
The Wall of Jericho Shall Fall Down Flat, Part Thirteen

I would like to thank my heavenly Father, יהוה, for allowing me this blessed opportunity to stand before you this day to give all acknowledgment, praise, honor, and glory unto His most altruistic Son, יהוה בן יהוה. For surely He is the Creator and Sustainer of our very souls. The one and only “true” Provider of all our vital necessities—the air we breathe, the water we drink, and the food we eat on a daily basis. What a blessing it is to know the Man who holds the “**POWER OF LIFE**” in His hands. Give glory to יהוה!

I don't know about you, but I want to tell you about me: My soul rejoices knowing that the Creator of all things is “my” Father, and I am His child. He's a very remarkable Man. And I thank Him each and every day for choosing us to be alive “*this*” day to serve and worship Him. Also, for choosing us to be the people to praise and glorify His most holy name. His “word” as written in the Holy Bible does not leave it up to us to be conservative and proud or too high-minded, intellectual, or even important to serve יהוה or the Son, יהוה בן יהוה. He wrote it in His Book, the Bible—in Psalm 100—exactly what He wants us to do and how we are to come before Him.

He said, Make a “joyful” noise unto the Lord, יהוה, all ye lands (people). Serve Him with gladness: come before His presence with singing. He said, Know ye that the Lord, יהוה, He is God: it is He that hath made us and not we ourselves. We are the sheep of His pasture. As sheep of His pasture, He declared that we are to enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

When you stop to think about how powerful these words are, it stirs up your insides and incites a sense of happiness and joy that cannot be contained. Thus, eliminating every sad or dispirited thought that may have crossed your mind, because יהוה is truly a God of happiness and not of sadness. There is no way you can come before יהוה “*your*” way—sullen or downcast. You must be **“JOYFUL”** in spirit and mind. Therefore, let us lift up the Father, יהוה, by exalting, magnifying, and venerating the Creator of our very souls. Give glory to יהוה and to His Son, יהוה בן יהוה. Give glory! Halleluיהוה!

Shalom and welcome to our *Thirty-Second Annual Passover and Feast of Unleavened Bread* in the solar year 6015. Also, welcome to this continuing seminar series entitled, *“The Wall of Jericho Shall Fall Down Flat.”* This is part thirteen. Praise יהוה! Praise יהוה בן יהוה!

I know that it has been a while since we last visited this particular subject matter; therefore, a refresher course is in order to bring everyone up to speed on

where we currently are with this seminar. As some may recall, the basis of this seminar solely originates from the Book of Joshua, Chapter 6, which portrays the story of a notable event. Yet, at the same, it is one of the most puzzling stories in the Old Testament of the Bible, especially in relation to us as a people today. Considering that thought, it is imperative that we revisit the first five verses of Joshua, Chapter 6, verses 1 through 5, and then summarize all of the key elements for this entire seminar series. Let us 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.*

Thus far, we have answered many questions as to the extraordinary phenomena of Chapter 6, and have even studied the Scriptures all the way down through Verse 14. We have come to understand that like many events in the Bible,

Joshua, Chapter 6, is written in a story form that is past tense, but is actually a foreshadowing of now, present, and future events that we—the Hebrew Israelites, descendants of Abraham, Isaac, and Jacob (Israel)—shall fulfill in our lifetime.

In recounting all of our past seminars, we have thoroughly familiarized you with **JERICHO** by establishing where Jericho is and what it represents today, which is a city of **CANAAN**—the land promised to our forefather Abraham and to us, the seed of Abraham, the children of Israel. We showed you repeatedly in the Scriptures that our forefathers disobeyed the commandments, judgments, laws, and statutes of יהוה and, consequently, their lives were made bitter with hard bondage under Pharaoh in Egypt over four thousand years ago. And that after being in bondage to Pharaoh, יהוה delivered them and they wandered forty years in the wilderness. After wandering in the wilderness for forty years, which ended up being only one day's journey, יהוה brought them into *Jericho*, the first city they overtook in **CANAAN**—the **PROMISED LAND**—through His servant Joshua.

But, even after bringing them into the **PROMISED LAND**, they still had no regard and, and therefore turned their backs on יהוה yet again by continuing to break His commandments, judgments, laws, and statutes. Thus, יהוה rooted us, Israel, out of our land again until **“THIS DAY,”** which is written in Deuteronomy, Chapter 29, verse 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.”*

And as it is “*this day*,” we are once again in slavery to yet another people in another land. Only this time, we are here 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** in the past, when we shall fully return to keeping the commandments, judgments, laws, and statutes of יהוה, He shall likewise cause us—the children of Israel—to enter yet again into **CANAAN**—the **PROMISED LAND**—and specifically the city of **Jericho**, under the direction of one *like* unto Joshua. And in these present times, the one *like* unto Joshua who shall bring us again to **CANAAN** is יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

However, as we continued on in our studies of Joshua, Chapter 6, verses 6 through 14, we discovered that יהוה has laid down some very *specific* instructions and precise *directives* as to how we are to return to **Jericho**, which is in **CANAAN**. Additionally, we learned that there are *special* events that are to take place first before we can even return into **CANAAN**, and most especially, **Jericho**.

So to get a feel of where we last left off, let us briefly summarize some of what we learned in our previous seminar. The focus in our last seminar was on Joshua, Chapter 6, verse 14, which reads:

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

In this particular verse, it was made rather clear that in the **SECOND DAY**, we would compass the city *once*, and return into the camp. It was also established that the **SECOND DAY**, in all reality, is actually the “**SECOND ADVENT**” that is close at hand, and is when our Lord and Savior, יהוה בן יהוה, would return unto us. We validated that His return would be at the end of this present “**AGE**.” So then the question was asked, “What symbolizes the end of this present age?”

We affirmed that although no man knows the exact day or the hour when the Son of Man, יהוה בן יהוה, shall appear (Matthew 25:13), careful scrutiny and thorough examination of the Scripture revealed to us that an “**AGE**” is one and the same as a **GENERATION**. By definition, a **generation** is anywhere between thirty to forty years. Thus, for us to determine how close we are to the end of “*this*” generation—a period of thirty to forty years—we had to determine when this generation actually began.

To do this, we calculated 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. Thus, this established the beginning of the “*present*” **GENERATION**. So, when we deducted 1979 from the present year, which at that time was 2010, it was a total of thirty-one years; verifying that there were approximately *nine* years left

in the “*present*” **GENERATION**. Hence, it became rather apparent to us that we were approaching the **END** of this generation. Therefore, we know that we can expect or anticipate the return of the Messiah, יהוה בן יהוה, to be at any time within these last years of “*this*” present generation. We just don’t know the exact day or the hour. Only the Father, יהוה, knows.

It was brought out that in the last years of this generation, יהוה would give the children of Israel the power to plague the entire city of **Jericho** on all sides because of a thing done unto them (the children of Israel). Our research revealed that the government of Canaan—and particularly, the city of **Jericho**, used their law enforcement agencies to coerce, with great indignation, the children of Israel to leave out of **Jericho**.

Because of this, we learned that **Jericho**—and particularly, the Canaanite government—shall experience various, detrimental calamities that will be sent down from יהוה as divine punishment. These vicious calamities shall bring upon them great misfortunes that will result in much misery, all because they, in great indignation, coerced the children of Israel to immediately depart out of the land of **CANAAN**.

It was deduced that these plagues, emerging from the power יהוה gave the children of Israel, will result in extreme atmospheric agitation—which shall produce strong hailstorms, overwhelming snowstorms, and unbearable blizzards

that will surround them with ice like never before. Resultantly, the city of *Jericho*, as well as the whole land of Canaan, shall suffer from a very weak and crippling economy, and the people will be dismayed at the continued presence of all the unrelenting calamities that shall befall them.

Quite the contrary, the beautiful side of all this for us is that at the return of יהוה בן יהוה which is at the end of “*this*” generation, we shall go back again into the city of Jericho, unto a place that has already been prepared and preserved for us. Nonetheless, we concluded that before this can happen, we have a very short period of time—known as *six days*—to accomplish our work before we are to fulfill the next part of Operation JERICHO, which will lead us right into our subject matter for today. With that being said, let us read our foundation Scripture (Joshua, Chapter 6, verse 15), which will set the stage for today’s seminar:

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.

So after having *six days* to work or accomplish that which יהוה wants us to accomplish in the publishing of His word, it shall come to pass that on the *seventh day*, we shall rise early about the dawning of the day, and compass the city after the same manner seven times.

Being that the first part of this Scripture lets us know that “. . . *it came to pass . . .*,” let us take a moment to interpret this phrase using the books of

understanding. As recorded in the *American Heritage College Dictionary*, Third Edition, copyright 1993, on page 722, the pronoun **it** is “used to describe an anticipatory subject.” The present tense of the past tense expression “. . . *came to pass* . . .” is “come to pass.” And *The Oxford Dictionary and Thesaurus*, American Edition, copyright 1996, on pages 275-276, defines **come to pass**, under the keyword *come*, as “to happen”; while **happen**, in the very same identical reference source, is denoted as “to take place.” Thus, based on the brevity of these few definitions, we can ascertain that Joshua, Chapter 6, verse 15, is informing us today that an “**anticipatory**” subject shall take place, and that is “on the seventh day, they [the children of Israel] shall rise early about the dawning of the day, and shall compass the city after the same manner seven times.”

The *Webster’s New World College Dictionary*, copyright 2007, on page 61, suggests that the word **anticipatory** means “expressing anticipation.” **Anticipation**, in the *Encarta World English Dictionary*, copyright 1999, on page 72, is defined as “expectation of a future event”; while **subject**, on page 1778, is denoted as “the main point.” To achieve an even better understanding, let us also break down the words “expectation” and “future” from the definition of “anticipation.”

Expectation as substantiated in *The Cassell Concise Dictionary*, copyright 1998, on page 507, is “the act of expecting”; and **expecting**, on the same page, is

connoted as “to look forward to; to wait patiently on.” Hence, the word **future**, on the authority of *Webster’s New World College Dictionary*, Fourth Edition, copyright 1999, on page 576, is delineative of something that is “still to come within the years ahead.”

Hence, it can be ratified from all of these definitions that the main point of “it shall come to pass” is that still to come within the years ahead is an event that we are to look forward to and wait patiently on. This event, known as the “*seventh day*,” is when the children of Israel shall rise early about the dawning of the day, and compass the city after the same manner seven times. That being the case, let us now begin to examine the next part of the Scripture from Joshua, Chapter 6, verse 15, which reads in part:

“... *ON the seventh day*, . . .”

In the *Webster’s New World College Dictionary*, copyright 2007, on page 1007, the word **on** means “during the time of.” **During**, on page 443, is reckoned as “at some point in the time of.” Accepting the accuracy of these facts, we can definitively assert that at some point in the time of the “*seventh day*,” we—the children of Israel—shall rise early about the dawning of the day, and compass the city after the same manner seven times. Having this understanding, we must now get a very crystal-clear understanding of what constitutes the “*seventh day*.”

To prove what constitutes the “*seventh day*,” let us first recapitulate what we learned about the noun “day” in our last seminar, before we even begin to describe the adjective “seventh.” In our last seminar, we discovered from *The New Strong’s Complete Dictionary of Bible Words*, copyright 1996, on page 533, that the Hebrew word for **day** is **shachar** (reference number 7837), pronounced *shakh-ar*, and it means “dawn.” We further authenticated that **dawn** in the *Webster’s New World College Dictionary*, Fourth Edition, copyright 1999, on page 369, is synonymous to “advent.” And **advent** was concluded to be one and the same as “second coming”; while **second coming**, on page 1141 of the *Nelson’s New Illustrated Bible Dictionary*, copyright 1995, was descriptive of “Christ’s future return to the earth at the end of this present age.”

When we researched the word “**AGE**,” we found it to be the same as a **GENERATION**, which is between thirty to forty years. Even further, we validated that “*this*” present generation began in 1979, which was when יהוה בן יהוה came to us. Thus, we can succinctly determine that the “*seventh day*” specifically deals with an event that is still to come at the end of this present generation that we are to look forward to and wait patiently on. This event is the second coming of יהוה בן יהוה. And although we do not know the day nor the hour, as of this year 2012, there are currently **SEVEN** years left in “*this*” generation.

Having established that, let us now define “seventh” from the phrase “*seventh day*.” In seeking consultation from the *American Heritage College Dictionary*, Third Edition, copyright 1993, on page 1248, under the definition of **seventh**, it reads, “see SEVEN.” And in the same reference source, on the same page, the word **seven** etymologically comes “from Old English *septm*.” **Septm**, on page 1614, is tantamount to “septennial”; and **septennial**, on page 1243, derives from the Late Latin *septennium* meaning “a period of seven years.” Thus, we can officially affirm that at some point in the time of these last seven years of “*this*” generation, we—the children of Israel—shall rise up early about the dawning of the day.

To clarify even further what the “*seventh day*” fully represents, we shall acquire an understanding from another definition. According to the *Nelson’s New Illustrated Bible Dictionary*, copyright 1995, on page 1149, the **seventh day** also means the “Sabbath.” The *Webster’s Third New International Dictionary*, Volume S-Z, copyright 1971, on page 2282, describes the **Sabbath** as “The Lord’s Day.” So not only is the “*seventh day*” a time period within the last seven years of “*this*” present generation, but it is also the Lord’s Day. What does this signify?

The *Wycliffe Bible Dictionary*, copyright 1975, on page 1049, records this statement about the **Lord’s Day**: “the origin of the term Lord’s Day is traceable to its association with the day of Christ’s resurrection.” Taking this definition into

account, the phrase “. . . *on the seventh day* . . .” denotes a period of time of the resurrection of יהוה בן יהוה, in which is still to come, within the last years of “*this*” generation. This resurrection is an event that we are to look forward to and wait patiently for, and it is what shall ultimately bring about יהוה בן יהוה leading us back into *CANAAN*, and particularly, the city of Jericho, just as Joshua did in ancient times.

In *Tyndale Bible Dictionary*, copyright 2001, on page 1121-1122, it states this about **resurrection**: “Christ would be born again to Bethlehem.” The *Thorndike Barnhart Comprehensive Desk Dictionary*, copyright 1958, on page 116, describes **born again**, under the keyword *born*, as to “make a new appearance”; while the *Random House Webster’s College Dictionary*, copyright 1997, on page 881, describes **new** as “something that has never happened before.” Hence, we can determine that in the last seven years of “*this*” generation, Christ, יהוה בן יהוה, shall make His appearance—which is something that has never happened before—in Bethlehem. Thus, any one claiming to have seen יהוה בן יהוה cannot be correct, because the Scriptures clearly tell us where He will appear and even to whom He shall appear. But first, let us read where He will not appear. Please turn to and read Matthew, Chapter 24, verse 26:

Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.

So the question is, where is Bethlehem?

In the aforementioned *Tyndale Bible Dictionary*, on page 165, **Bethlehem** is characterized as the “birthplace of [יהוה בן יהוה] This city is sometimes called Ephrath or Ephratah.” To further substantiate that Bethlehem is called Ephrath or Ephratah, let us consult the Bible. Please turn to and read Genesis, Chapter 35, verse 19:

*And Rachel died, and was buried in the way to **EPHRATH**, which is **Bethlehem**.*

Let us also read Micah, Chapter 5, verse 2:

*But thou, **Bethlehem EPHRATAH**, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.*

In this particular Scripture, it is confirmed that the Christ, יהוה בן יהוה, would come forth out of Bethlehem Ephratah and would be the Ruler in Israel. Hence, let us now define Ephrath or Ephratah. Again, in the *Tyndale Bible Dictionary*, on page 439, **Ephrath or Ephratah** is defined as a “town in the hill country later named Bethlehem.” It also states that **Ephrath** is “. . . the announced birthplace of the Messiah; district in which the city of Kiriath-jearim was situated and where the ark of the covenant was kept.” On the authority of the *Merriam Webster’s Geographical Dictionary*, Third Edition, copyright 1997, on page 485, the **Hill Country** is characterized as “the hilly area of central Texas.”

Hence, we can assuredly affirm that in the last seven years of “*this*” generation, Christ, יהוה בן יהוה, shall make His “new” appearance in the Hill Country, which is in the hilly area of central Texas. This is currently where P.E.E.S.S. Foundation—His Ark of The Covenant—is located, and is also the place where He has chosen to place His most Holy name. But to whom shall יהוה בן יהוה make His appearance?

In returning to the Lord’s Day, which is one of the definitions of “seventh day,” the *New International Bible Dictionary*, copyright 1987, on page 600, expresses this about the **Lord’s Day** “. . . on that day Christ repeatedly appeared to His disciples.” Hence, in the last seven years of “*this*” generation, we shall look forward to and wait patiently on יהוה בן יהוה repeatedly making appearances unto us—the children of Israel, who are His disciples—in the Hill Country of central Texas. This is also the “only” place where He has chosen to place and keep the Ark of the Covenant, which was defined in previous seminars as His works in book, video, and audio form.

Having substantiated where and to whom יהוה בן יהוה shall make His appearance, let us also now define the word *resurrection* from another perspective so that we may move to the next portion of our Scripture. One of the previous definitions that we gave for **resurrection** from the *Tyndale Bible Dictionary*, copyright 2001, on pages 1121-1122 is that “Christ would be born again to

Bethlehem.” It was also defined as a “revival.” In keeping with the *Reader’s Digest Illustrated Encyclopedic Dictionary* (Vol. A-K), copyright 1987, on page 207, **born** is “the past participle of bear.” And **bear**, on page 158, means “to publish”; while, **again**, on page 40, means anew. **Anew** is denoted as “in a new or different form that is more modern and up-to-date.”

Hence, we can deduce that not only will יהוה בן יהוה make His appearance unto His disciples—the children of Israel—within the last seven years of “this” generation in the Hill Country of central Texas, but that the works of יהוה בן יהוה would also be published again in a new or different form that is more modern and up-to-date.

In the *Webster’s New Collegiate Dictionary*, copyright 1953, on page 726, **revival** is “a new presentation or publication (as of books); a period of religious awakening.” In the *Encarta World English Dictionary*, copyright 1999, on page 1516, the word **religious** is defined as “relating to religion”; while **religion**, on the same page, is “a set of strongly-held beliefs, values, and morals that somebody lives by.” Also, the *American Dictionary of The English Language, Noah Webster’s 1828*, copyright 1967, (no page number) describes **religion** as “the laws of God.”

Hence, we can deduce that the resurrection of יהוה בן יהוה also constitutes a new presentation or publication of books, CDs, and DVDs of the writings and

teachings of יהוה בן יהוה into a new form that is more modern and up-to-date. The resurrection denotes that this new presentation of the works of יהוה בן יהוה shall awaken the minds of the people to a set of strongly-held beliefs, values, and morals that they shall live by. Plainly put, these strongly-held beliefs, values, and morals—published by P.E.E.S.S. Foundation from the Hill Country of central Texas—shall be the laws of God, יהוה, which shall awaken them. Not only is this leading up to the resurrection of יהוה בן יהוה in the minds of the people, but also the resurrection of the people themselves as well. Thus preparing us to enter into **CANAAN**, the **PROMISED LAND**, under the direction of יהוה בן יהוה Himself, who is *like* Joshua. And according to Matthew, Chapter 24, verse 34, “*this*” generation shall not pass, till all these things be fulfilled.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Following this, the next part of Joshua, Chapter 6, verse 15 tells us 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.

In *The Cassell Concise Dictionary*, copyright 1998, on page 1269 to **rise early**, the present tense of the past tense *rose early*, means “before the time at hand.” In the *Harper Collins Bible Dictionary*, copyright 2009, **at hand**, on page 154, means “the coming of the Christ”; while **city** in *The Synonym Finder*, by J.I. Rodale,

copyright 1978, on page 170 is described as “the world.” Hence, we shall compass the city after the same manner “**BEFORE**” the coming of the Christ, בן יהוה יהוה, and we shall also do this right about the dawning of the day or the second coming of יהוה בן יהוה at the end of “*this*” generation.

Continuing with the phrase “. . . *about the dawning*” In accordance with the *American Heritage College Dictionary*, Third Edition, copyright 1993, on page 4, **about** is denoted as “close to or near.” Hence, we—the children of Israel—shall compass the world after the same manner close to or near the dawning of the second coming of יהוה בן יהוה. So what does “*dawning*” actually mean?

In the *Webster’s New Collegiate Dictionary*, copyright 1953, on page 211, **dawn**, the root word of *dawning*, means “to make a first or initial appearance.” Thus, we shall compass the world after the same manner seven times close to or near to יהוה בן יהוה making His first or initial appearance in the Hill Country of central Texas, which shall be within the last seven years of “*this*” generation. So now let us see what it means to *compass the city*.

In *The New Strong’s Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 81, the Hebrew word for *compass* (reference number 5437) is **cabab**, pronounced *saw-bab’*, which is a primitive root, 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, is “to circulate.”

In the *Chamber’s 21st Century Dictionary*, copyright 1996, on page 249, the word **circulate** means “to spread the gospel; promulgate.” Based upon these facts, we can determine that we—the children of Israel, the disciples of יהוה בן יהוה—have a very important job to do within the last seven years of “*this*” generation. We can determine from these definitions that we are to **SPREAD THE GOSPEL OF יהוה בן יהוה** around the world and to **PROMULGATE** it in every city; however, we must do this after the same manner seven times.

On the authority of the *Encarta World English Dictionary*, copyright 1999, on page 1731, the word **spread** means “to disperse something over a wide area; to send out in all directions.” And **gospel**, in the *Webster’s Third New International Dictionary Unabridged*, Volume 1 (A-G), copyright 1971, is documented as “the revelation of Christ [יהוה בן יהוה]; the good news concerning the Kingdom of God [יהוה], and salvation.

In addition, the word **promulgate**, according to *The Oxford Universal Dictionary*, copyright 1955, on page 1598, means “to make known; to scatter, as though sowing seed; to preach.” Therefore, it can be further concluded that we, the disciples of יהוה בן יהוה—after having made new presentations and publications of the works of יהוה בן יהוה in a modern and up-to-date form—shall disperse the

revelations of Christ, יהוה בן יהוה, in all directions and over a wide area of the world. Even more, we must make known and scatter, as though sowing seeds, the Good News concerning the Kingdom of יהוה and salvation. Thus, it will become a part of our mission to make sure that Isaiah, Chapter 11, verse 9 is fulfilled:

They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, יהוה בן יהוה, as the waters cover the sea.

Thus, we must make known the knowledge of יהוה בן יהוה throughout the earth. This will be in agreement with Mark, Chapter 13, verse 10:

*And the **gospel** must first be **published** among all nations.*

Let us also read Mark, Chapter 16, verse 15:

*And He said unto them, Go ye into all the world, and **preach the gospel** to every creature.*

And Matthew, Chapter 24, verse 14:

*And this **gospel of the Kingdom** shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Having grasped this understanding, we can conclude that after we have preached the gospel of יהוה בן יהוה in all the world—and dispersed the revelations of Christ, יהוה בן יהוה in new publications that are in a more modern and up-to-date form—for a witness unto all nations, then shall the end of “*this*” generation come, and יהוה בן יהוה shall make His appearance. However, in the

last seven years of “this” generation, which marks the end, we must do this after the same manner seven times, as recorded in Joshua, Chapter 6, verse 15, which reads in part:

. . . and compassed the city after the same manner seven times: . . .

After, in the *Random House Webster’s College Dictionary*, copyright 1997, on page 23, means “following behind.” Thus, we shall publish following behind in the same manner “seven times.” The *Webster’s New World College Dictionary*, Fourth Edition, copyright 1999, on page 875, describes **same manner** as “just like or in the same fashion as someone else.” Accordingly, the only person who has published and dispersed the name of the Father, יהוה, perfectly, and who has set an example and standard for publishing His name is יהוה בן יהוה Himself. Therefore, we must publish and disperse the word of the Father, יהוה, and of the Son, יהוה בן יהוה, just like or in the same fashion as יהוה בן יהוה did to all nations. But, we must do it “**seven times**” in “this” last generation.

The New Strong’s Exhaustive Concordance of the Bible, Hebrew Dictionary, copyright 1990, transliterates the word *times* in Hebrew as **pa’am** (reference number 6471), pronounced *pah'-am*, and it means “fold.” Keeping this definition in mind, we shall have to publish *sevenfold*. In the *Merriam Webster’s Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 1073, **sevenfold** means “seven times as great or as much.”

So, in the last seven years of “this” generation, we must publish the name of יהוה בן יהוה, disperse the revelation of Christ, יהוה בן יהוה, the good news of the Kingdom of יהוה, and the knowledge of salvation *seven times as great or as much* as we have done in the previous years. In other words, greater works shall we do, as written in John, Chapter 14, verse 12:

Verily, verily, I say unto you, He that believeth on Me [בן יהוה בן יהוה], the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

And Joshua, Chapter 6, verse 15, offers us our last bit of information after the colon. It reads:

. . . and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

According to the *Random House Webster’s College Dictionary*, copyright 1997, on page 259, under the word **colon**, “the sign (:) is used to mark a major division in a sentence, to indicate that what follows is an explanation.”

Therefore, the explanation of “. . . compassed the city after the same manner seven times: . . .” is “. . . only on that day they compassed the city seven times.”

In the *Webster’s New World College Dictionary*, Fourth Edition, copyright 1999, on page 1008, the word **only** is synonymous to exclusively. **Exclusive**, the base word of *exclusively*, means “not doing anything else; focusing solely on one task.”

Thus, in the last seven years of “this” generation, we are not to do anything else

but publish the word of יהוה בן יהוה, and disperse His revelations to all nations seven times greater and more than what we have done in the past. Additionally, we are to focus solely on this one task until we have completed our work which יהוה commanded us to do.

Then shall יהוה בן יהוה make His final appearance in this “seventh day,” which shall lead us right into our next verse, which is Joshua, Chapter 6, verse 16:

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord, יהוה בן יהוה, hath given you the city.

And this is where we shall pick up in our next seminar with the priests blowing with the trumpets at the appearance of יהוה בן יהוה in the “seventh day.”

I thank our Father, יהוה, and His Son, יהוה בן יהוה, for the divine wisdom, knowledge, and understanding that has been imparted to us today. I look forward to seeing you all in part fourteen 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.

May יהוה forever bless and keep you. Enjoy the remainder of the Passover and Feast of Unleavened Bread. Shalom Aleichem.