talking Dictionary*, copyright 1997, Computer Software, defines **dawn** as “threshold”; and **threshold** in the *New Oxford American Dictionary*, copyright 2001, Computer Software, is “an onset.” In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, an **onset** is also described as “the beginning of an attack.” *The Cassell Concise Dictionary*, copyright 1998, on page 87, defines an **attack** as “to oppose publicly; to subject to negative media.”

Thus, the children of Israel—The Nation of **יִשְׂרָאֵל**—shall have to load or pack up their vehicles—trucks or trailers—before an arranged time. This means that they must load or pack up before the time ordered as instructed, whether orally or in writing, in observance of the law and as backed by government officials having the power to enforce laws. This arranged time shall be before the beginning of an attack, when the children of Israel will be

opposed publicly and subject to negative media. Before this time is when the priests of the children of Israel shall take up the **ARK OF THE LORD**, **בֵּן יְהוָה בֵּן יְהוָה**, as written in Joshua, Chapter 6, verse 12:

... and the priests **took up** the ark of the Lord, **בֵּן יְהוָה בֵּן יְהוָה**.

*The Wordsearch, Strong's Hebrew Dictionary, Computer Software, Hebrew Dictionary, copyright 1990-1993, confirms that the phrase **took up**, reference number 5375, in Hebrew is **nasa**, pronounced *naw-saw*, and it means to “remove, depart, and carry away.” Hence, at the beginning of an attack at which the children of Israel—The Nation of **יְהוָה**—will be opposed publicly and subject to negative media, they shall not only load and pack up from frequently visiting **JERICHO**, but the priests shall also remove, carry away, and depart with the **ARK OF THE LORD**, **יְהוָה בֵּן יְהוָה**, from out of **JERICHO**. The **ARK OF THE LORD**, **יְהוָה בֵּן יְהוָה**, that they shall carry out of **JERICHO** shall be the laws of **יְהוָה** and the literary works of **בֵּן יְהוָה בֵּן יְהוָה** that have been issued forth by a publishing company—the PEESS Foundation—in a collection or series of books, periodicals, musical scores, and films.*

In our next seminar, we will continue with Joshua, Chapter 6, verse 13, which reads:

And seven priests bearing seven trumpets of rams' horns before the ark of the Lord, יהוה בן יהוה went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, יהוה בן יהוה, the priests going on, and blowing with the trumpets.

I truly thank my Father, יהוה, and His Son, יהוה בן יהוה, for the Spirit of Truth, which has allowed us to decode all that we have today. I pray to see you all in part eleven as we shall continue to reveal how ***“The Wall of Jericho Shall Fall Down Flat”*** when we, the children of Israel, shall enter yet again into the land of **CANAAN**—the **PROMISED LAND**—but, most importantly, into the city of **JERICHO**. Enjoy the remainder of the Feast of Weeks. Hallelu יהוה! Hallelu יהוה בן יהוה!