
The Wall of Jericho Shall Fall Down Flat, Part Twelve

Praise יהוה! Praise בן יהוה! It is my greatest joy and an utmost honor to stand before you this day to give all praises, honor, glory, riches, wisdom, strength, and power unto the one **“TRUE GOD,”** and **“ETERNAL LIFE,”** whose name is בן יהוה. Glory to יהוה! To Him be the splendor and majesty of the Kingdom of Heaven—New Jerusalem—that is soon to come down from heaven.

For it is my testimony that the former things of this world shall soon pass away and that we shall enter into the glory of our Lord and Savior, בן יהוה. For Heaven is the **THRONE** of יהוה, and New Jerusalem is the city of the **“GREAT”** King, בן יהוה (Matthew 5:34, 35). And as our Messiah, בן יהוה, has ascended up into heaven to sit on the right hand of His Father, יהוה, He has surely gone to prepare a place for us.

I declare unto you, this day, that the kingdoms of this world are now becoming the Kingdom of יהוה and His Son, בן יהוה, who shall reign with **ALL** “power” and in **GREAT** “glory.” For בן יהוה is the undisputed Great King of judgment. And when He shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations.

And in that day, the greatest SEPARATION in history shall take place. To those on His left, He will say, “Depart from Me you workers of iniquity.” But, oh, to those on His right, He shall surely say, ***“Come ye blessed of My Father, יהוה, and inherit the Kingdom prepared for you from the foundation of the world”*** (Matthew 25:31-34). Don’t you want to be on His right when His judgment takes place?

Israel, if you accept יהוה בן יהוה as the Great King, and the only “true” judge, then exalt and magnify His name to heaven and to the heaven of heavens. For יהוה בן יהוה is the only ***“TRUE GOD,”*** and ***“ETERNAL LIFE.”*** He shall return to establish the Kingdom, which shall never be destroyed. For thine, יהוה בן יהוה, is the Kingdom, the power, and the glory forever and ever (Matthew 6:13)!

Those who accept יהוה בן יהוה and are “true” believers in His salvation, it is given unto you to know the mysteries of the Kingdom of heaven. So sing praises to יהוה, sing praises unto His name. Extol Him that rideth upon the heavens by His name, יהוה, and rejoice before Him (Psalm 68:4)! Let every thing that hath breath, praise יהוה! Praise יהוה בן יהוה!

Following that heavenly praise to יהוה and to His most worthy Son, בן יהוה, I would like to welcome you to our ***Thirtieth Annual Feast of Weeks*** in the

solar year 6013. Also, I am highly excited and very ecstatic to welcome you to this seminar series entitled, *“The Wall of Jericho Shall Fall Down Flat.”* This is part twelve.

The very essence of this seminar series is particularly about our land—*CANAAN*—that was promised to our “great” forefathers Abraham, Isaac, and Jacob. See, Abraham had the blessed opportunity to sojourn into *CANAAN*—the land of promise—but He was not allowed to stay there (according to Hebrews 11:9).

Yet, on the other hand, יהוה took Moses, the descendant of Abraham, up into a mountain and showed Him *CANAAN*, and, particularly, the city of *JERICHO* from afar off. But He was not allowed to enter (Deuteronomy 34:1-4). So what is so special about the servant Joshua is that He was personally chosen by יהוה to bring the children of Israel—the seed of Abraham, Isaac, and Jacob—into the land of *CANAAN* after forty years of wandering in the wilderness.

Through Joshua—whose name translates into **Yehowshuwa**, meaning Hebrew Leader, Deliverer, and Savior—the children of Israel were brought into *JERICHO*, their first city in conquest of *CANAAN*. Notwithstanding, it was not an automatic paradise for them. They had to “WORK” and “BATTLE” for Jericho in the face of squatters in their land *before* they could call it home. Nevertheless, it was a “divine” battle for a “divine” purpose with יהוה as the **“Master Strategist.”**

A battle in which יהוה gave them step by step, “divine” instructions on how to bring the **WALL OF JERICHO DOWN FLAT**, so that every man of the children of Israel could ascend into the city.

But, even after יהוה blessed them to victorious in the battle for **JERICHO**, the children of Israel went back to their old ways. They, once again, turned their backs on יהוה. And they continued to break His commandments, judgments, laws, and statutes. They even went back to worshipping other gods. So יהוה had to “root” them right out of the land of **CANAAN** in anger and in great indignation, and He even cast them into another land (the United States of America), as it is **“THIS DAY”** (Deuteronomy 29:28).

In spite of this, יהוה has extended His mercy and clemency toward us, in that He has allowed us this **LAST** and **FINAL** opportunity to return to Him. And when we fully return to Him and end our transgressing of His commandments, judgments, laws, and statutes, then this is when He shall cause us to enter again into **CANAAN** under the directive of one *like* unto “Joshua”—whose name is יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior. But, this time, when we shall enter yet again into **CANAAN**—and, particularly, **JERICHO**—it shall be permanent, which means we shall abide there forever and ever. Praise יהוה!
Praise יהוה בן יהוה!

However, יהוה will not make it easy for us to gain back **JERICHO**. We shall have to fight for **JERICHO**, as well as all of **CANAAN**, just as our forefathers did. Additionally, we shall have to apply the same tactics, directives, and instructions as our forefathers in order to gain “victory” over **JERICHO** and **CANAAN**. And these tactics, directives, and instructions are what we have been studying in Chapter 6 of Joshua.

Up to this point, we have studied Joshua, Chapter 6 all the way through verse 13. In fact, we are now decoding the actions that are to be taken *prior* to **THE WALL OF JERICHO FALLING DOWN FLAT**. And in our last two seminars, we concluded with Joshua, Chapter 6, verses 11 through 13. That being the case, let us begin with reading these verses so that we may recapitulate some of what has already been decoded, and then we will be ready to begin with where we left off in our last seminar. So, let us read Joshua, Chapter 6, verses 11 through 13.

You may begin:

[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.*

[13] *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, בֵּן יְהוָה
יְהוָה, the priests going on, and blowing with the trumpets.*

Research from our last two seminars revealed that we, the children of Israel, *returning and lodging in camps* primarily refers to how we frequently gathered ourselves in hotels—temporary living quarters—as paying guests in large numbers to observe our high holy days or feasts in the city of **JERICHO**. It was during this time that we would “*compass*” or spread knowledge of the **ARK OF THE LORD**, בֵּן יְהוָה בֵּן יְהוָה—which are His laws and His literary works—throughout all of the city of **JERICHO**.

Moreover, our research also disclosed that after frequently gathering ourselves together in **JERICHO** to observe the high holy days or feasts, and after dispersing the knowledge of the **ARK OF THE LORD**, בֵּן יְהוָה בֵּן יְהוָה, we would be left with no other choice or alternative but to load or pack up our vehicles—trucks or trailers—with the **ARK OF THE LORD**, בֵּן יְהוָה בֵּן יְהוָה.

When we sought an explanation as to why, the facts exposed that we had become a *thorn in the side of* the city of **JERICHO**. But, more specifically, that we had become more of 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. Moreover, we presented conclusive facts to affirm that the powerful and mighty government felt extremely threatened by our presence in **JERICHO**, and

believed that we were “*exceedingly*” *troubling* the city. They were “*SHAKEN UP*” to such a degree by our presence and the **ARK OF THE LORD**, בן יהוה, that they were uncertain about what moves they would make next.

The government, under the guise of extreme pressure and a deep feeling that their rulership was threatened, set an arranged time for their officials, who had the power to enforce laws, to coerce us to leave *JERICHO*. That being so, we removed ourselves and departed out of *JERICHO* with the **ARK OF THE LORD**, בן יהוה בן יהוה.

Nonetheless, our research will attest to the fact that we left all but quietly. Even though we have not yet made a noise, it was confirmed that after the seven priests—those who are set apart for the exclusive use and divine purpose of יהוה בן יהוה—shall have completely carried the **ARK OF THE LORD**, יהוה בן יהוה, out of Jericho, something else would happen. It would be after this that we would disclose and reveal truths and secrets about the Canaanite government and the land of *CANAAN* in speech and in writing.

Our shocking revelations regarding the Canaanite government and the land of *CANAAN* shall be accomplished by means of television, news articles, books, and, most especially, the *internet*—our website, **www.yahwehbenyahweh.com**. And what we shall have to reveal about the government and the land shall attract much public attention, meaning that the revelations will be open for all people,

nationally and *internationally*, to hear. This is what “*blow with the trumpets*” means.

Additionally, 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 the laws of **יהוה** and the literary works of **יהוה בן יהוה**, that have been issued forth by a publishing company—The PEES Foundation. This is why the priests of **יהוה בן יהוה** must go on or continue to publish the word of **יהוה**, even after having to leave the **PROMISED LAND, CANAAN**.

Although we have left the land of **CANAAN**—and, particularly, the city of **JERICHO**—as prophesied, Joshua, Chapter 6, verse 14, gives credence to the reality that that was not the last time we would ever see **CANAAN**—and, most specifically, the city of **JERICHO**—again. It is made rather clear in this verse that in the “**SECOND DAY**,” we shall compass the city once, and return into the camp. Thus, let us read Joshua, Chapter 6, verse 14, which will be our focal Scripture for today. And it reads:

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

Since this will be our foundation Scripture, it is more than essential that we commence by getting an extensive understanding of the key phrase, “*And the second day*” We will first define the word *and*. In seeking the opinion of the

Microsoft Encarta Reference Library, copyright 1993-2003, Computer Software, the conjunction **and** is “used to stress continuity”; while **continuity**, in the same reference source, is delineated as “the fact of being consistent throughout or not stopping.”

In view of these few definitions, we can assert that even though the children of Israel had to leave *CANAAN*—and, particularly, the city of *JERICHO*—they will not stop publishing the word of יהוה, but will remain consistent throughout in compassing the city of *JERICHO*, even unto “*THE SECOND DAY*.” So, what is “*THE SECOND DAY*?” We will start to answer this question by defining the definite article *the*.

While the word **the** in *The Webster’s New Collegiate Dictionary*, copyright 1981, on page 1199, is “used as a function word denoting time to indicate reference to what is immediate (in the future); the word **immediate** is characterized as “close at hand; without anything intervening,” as documented in the *New Oxford American Dictionary*, copyright 2001, Computer Software. Also, **intervene**, the base word of *intervening*, is depicted as “to come between so as to prevent or alter a course of events.”

Therefore, based on these two words collectively—*and* and *the*—we can rationally deduce that after leaving *CANAAN*—and, particularly, the city of *JERICHO*—we will not stop publishing, but will remain consistent throughout as

we compass the city of *JERICHO*, even unto “**THE SECOND DAY**,” which is close at hand. And in the “*SECOND DAY*,” no person or thing will be able to come between this day so as to prevent or alter its course of events.

After hearing these striking definitions, it intrigues our interest to proceed with researching what the *SECOND DAY* actually represents, especially since no person or thing will be able to prevent or alter its course of events.

Now, in order to get the best understanding out of the expression “*SECOND DAY*,” we must define both of these words separately. First, the word *second*. In *The New Strong’s Exhaustive Concordance of The Bible*, copyright 1996, on page 146, the Hebrew word for **second** is **sheniy** (reference number 8145), pronounced *shay-nee*, and it derives from **shanah** (reference number 8138), pronounced *shaw-naw*, which means “return.”

Succinctly, we can validate from the brevity of this definition that *second* is synonymous to return; while **return** in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, describes “a person to come back.” Hence, in logically summarizing these facts, it can be authenticated that the day when we shall compass the city, and return into the camp, is the day when a particular person will “come back.” Who is going to come back? Or what exactly does this mean? To get a clearer understanding, we will advance our studies by now decoding the word *day*.

In keeping with *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 533, the Hebrew word for **day** is **shachar** (reference number 7837), pronounced *shakh-ar*, and it means “dawn.” **Dawn** is validated in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, as being synonymous to “advent.”

Accepting the accuracy of these definitions, we can draw a brief conclusion that “THE SECOND DAY” is actually the “**SECOND ADVENT**” that is close at hand, and is also when a particular person will come back. This **SECOND ADVENT** is one that no person or thing can prevent or alter the course of events of. And its course of events includes us *compassing the city once, and returning into the camp.*

Having established that, let us obtain some phenomenal details regarding the “**SECOND ADVENT**” so that we may have an idea of when we can anticipate compassing the city of **JERICHO** once, and returning into the camp.

Conferring with the *Nelson's New Illustrated Bible Dictionary*, copyright 1995, on page 25, the words **advent** and **second** state “see second coming.” And **second coming**, on page 1141, is descriptive of “Christ's future return to the earth at the end of this present age.”

Accordingly, we can make a rational inference that the particular Person who is coming back is our Lord and Savior, **יהוה בן יהוה**. And the return of

Christ, **יהוה בן יהוה**, to earth at the end of this present age is when we can anticipate that it is time to compass the city of **JERICHO** once, and return into the camp. So, the question must be asked, “What symbolizes the end of this present age?” To answer this question, we must decrypt the words *present* and *age*.

In conformity with *The Cassell Concise Dictionary*, copyright 1998, on page 1147, **present** is descriptive of what is “now existing, occurring, or going on.” These definitions support the conclusion that at the end of this “**AGE**” that is now existing, occurring, or going on, **יהוה בן יהוה** shall come back, and it will be at His return that we shall compass the city once, and return unto the camp. This is in accordance with Joshua, Chapter 6, verse 14.

Since we have clarified what the word *present* represents, we must now give credence to what an “**AGE**” is. However, we shall do this from two different perspectives. Our first perspective derives from the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, and it connotes that an **age** is synonymous to a “season.” **Season**, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, is “an indefinite length of time.”

Hence, a *season* represents an indefinite length of time. So when we apply this to the Scriptures, it surely reaffirms that no man knows the day nor the hour

when the Son of Man, **בֶּן יְהוּדָה**, shall appear. Let us turn to and read Matthew, Chapter 24, verse 36:

But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

Nevertheless, Matthew, Chapter 25, verse 13 tells us to be on watch, and it reads:

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

So although a *season* is characterized as an indefinite length of time, and no man knows the exact day or the hour when **בֶּן יְהוּדָה** shall come back in this current age that is occurring or going on right now, we can still use practical application of our definitions to get an approximation of when this should be. To get this approximation, we shall define the word *age* from a second perspective.

Age is recorded in *The Cassell Concise Dictionary*, copyright 1998, on page 27, as “a generation.” And in the *Wycliffe Bible Dictionary*, copyright 1998, on page 664, it states this about a **generation**: “This span of time varies within the Scriptures ... it was reckoned to be a thirty to forty year period.”

Thus, we can perceive that a *generation* is reckoned to be between thirty and forty years. So, in order to determine how close we are at hand to the end of this *generation*, which is a period of thirty to forty years, we would have to determine when this *generation* actually began or started. And to authenticate this, we will

define one final definition of the word *second coming*, which derives from the word *day* in our study Scripture of Joshua, Chapter 6, verse 14.

In acquiring information from *The Eerdman's Dictionary of the Bible*, copyright 2000, on page 491, it states under **second coming** that, "The first appearance of Christ was the beginning of the present age." Taking the information from this definition into consideration, we can calculate that the first appearance of Christ, **יהוה בן יהוה**, was in 1979, when He came to us as the Messiah and Founder of The Nation of **יהוה**. Accordingly, this would be the beginning of the "present" generation. So, when we deduct 1979 from the present year 2010, this is a total of thirty-one years.

Realistically speaking, there are only, approximately nine years left in "*this*" generation. So, we can say accurately that in these last nine years, we are presently approaching the *END* of this generation. And since we know that a *season* is an indefinite length of time, then we know that we can expect or anticipate the return of the Messiah, **יהוה בן יהוה**, to be at any time within these last nine years, which constitutes the *END* of this "nine years." We just don't know the exact day or hour. Only the Father, **יהוה**, knows.

But, at His return, which will be somewhere within these last nine years, we can also expect to "compass the city of **JERICHO** once, and return into the camp," as written in Joshua, Chapter 6, verse 14. It reads in full:

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

Hence, none of this generation shall pass away until we see all of these things be done, as written in Mark, Chapter 13, verse 30. It reads:

*Verily I say unto you, that this **generation** shall not pass, till all these things be done.*

Now, the next portion of Joshua, Chapter 6, verse 14 that we shall decode is “... **compassed** the city [**JERICHO**] **once**” In seeking consultation from *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, on page 97, the Hebrew word for **compassed** is **cabab** (reference number 5347), pronounced *saw-bab*, and it is characterized as “to beset (about) or besiege.” Thus, we can determine that in the day that we can expect or anticipate the return of Christ, **יְהוָה בֵּן יְהוָה**, is when we shall beset or besiege the city of **JERICHO**.

Accepting the validity of the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, to **beset** means “to plague because of a thing done”; while, **about** (in the same identical source) means “on all sides.” Hence, to add to our facts, we can affirm that in the day of the return of **יְהוָה בֵּן יְהוָה**, which will be at the end of this “nine years,” **יְהוָה** will give the children of Israel the power to plague the entire city of **JERICHO** on all sides because of a thing done. This thing which the government of Canaan—and particularly, the city of

JERICHO—did was to coerce with great indignation, the children of Israel to leave out of *JERICHO* with their law enforcement.

With this in mind, a **plague**, in the aforementioned *Webster's New World Dictionary & Thesaurus*, is “any various calamities sent down from God as divine punishment.” Accordingly, as a result of the government of Canaan driving out the children of Israel from *JERICHO*, יְהוָה, shall give His children the ability to harm them with various calamities that will be sent down from יְהוָה, Himself, as divine punishment.

Calamity, the singular of the plural *calamities*, as documented in the *Noah Webster's 1828 Dictionary*, copyright 1995 (no page number), is defined as “any great misfortune or cause of misery; generally applied to events or disasters which produce extensive evils, usually weather related.” While, **calamity**, under the keyword *natural violence* (reference number 520.3), is “atmospheric agitation, hailstorm, snowstorm, and blizzard.”

Based on these definitions, we can assert that at the end of this present generation, when יְהוָה בֶּן יְהוָה shall return, then those in *JERICHO*—and, particularly, the Canaanite government—shall experience various calamities that will be sent down from יְהוָה as divine punishment. These calamities will bring about great misfortunes that will result in much misery, all because they, in great indignation, coerced the children of Israel to depart out of the land of *CANAAN*.

These calamities will entail devastating events or natural disasters that will produce extensive evils, which will all be weather related. These weather conditions will worsen, such that they will produce atmospheric agitation that will stir up even more hailstorms, snowstorms, and blizzards. In fact, they will occur at record-breaking frequency and with unrecorded intensity that the weather conditions will be like never before or ever shall be. These, too, will be signs of the coming of **יְהוָה בְּן יְהוָה**. In addition, to **besiege**, from the word *compass* (from ...compass the city ...), is depicted as “to surround by ice” (as referenced in *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software).

Hence, as a consequence for coercing the children of Israel to leave **JERICHO**, **יְהוָה** shall punish **JERICHO** with strong hailstorms, overwhelming snowstorms, and unbearable blizzards like never before. To say the least, **יְהוָה** will make it so that they will be “completely” surrounded by ice. This is what to “*compass the city*” means. Seeing that all these things will befall **JERICHO**, let us read Psalm, Chapter 147, verses 16 through 17.

[16] *He giveth snow like wool: He scattereth the hoar frost like ashes.*

[17] *He casteth forth His ice like morsels: who can stand before His cold?*

Let us also read Job, Chapter 38, verses 22 through 23:

[23] *Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,*

[24] *Which I have reserved against the time of trouble, against the day of battle and war?*

Although **JERICHO** is now a very cold place, and its cold weather shall only get worse and worse, it is “naturally” a hot place. But, it shall remain extremely cold until the return of **יְהוָה בֵּן יְהוָה**. In fact, **JERICHO** in the Scriptures is often referred to as the city of Palm Trees. In the *Nelson’s New Illustrated Bible Dictionary*, copyright 1995, on page 647, it quotes this under **Jericho**: “Jericho has a climate that is tropical and at times is very hot ... but is a wonderful oasis, known as ‘*the city of palm trees*’ or ‘*the city of palms.*’ Jericho flourishes with date palms, banana trees, balsams, sycamores, and henna.”

Jericho, as the **city of Palm Trees**, can be Scripturally documented in Deuteronomy, Chapter 34, verses 1 and 3, which reads:

[1] *And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord, יְהוָה, shewed him all the land of Gilead, unto Dan,*

[3] *And the south, AND THE PLAIN OF THE VALLEY OF JERICHO, THE CITY OF PALM TREES, unto Zoar.*

And in 2 Chronicles, Chapter 28, verse 15, which reads in part:

... and brought them to Jericho, the CITY OF PALM TREES,
....

Thus, **JERICHO** will only be the City of Palm Trees at the complete return of **יְהוָה בְּן יְהוָה**, and at the full return of the children of Israel that the land will go back to its “natural,” tropical oasis state. In the meantime, we the children of Israel shall besiege it.

Another definition of **besiege**, from the word “compass” (... compass the city ... in Joshua, Chapter 6, verse 14), means to be characterized by “a long, wearying period” (as documented in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software). And **weary**, from the word *wearying*, in the *New Oxford American Dictionary*, copyright 2001, Computer Software, means “to have no rest or peace; suffering from a loss of strength or economy.” Also, the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, defines **weary** as “dismayed at the continued presence of a thing.”

In accepting these definitions as true, we can substantiate that as a result of the divine plagues that **יְהוָה** will give the children of Israel the power to bring upon the Canaanite government, and especially **JERICHO**, we have validated that they shall suffer from a long period of no rest or peace.

Additionally, as a result of the extreme atmospheric agitation—which shall produce strong hailstorms, overwhelming snowstorms, and unbearable blizzards that will surround them in ice like never before—the city of **JERICHO** shall suffer

from a great loss of strength and a weak economy, and will be dismayed at the continued presence of all these unrelenting calamities that shall befall them.

All these plagues shall come about as a result of the Canaanite government using their law enforcement to coerce, with great indignation, the children of Israel, to depart out of **JERICHO**. Nonetheless, these plagues and curses shall only occur “**ONCE**,” as is written in Joshua, Chapter 6, verse 14. **Once** means “for one time only; never to be experienced again (as referenced in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software). Therefore, all these calamities upon **JERICHO** will be for one time only, that is to say, they will never be experienced again.

Now, in following the sequence of our Scripture, we can determine from the next part of Joshua, Chapter 6, verse 14 that we shall return into the camp.

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

Return, as documented in the *Concise Oxford Dictionary*, Tenth Edition, copyright 1990-2000, Computer Software, means “to go back to a place; to come back after a period of absence.” Also, in the *Noah Webster’s 1828 Dictionary*, copyright 1995 (no page number), the word **return** also means “to be welcomed back to a former place.”

Based on the veracity of these facts, we can conclude that after the devastating plagues that יהיה shall bring upon **JERICHO**, and at the return of יהיה

יְהוָה בְּנֵי at the end of this present generation, we shall go or come back into the place of **JERICHO** after a period of absence. In fact, we shall even be welcomed back into a former place known as the “**CAMP**.”

To **welcome** us back into the **CAMP** means that **JERICHO** and its government “will receive us with pleasure and hospitality,” especially after all of the devastating plagues that יְהוָה shall bring upon them. It also means that they will “freely and willingly permit and invite us in” (in keeping with the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software).

In fact, after being coerced by the Canaanite government to leave out of **JERICHO**, and after the severe, divine punishment from יְהוָה, when we enter yet again into **JERICHO**, we will hear such pleasantries like, “Greetings” or “Glad to see you, won’t you come right in or even Shalom Aleichem,” (also in the same aforementioned source). They will be so happy to see us return into **JERICHO** after driving us out that they will not know what to do. This will restore peace and rest unto the land. In addition, at our return, יְהוָה will remove the snowy and icy weather conditions that He caused them to suffer by divine punishment and cause the land to return to a beautiful City of Palm Trees.

Now, seeing that we shall come back into the **CAMP**, let us get an understanding of what the **CAMP** represents. In the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, a **camp** is described as

“a place away from urban areas” And in the *Noah Webster’s 1828 Dictionary*, copyright 1995, (no page number), a **camp** is also characterized as “a lodging place in the wilderness that is prepared or established for guests.”

The essence of these definitions support the overall conclusion that when we come back into **JERICHO**—and, particularly, the **CAMP**—we shall come back to a place that will have been prepared or established for us away from urban areas. This place shall be in the wilderness of **JERICHO**.

The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, describes **urban** as “characteristic of the city or city life”; while **wilderness** is “natural uncultivated land: a mostly uninhabited area of land in its natural uncultivated state, sometimes deliberately preserved like this, e.g. a forest or mountainous region.

Hence, when we come back into the **CAMP** of **JERICHO** and return unto our former place, then we shall be welcomed back to a place that is away from the city or city life. In fact, the place that we shall return to in **JERICHO** is descriptive of an area that is already prepared or established for us. This place is a mostly uninhabited area of land and in its natural uncultivated state that ידויה deliberately preserved just for us. To be even more specific, this area of land is located in a forest or mountainous region. And this is where we shall lodge when

we enter again into **JERICHO** at the return of **יהוה בן יהוה** and at the end of this present generation.

And in proceeding with Joshua, Chapter 6, verse 14, we shall do this for the next six days. Let us read:

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

The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, describes **did** as the past tense of “do”; and **do**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, means “to work consistently.” Hence, we shall lodge and work consistently in the forest or mountainous region of **JERICHO** for **SIX DAYS**.

In the *Harper’s Bible Dictionary*, copyright 1985, on page 212, **day** refers us to the word “time.” And **time**, on page 1072 states this about **six days**: “Six days is the amount of time it took for God to complete all of His creations, and on the seventh day He rested. ... Six days leads into the Sabbath Day, and is denoted as “a short period of time; however, it is enough time for accomplishment.”

Thus, we can conclude that we shall lodge and work consistently in the forest and mountainous regions of **JERICHO** for *six days*, which is a short period of time for us to accomplish our work until we are ready for our next phase of Operation Jericho. And these six days will lead us right into the **SABBATH** or **SEVENTH DAY** of our Lord, **יהוה בן יהוה**.

In our next seminar, this is where we shall begin by describing what we shall do in the **SEVENTH DAY** in the city of **JERICHO**. Before closing, let us read Joshua, Chapter 6, verse 15, which will give us a prelude into our next seminar. It reads:

*And it came to pass on the **SEVENTH DAY**, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.*

I truly thank my Father, **יְהוָה**, for blessing us with the wisdom, knowledge, and understanding of the “**SECOND DAY**,” and I truly look forward to us coming together again so that we may learn of the “**SEVENTH DAY**.”

I hope that you all have enjoyed this seminar and that you wait patiently for the return of our King, **יְהוָה בֶּן יְהוָה**, in this present generation. May the love of **יְהוָה** and His Son, **יְהוָה בֶּן יְהוָה**, abide in you forever and ever. Enjoy the remainder of the Feast of Weeks. Shalom aleichem.