
The Wall of Jericho Shall Fall Down Flat, Part Eleven

Praise ye the Lord, יהוה, and His Son, יהוה בן יהוה! Hallelu יהוה!
“*This day*” we are making a *joyful* noise unto the Lord, יהוה, and unto His
Son, יהוה בן יהוה. We are serving the Lord, יהוה, and His Son, יהוה בן
יהוה, with gladness. We have come before the courts of יהוה with singing.

For we know that the Lord, יהוה, He is God. It is He who has made
us, and not we ourselves. We are His people, and the sheep of His pasture.
Therefore, we have entered into the gates of יהוה with thanksgiving. We
have come before the courts of יהוה with praise. We are exceedingly
thankful to our God, יהוה, and to His Son, יהוה בן יהוה, who is made the
“*ultimate*” sacrifice that we may be saved. For this, we bless His name.

We know that the Lord, יהוה, and His Son, יהוה בן יהוה, are good.
The mercy of יהוה is everlasting, and His truth endures to all generations
(Psalm 100). For He is King of kings and Lord of lords. Unto יהוה בן יהוה
give glory, for His mercy and For His Truth’s Sake (Psalm 115:1). Praise
יהוה! Praise יהוה בן יהוה!

It is indeed an honor to welcome you to the celebration of our *Twenty-Ninth Annual Feast of Tabernacles*, in the solar year 6012. And, again, I welcome you to this seminar entitled, “*The Wall of Jericho Shall Fall Down Flat.*” This is part eleven.

Many of you may already know that the main topic for this seminar’s discussion originates from Joshua, Chapter 6. This chapter focuses on one of the most greatest and renowned events to ever occur in the entire Bible. And within this chapter, it distinctly reveals how the children of Israel caused *the wall of Jericho to fall down flat* and the events that enveloped its fall. On one hand, this story is just a mere event of the past; but, on the other hand, it is quite prophetic because it describes, in great detail, something that we—the children of Israel—shall perform in our lifetime, just as our forefathers and ancestors did.

Thus far, we have come to the astonishing conclusion that Jericho is the first city that our forefathers overtook in their entrance into *CANAAN*—the land promised to our forefather Abraham and to us, the seed of Abraham, the children of Israel. We also concluded that in the past, our forefathers disobeyed the commandments, judgments, laws, and statutes of יהיה. Resultantly, they were made slaves and captives to the Pharaoh of Egypt over four thousand years ago. Additionally, we validated that when their

time for serving the Pharaoh was up, יהוה delivered them from Egypt; and after forty years of wondering in the wilderness, He brought them into **CANAAN**—the **PROMISED LAND**—through His servant Joshua.

Yet and still, they turned their backs on יהוה and turned again to breaking His commandments, judgments, laws, and statutes. Therefore, we, Israel, were rooted out of our land and cast into another land, as it is “**THIS DAY**.” Let us read Deuteronomy 29:28:

And the Lord, יהוה, rooted them [Israel] out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

As it is “**this day**,” we are once again in slavery to yet another people in another land. Only this time, we are in America, which is much like Egypt. And again, we are very much in need of “**divine**” deliverance. And just as יהוה brought the children of Israel into the land of **CANAAN** before, when we shall fully return to keeping the commandments, judgments, laws, and statutes of יהוה, He shall cause us—the children of Israel—to enter yet again into **CANAAN**—the **PROMISED LAND**—under the direction of one *like* unto Joshua. To be exact, the One like unto Joshua who shall bring us even again into the land of **CANAAN**, the **PROMISED LAND**, is בן יהוה יהוה, who is our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

For this mission titled, “**OPERATION JERICHO,**” we will not need physical weaponry or heavy artillery of this world. But, rather, יהוה has prepared a master plan and a divine stratagem that is unbeknownst to this world. His master plan and divine stratagem involve *specific* instructions and *precise* directives, which can be found within Joshua, Chapter 6.

And thus far, יהוה has blessed us to be able to decode Chapter 6 all the way through Verse 12. That being the case, let us refresh our memories on this subject by reading Joshua, Chapter 6, verses 1 through 12. This will bring us up to speed on all that we have decrypted up to 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.*

[11] *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.*

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

Being that we have completed the decoding of the instructions that were given by יהוה, we have been taking out some time to research the various actions that we must take to gain back Jericho. The last action that we researched was found in Joshua, Chapter 6, verses 11 and 12. So, let us read these verses:

[11] *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.*

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

From our last seminar, we came to understand that in these particular verses, the **ARK OF THE LORD**, יהוה בן יהוה, also represents 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.

This collection or series of books, periodicals, musical scores, and films are what we, the children of Israel—The Nation of יהוה—have been spreading widely throughout all of Jericho. And, in fact, we substantiated that our distribution of the laws of יהוה—as published in books, periodicals, musical scores, and films—is what will make many people interested in what we have to say. As a result, we will gain more people, become more numerous, and even “greater” in power.

As we proceeded with our research, we found out that we, the children of Israel, *returning and lodging in camps* refers to us frequently gathering ourselves in hotels, temporary living quarters, as paying guests in

large numbers to observe our high holy days or feasts. During this time, we disperse and spread knowledge of the **ARK OF THE LORD**, יהוה בן יהוה.

Moreover, it was brought out that after frequently gathering ourselves together in *JERICHO* to observe the holy days or feasts, and after dispersing the knowledge of the **ARK OF THE LORD**, יהוה בן יהוה, we would have no choice or alternative but to load or pack up our vehicles—trucks or trailers with the **ARK OF THE LORD**, יהוה בן יהוה.

Our studies further revealed to us that our dispersing knowledge of יהוה and His Son, יהוה בן יהוה, throughout Jericho had become a *thorn in the side of* the city of Jericho. But, most specifically, it had become 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. Even more, it was brought to light that the powerful and mighty government of Jericho was “*exceedingly*” *troubled* and “*SHAKEN UP*” by the **ARK OF THE LORD**, יהוה בן יהוה, so much so that they were unable to determine what move they should make next.

That being the case, they set an arranged time and used government officials who had the power to enforce laws to coerce us to leave Jericho. This arranged time was depicted as being before the beginning of an attack, when the children of Israel would be opposed publicly and subjected to a

negative media campaign. It is also before this time when the priests of the children of Israel shall remove, carry away, and depart out of Jericho with the **ARK OF THE LORD**, **יהוה בן יהוה**, which are 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. Praise **יהוה**! Praise **יהוה בן יהוה**!

In today's seminar, we will pick up with Joshua, Chapter 6, verse 13.

Let us read this verse:

*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.*

In light of this, we must reaffirm who the “seven priests” actually represent. In part three of this seminar series, we confirmed that the **seven priests** represent seven persons whom **יהוה בן יהוה** has set apart for His exclusive use and divine purpose. Hence, we can establish that the seven priests—those who are set apart for the exclusive use and divine purpose of **יהוה בן יהוה**—must bear the seven trumpets of rams’ horns before the ark of the Lord, **יהוה בן יהוה**, and *go on* continually. This bearing of the seven

trumpets of rams' horns and them being able to go on continually happened even after they had left and departed out of the city of Jericho.

Now, since they must “*bear*” the seven trumpets of rams' horns, let us take a moment to define the word “bear.” Accepting the correctness of the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **bear** is one and the same as “convey.” In the same reference source, to **convey** is denoted as “to communicate”; while **communicate** means “to make known.” Also, from part three of this seminar series, we documented that the expression, *the seven trumpets of rams' horns*, indicates a time in the near future when יהוה בן יהוה must be brought into the land of CANAAN—His original country or land—and when He shall be returned to His **RIGHTFUL** position as Ruler over all of CANAAN.

Even more, when we continued with the expression, “...*the seven trumpets of rams' horns ...*,” we learned that it also denotes a period of restitution. This period of restitution is a time when the Canaanites—those who are no true Israelites—will be required to give back or return the land of Canaan to יהוה בן יהוה and, more specifically, the city of Jericho. This land is identified as something that has been taken away from its rightful and proper owner. Not only this, but during this time, they must also return all

of our personal possessions that they have taken away from us. This includes our valuables, jewels, gold, silver, precious metals, wealth, riches, sovereignty and the like. All of this is what the seven priests—those who are set apart for the exclusive use and divine purpose of יהוה בן יהוה—must make known even after they have left and departed from the city of Jericho.

Additionally, these seven priests must make all of this known “before” the **ARK OF THE LORD**, יהוה בן יהוה. Joshua, Chapter 6, verse 13 reads in part:

*And seven priests bearing seven trumpets of rams' horns
before the ark of the Lord, יהוה בן יהוה, ...*

In corroboration with the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **before** is denoted as “prior to.” And we have already defined the **ARK OF THE LORD**, יהוה בן יהוה, as “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.”

But, on another note, the word **Ark** in *The Cassell Concise Dictionary*, copyright 1998, on page 72, represents “...the presence of God”; while, the word **presence**, in the *Webster's Universal College Dictionary*, copyright 1997, on page 625 is defined as “the state of being physically

present.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, denotes **presence** as being synonymous to “reappearance”; while **reappearance** is characterized as “returning.” The base word of *returning*, is **return**, and it is affirmed as “the second coming of Christ; Judgment Day” (which is recorded in *The Cassell Concise Dictionary*, copyright 1998, on page 1257).

Hence, we can deduce that the seven priests—those who are set apart for exclusive use and divine purpose of יהוה בן יהוה—must make known that יהוה בן יהוה is to be returned to His rightful position as Ruler over all of *CANAAN* prior to Him being physically present in Jericho. This means that they must make known His rulership over *CANAAN*, and, particularly, the city of Jericho, prior to the Second Coming of יהוה בן יהוה, which is Judgment Day. In addition, all of this must also be made known before the literary works that have been issued forth by a publishing company, the PEES Foundation, can be returned or brought back into the city of Jericho. Praise יהוה! Praise יהוה בן יהוה!

Accordingly, we can see that the priests “... *went on continually*” This is in accordance with the next part of Joshua, Chapter 6, verse 13, which reads:

And seven priests bearing seven trumpets of rams' horns before the ark of the Lord, יְהוָה בֵּן יְהוָה, went on continually, ...

The essence of this next phrase demonstrates to us that although the seven priests—those who are set apart for the exclusive use and divine purpose of יְהוָה בֵּן יְהוָה—had to leave Jericho, they “... *went on continually.*” What does this mean?

Go is the present tense of the past tense “went.” And in keeping with the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the phrase **go on**, under the word *go*, means “to continue in spite of; to persevere.” Thus, we can substantiate that the seven priests did not lose sight of their mission, even after having to pack up and leave Jericho. They continued to make known that יְהוָה בֵּן יְהוָה is the rightful Ruler of CANAAN, and that He shall be restored at His Second Coming to His rightful position as Ruler. And they continually persevered to make this known in spite of leaving the city of Jericho.

In the aforementioned *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **persevere** means “to persist in or remain constant to a purpose or a task in the face of obstacles or discouragement”; while in the *Webster’s New World Dictionary &*

Thesaurus, copyright 1998, Computer Software, **persevere** also means “to be steadfast in purpose; to not be deterred.”

Even further, the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, depicts the word **continual**, from the word *continually*, as “day by day; without interruption.” **Interrupt**, the base word of *interruption*, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, means “to halt the flow of one’s work.” And in the *New Oxford American Dictionary*, copyright 2001, Computer Software, to **interrupt** also means “to stop the continuous progress of (an activity).”

So, to add to this, we can affirm that not only did the seven priests continue with their message after leaving Jericho, but day by day they persisted in and remained constant to their task in the face of obstacles and discouragement. They remained steadfast in purpose and would not allow anything to halt the flow of their work; neither did they allow anything to deter them or to stop the continuous progress of any activities that they were in the midst of. This was even after having to be in conformity with the law of the Canaanite government to leave out of Jericho. And as written in Joshua, Chapter 6 verse 13, they:

... *blew with the trumpets* ...

Accepting the credibility of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **blow**, the present tense of the past tense word *blew*, means to “blow the lid off.” In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 298, **blow the lid off**, under the keyword *blow*, means “to expose”; and **expose** is characterized in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, as “to disclose or reveal (truths, secrets, etc.).” Thus, after leaving the city of Jericho, the seven priests—those who are set apart for the exclusive use and divine purpose of **יהוה בן יהוה**—shall disclose or reveal (truths and secrets) “...with the trumpets.”

On the authority of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **with** means “by means of”; while, **trumpet**, the singular of the plural *trumpets*, in *The Oxford Universal Dictionary*, copyright 1955, on page 2256, means “to attract public attention.” In the same identical reference source, on page 1613, **public** means “open to all people; national; international.” And **attention** in *The New Oxford American Dictionary*, copyright 2000, Computer Software, is defined as “notice taken of someone or something; the regarding of something as interesting; consciousness.”

Also, the word **trumpet** is depicted as “a cry” (as referenced in *The Oxford Universal Dictionary*, copyright 1955, on page 2256). And a **cry**, on page 432, is “a proclamation.” **Proclamation**, on page 1590, is “the act of proclaiming”; while **proclaim**, is “to reveal something in speech or writing (via television, news articles, books, etc.).”

Therefore, based on the exactness of our facts, we can confirm that after the seven priests—those who are set apart for the exclusive use and divine purpose of יהוה בן יהוה—shall have completely packed up and carried the **ARK OF THE LORD, יהוה בן יהוה**, out of Jericho, then they shall disclose or reveal truths and secrets of the Canaanite government in speech and writing.

This shall be done by means of television, news articles, books, and most especially the *internet*—our website, **www.yahwehbenyahweh.com**. And what we shall reveal shall attract public attention, meaning that it will be open to all people, *nationally* and *internationally*. In fact, people, *nationally* and *internationally*, will take notice of what we will reveal and will regard it as very interesting. And, as a result, they shall come to a full consciousness concerning the Canaanite government. This is what it means to “blow with the trumpets.”

Having stated all of that and in continuing with our research of Joshua, Chapter 6, verse 13, it states:

... 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.

In this portion of the Scripture, we see that the *armed men* went before them (the *rearward*), but the rearward came after the **ARK OF THE LORD, יהוה בן יהוה**. In recapitulating some of what we learned in part seven of this seminar series, we discovered that the “*armed men*” represent the distinct entity, PEESS Foundation, who has taken the most active position through the mass media in our battle for Jericho. So, let us see what it means that they went before them (the *rearward*).

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the present tense of the past tense word *went* is “go.” In the same reference source, to **go** means “to pass along.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **before** as “ahead of.” In the same reference source, **ahead of** means “leading.” And **leading** in aforementioned *Shorter Oxford English Dictionary*, means “to provide spiritual guidance to”; while **guidance** is denoted as “wisdom.” **Wisdom** is characterized as “a range of information, awareness, or understanding.” Even more, the *Noah Webster’s 1828*

Dictionary, Computer Edition, denotes **wisdom** as “devotional studies of the Bible.”

Accepting the integrity of these authorities, it can be agreed that to go before the *rearward* suggests that the distinct entity—PEESS Foundation—shall pass along spiritual guidance to the *rearward* via television, news articles, books and, most especially, the internet. To pass along spiritual guidance to the *rearward* means that they will give them a range of sound information, profound awareness, and divine understanding of the truths and secrets concerning the Canaanite government that will be derived from their devotional studies of the Bible. So just who do the *rearward* represent?

In accordance with the *Concise Oxford Dictionary*, Tenth Edition, copyright 1990-2000, Computer Software, the archaic definition of **rearward** is “rear.” In the *Encarta World English Dictionary*, copyright 1999, on page 1495, the word **rear** is defined as “the backing.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **backing** as “supporters or backers collectively.”

In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, the word **supporter** (under the reference number 605.9 and 825.14) is characterized as an “adherent, follower, and disciple.” Also, the *Webster’s New World*

Dictionary & Thesaurus, copyright 1998, Computer Software, defines a **backer** as “a friend.”

Based upon all of these descriptive definitions for supporters and backers, we can affirm that people, *nationally* as well as *internationally*—such as adherents, followers, disciples, and friends of יהוה בן יהוה who shall have received spiritual guidance from the PEES Foundation—via the television, news articles, books, and most especially the internet—shall take notice and show an interest in what the PEES Foundation has to say. Even more, they will wake up to a full consciousness and “... *come after the ARK OF THE LORD, יהוה בן יהוה*.” This shall be in fulfillment of Joshua, Chapter 6, verse 13:

... *but the rearward came after the ark of the Lord, יהוה בן יהוה*, ...

In *The Cassell Concise Dictionary*, copyright 1998, on page 354, to **come after**, under the keyword *come*, means “to be in quest or pursuit; to seek.” Therefore, this tells us that a great number of people, *nationally* and *internationally*, will be in quest or pursuit of the **ARK OF THE LORD, יהוה בן יהוה**, which are 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.

To say the least, this is why the priests of **יהוה בן יהוה** must go on—even after having to leave the **PROMISED LAND, CANAAN**—and blow with the trumpets, meaning to reveal truths and secrets in speech and writing, via television, news articles, and, most especially, the **internet**—our website, **www.yahwehbenyahweh.com**. For it is written in Joshua, Chapter 6, verse 13:

... the priests going on, and blowing with the trumpets.

However, although the children of Israel had to leave Jericho, Joshua, Chapter 6, verse 14 tells us that they **“RETURNED”** into the camp. Therefore, let us read this verse:

And the second day they compassed the city once, and returned into the camp: so they did six days.

And this is the point at which we will begin our next seminar. I pray that you have enjoyed this seminar to the fullest extent and that you are gaining profound wisdom and divine knowledge of all the various processes that we will have to undergo in order to regain CANAAN and, particularly, the city of Jericho. May **יהוה** and His Son, **יהוה בן יהוה**, watch between me and thee until our next feast. Let everything that hath breath, praise **יהוה**! Praise **יהוה בן יהוה**!