
The Wall of Jericho Shall Fall Down Flat, Part Fourteen

Let us give all praises to our Father, יהוה, and to His Son, יהוה בן יהוה, the **WONDERFUL COUNSELOR**, the **MIGHTY GOD**, the **EVERLASTING FATHER**, and the **PRINCE OF PEACE**, who has come to establish “*true*” unity among all the families of the earth. This “*perfect*” union shall be bonded by our love for the laws of יהוה and our motto by which we stand—***ONE God, ONE Mind, ONE Love, and ONE Action***—bringing all people together under “**ONE**” nation, The **Nation of יהוה**, which shall stand forever! Praise יהוה! Praise יהוה בן יהוה!

And the Gentiles shall come to thy Light, יהוה בן יהוה, and the kings to the brightness of thy rising (Isaiah 60:3). And in the last days it shall come to pass, that the mountain (government) of the house of יהוה shall be established in the **TOP** of the mountains (governments), and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain (government) of יהוה, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of יהוה from Jerusalem (Micah 4:1-2).

At this Feast of Tabernacles and Holy Convocation, we invite you to **COME NEAR, YE NATIONS, TO HEAR יהוה בן יהוה!** For יהוה בן יהוה is destroying in this mountain (U.S. government) the face of the covering cast over all people, and the **veil** that is spread over all nations. He shall swallow up death in *victory*, and יהוה, shall wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for יהוה has spoken it (Isaiah 25:7-8).

So be exceedingly glad and rejoice in the glory and salvation of יהוה בן יהוה to whom all blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God, יהוה, forever and ever (Revelation 7:12).
Selah! Hallelu יהוה! Hallelu יהוה בן יהוה!

Welcome to all of you who have traveled from far and near to celebrate this our ***Thirty-Second Annual Feast of Tabernacles and Holy Convention***. Also, welcome to this seminar entitled, ***“The Wall of Jericho Shall Fall Down Flat.”*** This is part fourteen.

I would like to reiterate, as I have done for each seminar, that the foundation for this seminar derives solely from the Book of Joshua, Chapter 6. Joshua, Chapter 6 expounds upon a very extraordinary event that is past, present, and future. Our forefathers lived this event in the past, we are living it in the present, and shall continue to live it even in the future, until all that has been written is fulfilled.

Having established that, let us reaffirm what Joshua, Chapter 6 is all about by reading verses 1 through 5. These five verses synopsis all of the main elements for this entire seminar series. Therefore, 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 valor.*

[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.*

These verses provide a mind-blowing account of how our forefathers caused ***the wall of Jericho to fall down flat*** in the past along with the circumstances and events that led up to its fall. And, similarly, these same verses also play a key role today in epitomizing how we—just as our forefathers did—shall cause ***the wall of Jericho to fall down flat***.

As stated in previous seminars, **JERICHO** is a city in the land of **CANAAN** that was promised to our forefather, Abraham, and to us, the seed of Abraham, the

children of Israel. But, although it was promised to our forefather, Abraham, and to us, over four thousand years ago, our forefathers deliberately disobeyed the commandments, judgments, laws, and statutes of יהוה, and this resulted in them being held in cruel bondage under the Pharaoh of Egypt. Nonetheless, יהוה had mercy and compassion on them; and after being in Egypt for four hundred years, יהוה brought them into the land of *CANAAN*—the **PROMISED LAND**—through His servant Joshua.

Notwithstanding, they yet again turned their backs on יהוה and continued to break His commandments, judgments, laws, and statutes. Therefore, we were rooted out of our land and cast into another land, as it is “this day” (Deuteronomy 29:28). This day, we are here in America, which is very much like Egypt. And again, we are in need of “divine deliverance.” So just as יהוה had mercy and compassion on our forefathers to bring them into the land of *CANAAN*, when we—the children of Israel—shall fully return to keeping the commandments, judgments, laws, and statutes of יהוה, then He shall, in like manner, cause us to enter yet again into *CANAAN* under the direction of one like unto Joshua. And that One *like* unto Joshua who shall bring us yet again into the land of *CANAAN*—the **PROMISED LAND**—is יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

As we continued with our study of Joshua, Chapter 6, verses 6 through 15, we discovered that יהוה has laid down some very *exact* instructions and *precise* directives as to how we are to return to *Jericho*, which is in *CANAAN*—the **PROMISED LAND**. So to get a feel of where we last left off, let us quickly review some of what we learned in our previous seminar so that we can smoothly transition to where we shall begin today. With that stated, the primary focus in our last seminar was on Joshua, Chapter 6, verse 15, which 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.

In our last seminar, it was revealed that the “*seventh day*” specifically deals with an event that is still to come at the end of this present generation; one that we are to look forward to and wait patiently on, which is the second coming of יהוה בן יהוה.

Even more, it was validated that there are only seven years left in this current generation since the coming of יהוה בן יהוה in 1979; and that in these last seven years, יהוה בן יהוה shall make an appearance unto His disciples in Bethlehem. This is something that has “never” happened before. Therefore, if anyone were to try to convince or persuade you to believe that יהוה בן יהוה is here or there, or even in the desert or the secret chambers, go not (Matthew 24:26),

because we learned the exact place where He shall reappear, and this place is called **BETHLEHEM**. So we asked the question, where is Bethlehem?

We used the Bible along with several reliable reference sources to affirm that Bethlehem—also called Ephrath or Ephratah—is a town in the hill country. Then, we did diligent research to substantiate that the **Hill Country** today is a symbolic representation of the **hill country of central Texas**.

Thus, we were able to confirm assuredly that in these last seven years of “*this*” generation, בן יהוה יהוה shall make His appearance among His disciples in the hill country of central Texas. This is currently where P.E.E.S.S. Foundation—the Ark of The Covenant—is located. And P.E.E.S.S. Foundation—which is in the hill country of Central Texas—also constitutes the location where a new publication of books, CDs, and DVDs of the writings and teachings of בן יהוה יהוה into a more modern and up-to-date form is taking place.

As we continued on in our research, we found that these new publications of the teachings of בן יהוה יהוה is what we—the children of Israel—are to spread and promulgate throughout the entire earth *seven times as great or as much* as we have done in the previous years of our publishing. These new publications—books, CDs, and DVDs of the writings and teachings of בן יהוה יהוה into a more modern and up-to-date form—shall awaken the minds of the people of the world to a set of strongly-held beliefs, values, and morals that they shall live by.

These strongly-held beliefs, values, and morals fully represent the commandments, judgments, laws, and statutes of יהוה. But, above and beyond this, the research brought to our attention that our “sole” and “only” task in these last seven years is to publish the word of יהוה בן יהוה, and that we are to do *nothing else* until we have completed the work, which יהוה בן יהוה gave us to do. Our work is to make the earth full of the knowledge of the Lord, יהוה בן יהוה (Isaiah 11:9).

We then confirmed that after we shall have preached the gospel of יהוה בן יהוה in all the world for a witness unto all nations, then shall the end of “*this*” generation come. But, before the end, Joshua, Chapter 6, verse 16 gives us some more details on what to expect to happen in the seventh day at the “*seventh time.*” Therefore, Joshua, Chapter 6, verse 16 shall be our foundation Scripture for today. So let us read this verse:

“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.”

The first part of this Scripture tells us that “. . . *it came to pass*” Therefore, let us take a moment to get an understanding of this expression. The present tense of the past tense expression “. . . *came to pass*” is “come to pass.” And in *The Cassell Concise Dictionary*, copyright 1998, on page 287, **come to pass** is denoted as “to happen”; while **happen**, on page 672, is defined as “to

take place.” Hence, based on the succinctness of these few definitions, we can affirm that Joshua, Chapter 6, verse 16, is informing us that something is to take place, that is, at the “seventh time,” when the priests shall blow with the trumpets, Joshua shall say unto the people, Shout; for the Lord, יהוה בן יהוה, hath given you the city.

On this note, before we can give specific details about what shall take place—which is Joshua saying unto the people, “*Shout*”—then we must acquire a good understanding of the first expression “at the seventh time.” And then we will acquire a thorough understanding of the second expression, which explains “when the priests shall blow with the trumpets.”

Having taken all of this into account, the *New Oxford American Dictionary*, copyright 2001, Computer Software, confirms that **at** is “denoting a particular period of time.” Accordingly, from the two-letter word “at,” we are able to ratify that this Scripture is denoting a particular period of time, which is the “*seventh time*.” So, let us now see what the “*seventh time*” actually typifies.

Since the word “time” is the noun, and “seventh” is the adjective used to describe “time,” then we will first define the word “time.” Then, we will define the adjective “seventh.” In consulting with *The Mounce’s Complete Expository Dictionary of Old and New Testament Words*, copyright 2006, on page 732, **time** derives from the Greek word **chronos**, and it states the following: “*Chronos*

usually denotes ‘time’ in the sense of chronological time. It can refer to a definite period of time (‘a forty-year time period’).”

The accuracy of these definitions reveal to us something very keen, which is that “time,” as used in Joshua, Chapter 6, verse 16 is not just referring to any ole period of time. But, rather, it is referring to a “definite” period of time—a **forty-year** time period. This is very key, because from our previous seminars, we learned that a period of thirty to forty years is equivalent to a generation.

So let us take a look at the word “time” from yet another perspective. **Time**, as recorded in the *Random House Webster’s College Dictionary*, copyright 1991, on pages 1397-98, comes from “Old English—more at TIDE.” And **tide** in *The Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, connotes “a period of time that follows a festival”; while **festival** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 405, is synonymous to “feast day or holy day.”

Even further from our research, it can be gathered that we are not only referring to a forty-year time period or a generation; but, to be exact, we are specifically speaking of a particular time period within this forty-year time period or generation that follows a feast day or holy day. And having come to this understanding, we are now ready to define the word “seventh,” which is the adjective used to describe “time.”

Seventh as referenced in the *American Heritage College Dictionary*, Third Edition, copyright 1993, on page 1248, reads “see SEVEN.” On the same page, **seven** etymologically comes “from Old English *septm* (spelled s-e-p-t-m).” **Septm**, as recorded in the *American Heritage Dictionary of Indo-European Roots*, copyright 1985, on page 58, is affirmed as “the seventh month; septennial; septum.” And in the *American Heritage College Dictionary*, Third Edition, copyright 1993, on page 1614, on page 1243, **septennial**, derives from the Late Latin **septennium**, meaning “a period of seven years.” Also, **septum** (on the same page) originates from Latin, etymologically implying “a hedge”; while **hedge** is synonymous to “shelter” (in accordance with *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 715, under the reference number 812.4). **Shelter**, in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1102, is equivalent to “sanctuary”; and **sanctuary**, on page 1068, means the same as “tabernacle.” Lastly, **tabernacle**, in *The Cassell Concise Dictionary*, copyright 1998, on page 1497, is delineated as “a shortened form of Feast of Tabernacles.”

Thus, in considering the veracity of these definitions, we are able to conclude that “at the seventh time” is specifically and directly implying the last seven years of this forty-year time period (or generation) following our feast days or holy days: Feast of Tabernacles, occurring in the seventh month of the Hebrew

Solar Calendar. To confirm the date of the Feast of Tabernacles, let us read Leviticus, Chapter 24, verse 34:

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord, יהוה.

Now being that we learned in part 12 of this seminar series that our forty-year time period for this generation began in 1979 at the “first” coming of בן יהוה, then we know that if you subtract 1979 from this current year, 2012, it equals a total of thirty-three years. Therefore, there are only **seven years** left in “this” generation until the *second coming* of יהוה בן יהוה. And from our definitions of “seventh,” we can definitively assert that following this Feast of Tabernacles—in the seventh solar calendar month—the real countdown actually marks the last seven-year time period of this forty-year generation. Even more, it is in these last seven years that the priests shall blow with the trumpets. This is written in the next portion of Joshua, Chapter 6, verse 16, which reads in part:

. . . at the seventh time, when the priests blew with the trumpets, . . .

In proceeding with our course of study, **when**, is referenced in the *New Oxford American Dictionary*, copyright 2001, Computer Software, as “after”; and **after**, in the same identical source, is “during the period of time following (an event).” Thus, we can accurately confirm that during the period of time following the Feast of Tabernacles event this year (2012)—which marks the beginning of our

last seven years—is the precise time when the priests are to blow with the trumpets. Therefore, it is highly imperative that we know who the priests truly are. Why is this imperative? Because there are many people who have risen today saying that they are priests—even high priests or priestesses of יהוה—especially after the ascension of יהוה בן יהוה: when His physical body is no longer here. Therefore, it becomes very crucial to know who the “real” priests are.

So let us clarify this by going to the books of understanding—the dictionaries. In taking counsel from the *Merriam Webster’s Unabridged Collegiate Dictionary*, copyright 2003, Computer Software, a **priest**, the singular of the plural word *priests*, is “one duly authorized to preach the gospel; an agent.” On the basis of this definition, it can be definitively asserted that a priest cannot just be *any one* who rises up and claims that he is a priest. But, rather, a priest is someone who has been “**DULY**” authorized to preach the gospel of יהוה בן יהוה. He is an agent.

The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, defines **duly** as “in the proper or correct manner”; while, **authorize**, the base word of *authorized*, means “to give somebody power or permission to do something.” In the same reference source, **authorize** also derives “via French from medieval Latin *auctorizare*, from Latin *auctor* (see author)” (as recorded in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software).

Thus, these definitions substantiate indisputably that a priest is a person or an *agent* who has been given direct power or full permission, in the *proper or correct* manner, to preach the gospel of יהוה בן יהוה. And based on our facts gathered, a priest's authorization must derive solely from the "author." So then we must document who the "author" is.

In accordance with the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **Author** is one and the same as "God." Thus, this completely authenticates, without a shadow of a doubt, that to be a priest, you must be given absolute power or exclusive permission to preach the gospel from God, יהוה בן יהוה, Himself. In other words, you cannot just ordain yourself as a priest, but your ordination must come in the proper or correct manner, that is from יהוה בן יהוה, Himself. And as a priest, you are also an "agent."

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, an **agent** is "a person acting for another; a literary agent." And, in the same reference source, a **literary agent** is "someone whose job is to assist in publishing books on behalf of an author." The *Bartlett Roget's Thesaurus*, copyright 1996, on page 114, under the reference number 174.12, states that a **literary agent** is tantamount to "publishing company."

Now, in our last seminar, we learned that the gospel is "the revelation of Christ [יהוה בן יהוה], the good news concerning the Kingdom of God, יהוה, and

salvation.” Thus, we can definitively affirm that the priests are people who have been given absolute power and exclusive permission from God, יהוה בן יהוה, Himself to assist in publishing His books, et cetera, on His behalf. And there is only “one” publishing company that has been appointed absolute power and exclusive permission from יהוה בן יהוה to publish His gospel—the revelation of Christ, יהוה בן יהוה, the good news concerning the Kingdom of God, יהוה, and salvation. The name of this publishing company is P.E.E.S.S. Foundation. Therefore, if there are any other publishing companies out there—publishing books, CDs, DVDs, etc. of יהוה בן יהוה—then they are outside of the proper or correct order of יהוה בן יהוה. So now that we know who the task has been given to carry out the order of the priests, let us see what they must do.

In accordance with Joshua, Chapter 6, verse 16, “. . . *the priests blew with the trumpets*” Our next expression to logically deduce is “. . . *blew with the trumpets*” The *Merriam Webster’s Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 125, denotes that the word **blow**, the present tense of the past tense *blew*, means “to sound.” And **sound** in *The Cassell Concise Dictionary*, copyright 1998, on page 1409 means “to signal.” **Signal**, in the same identical source, means “to give advance warning of what is to come.” And in keeping with *The Mounce’s Complete Expository Dictionary of Old and New Testament Words*,

copyright 2006, on page 774, **warning** comes from the Hebrew word **edut**, and it is defined as “a message of repentance and salvation.”

While, **repentance**, in the *Merriam Webster's Unabridged Dictionary*, copyright 2003, Computer Software, is defined as “the act of turning from sin out of penitence for past wrongdoings; abandon sinful or unworthy purposes and values and dedicating oneself to the changing of one's life and bad habits;” **salvation** is depicted as “deliverance from sin and its consequences and admission to eternal life, brought about by Christ [יהוה בן יהוה]; to be saved.” And **save**, the root word of *saved*, is “to bring into the Promised Land (as recorded in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software).

Thus, from the word “blow,” we can conclude that this Feast of Tabernacles event marks the real countdown to the last seven years of this generation in which the priests (those appointed by יהוה בן יהוה to publish His word through the P.E.E.S.S. Foundation) have a very gigantic and immense job to do. Their enormous job is to give an advance message of the second coming of יהוה בן יהוה by unrelentingly preaching “salvation” through the commandments, judgments, laws, and statutes of יהוה, which will cause the people of earth to turn from their sins out of penitence for their past wrongdoings.

Even further, they are to teach that the people of earth must immediately abandon their sinful and unworthy purposes and values. Furthermore, to also change their lives and bad habits. Thus, making them worthy of deliverance from sin and its consequences, which will grant them admission to eternal life, brought about by Christ, יהוה בן יהוה, at His second coming. But, will, most of all, make them worthy of being brought into the **PROMISED LAND**, the land of **CANAAN**. This message the priests are to teach must be taught *seven times as great* as they have done in their previous years of publishing, and they are to do this “***with the trumpets.***”

The *Merriam Webster's Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 1359, describes **with** as “by means of.” And in *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 3104, the Hebrew word for **trumpet** is **shophar** (reference number 7782), pronounced *sho'far*, and is depicted as a “cornet.” On the authority of the *Webster's New World Dictionary of the American Language*, copyright 1960, on page 376, the word **cornet** comes from the words core + net. When we define both of these words separately, the word **core** is a prefix, and one of its meanings is “inter-.” Thus, we are able to determine that the word “cornet” is a metaphor for ***inter-*** + ***net***, which equals **INTERNET**. And to prove this point even further, the word “net” in “cornet” is

“computer short for the Internet” (as defined in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software).

In putting all of our definitions together, we are able to positively assert that an advance message of repentance and salvation prior to the return of בן יהוה יהוה must be published by means of the “INTERNET”—at our website **www.yahwehbenyahweh.com**—for the world to see. So many may want to know, why the internet?

To answer this question, let us take a look at the word “trumpet” from another point of view. **Trumpet**, documented in the *Reader’s Digest Illustrated Encyclopedic Dictionary* (Vol. L-Z), copyright 1987, on page 1764, the word **trumpet** reads “see TRUMP.” And **trump** is defined as “the strongest means or most effective device; a powerful resource”; and the words **device** and **means** in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, are both defined as a “medium.” The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, describes **medium** as being tantamount to “mass communication.”

Thus, the priests—those appointed by בן יהוה יהוה to publish His word—must publish a very thought provoking and intriguing message regarding repentance and salvation for all people in the last seven years prior to the return of יהוה בן יהוה. The means by which the priests are to publish this message is via

the internet, because in today's time, the internet is the *strongest*, the most *effective*, and the most *powerful* resource for mass-communicating to the entire the world at any moment's notice and at the blink of an eye.

With that said, let us take one final look at the word “trumpet” to see whose attention, in particular, that we are looking to attract. There will only be a certain class of people that will be intrigued by our message, and that will be those who are looking for salvation and repentance through the true Messiah, יהוה בן יהוה.

Accepting documentation from the *Reader's Digest Illustrated Encyclopedic Dictionary* (Vol. L-Z), copyright 1987, on page 1764, the word **trumpet** is also defined as “an epiphany.” And, in the same reference source, (Vol. A-K), on page 566, an **epiphany** is characterized as “the manifestation of Christ [יהוה בן יהוה] to the Gentiles; the accession of [יהוה בן יהוה] to the throne; and **accession** is “the taking up of a position of supreme power.”

Thus, we can firmly validate through our research of “*blow with the trumpets*”—that in these last seven years—the priests are to publish unrelentingly and tirelessly the message of salvation and repentance on the internet at **www.yahwehbenyahweh.com**. And this message of repentance and salvation that we shall preach on the *INTERNET* must be so *great* and *heavy-weight* in these last seven years regarding the second coming that even יהוה בן יהוה shall be manifested to the Gentiles. And, not only will use our powerful resource of the

INTERNET to preach salvation and repentance, but we will also use the *INTERNET* to proclaim the second coming of יהוה בן יהוה to take up His position of “*SUPREME*” power, and to sit on His throne in the land of *CANAAN*, in the city of Jericho.

So, we must come to understand what it means that יהוה בן יהוה must be manifested to the Gentiles. The *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, defines the word **manifest**, from the word *manifestation*, as “to make readily available or accessible; to be open to all.”

Now, let’s take a moment to reminisce on the first coming of יהוה בן יהוה. During the first coming, יהוה בן יהוה taught us, the so-called Black people of America, that we are Judah. He also taught us our true history, culture, language, name, land, and the name of our God. And, even at that time, He always taught us, as well, that He had ninety-nine other sheep not of this fold waiting for His message (John 10:16). So, He allowed us first access, but many rejected Him. Am I right?

And many who did not reject Him in the beginning eventually, over the years, allowed their hearts to wax gross, their ears to become dull of hearing, and their eyes to see not His word. This happened for different reasons—not continuing to study, listening to others whisper in their ears, and such. Let us read Acts, Chapter 28, verses 27 through 28:

[27] For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

[28] Be it known therefore unto you, that the salvation of God, יהוה, is sent unto the Gentiles, and that they will hear it.

So now for whatever reason that some among Judah rejected יהוה בן יהוה and allowed their hearts to wax gross, יהוה בן יהוה is now sending His message of salvation unto the Gentiles, who will hear His words. This is why it is imperative that the priests make the message of יהוה בן יהוה readily available, accessible, and open to all, including the Gentiles, on the *INTERNET* at **www.yahwehbenyahweh.com** so that they will know that there is an opportunity for salvation at the second coming of יהוה בן יהוה. Do you see why the job of the priests—those appointed to publish the word of יהוה בן יהוה through His publishing company, the P.E.E.S.S. Foundation—is so very massive in these last seven years? So now we must ask, what constitutes the Gentiles?

Gentile, the singular of the plural word **gentiles**, is referenced in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, as “of our pertaining to any people not Jewish”; and in the same reference source, on page 726, **Jew**, the root of the word *Jewish*, etymologically derives from “Hebrew Yehudhi, der. of Yehudah JUDAH.” Therefore, the Gentiles

are any people that are not Judah [Yehudah]. Hence, when the priests of בן יהוה shall blow with the trumpets in these last seven years via the world wide web, the Internet, they shall be sounding a loud message of repentance and salvation, most especially for those who are not Judah [Yehudah]. Why? Because Judah [Yehudah] has had full access to בן יהוה since His first coming. For it was written specifically in Matthew, Chapter 10, verses 5 through 6 to go not in the way of the Gentiles, but unto the lost sheep of the House of Israel:

[5] These twelve [בן יהוה] sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

[6] But go rather to the lost sheep of the house of Israel.

But now in these last seven years of this generation, בן יהוה is giving the Gentiles full access. Let us also read Acts, Chapter 11, verse 18:

When they heard these things, they held their peace, and glorified God, יהוה, saying, Then hath God, יהוה, also to the Gentiles granted repentance unto life.

So from this Scripture, we learn that בן יהוה shall grant repentance unto the Gentiles (those who are not Judah), and His moral and merciful message shall be proclaimed on the INTERNET to alert the world of His second coming to take up His position of “**SUPREME**” power, and to sit on His throne in the land of **CANAAN**, particularly in the city of Jericho. And when you shall see all of

these things being fulfilled on the world wide web, the *INTERNET*—at www.yahwehbenyahweh.com—then shall the next portion of Joshua, Chapter 6, verse 16 be fulfilled, which reads:

*Joshua said unto the people, **Shout**; for the Lord, יהוה, hath given you the city.”*

We substantiated in a previous seminar that Joshua—transliterated in Hebrew as Yehowshua—is symbolically representative of יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior. Thus, יהוה בן יהוה, *like* Joshua, shall say something unto the people. So let us define our next word, which is “said” from the phrase, “. . . and he *said* unto the people”

As documented in *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, the Hebrew rendering for the word *said* (reference number 559) is **amar**, pronounced *aw-mar*’, and it is described as a “command.” **Command**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, means “to give an order to.”

Being that יהוה בן יהוה shall give an order unto the people, then who exactly do the “people” represent? For the answer, let us consult the authorities. Predicated on the correctness of *The WORDsearch, Strong’s Hebrew Dictionary*, copyright 1990-1993, Computer Software, the word **people** is transliterated in Hebrew as **‘am** (reference number 5971), pronounced *am*, and is specifically

delineative of “the children of Israel; a nation.” Therefore, we can affirm that once the word of יהוה has been unrelentingly published on the *INTERNET*—via the priests of יהוה בן יהוה—then shall יהוה בן יהוה give the children of Israel, also known as The Nation of יהוה, an order to do something, which is to “shout.”

With that said, what does “*shout*” mean? *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, on page 11, denotes that the Hebrew word for *shout* is **ruwa** (reference number 321), pronounced roo-ah', and it means “to triumph.” **Triumph**, in *The Oxford Universal Dictionary*, copyright 1955, on page 2250, means “to persuade a multitude over to one’s side.” While **persuade** means “to convince by handing out something or by word of mouth”; a **multitude** is “a very great number or the masses.”

Accordingly, once the message of repentance and salvation has been published on the internet—at www.yahwehbenyahweh.com—regarding the second coming of יהוה בן יהוה within these last seven years, then the children of Israel, The Nation of יהוה, have a mighty job to do. And to be descriptive, the job of the priests’ is to publish the word of יהוה בן יהוה on the *INTERNET*, and the job of the children of Israel—The Nation of יהוה—is to send a very great number or the masses of the people to visit our website, www.yahwehbenyahweh.com to learn about repentance and salvation through the commandments, judgments, laws,

and statutes of יהוה בן יהוה before His second coming. We must intensify our efforts and become very serious about persuading and convincing as many people as we can over to our side—our website, www.yahwehbenyahweh.com. Whether we get them to our website by word of mouth or handing out our business cards, our tracts, etc., we must get them to our website in these last seven years so that all “good” people of the earth will have an opportunity to receive repentance and salvation at the second coming of יהוה בן יהוה. And following these “last” seven years and the second coming of יהוה בן יהוה, we shall be *given* the city, as is written in the last portion of Joshua, Chapter 6, verse 16:

. . . Shout, for the Lord, יהוה בן יהוה, hath given you the city.”

Give, the base word of *given*, is documented in the *Chamber’s 21st Century Dictionary*, copyright 1996, on page 566, as “to transfer ownership of something; to transfer possession of something.” Thus, when the children of Israel, The Nation of יהוה, shall have worked intensely, *seven times as great* in these last seven years, to draw all “good” men to our strong message of repentance and salvation published on the **INTERNET**, then something shall happen. What shall happen is that at the second coming of יהוה בן יהוה—when He has taken a position of “**SUPREME**” authority over all of the land of **CANAAN**—then shall He transfer ownership and possession of the land over to us. And we shall go in into the land of **CANAAN** and destroy all of the accursed things of the city that the

Canaanites and the Canaanite Government has set up as written in Joshua, Chapter 6, verse 17. Let us read this verse:

And the city shall be accursed, even it, and all that are therein, to the Lord, יהוה: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

And this is where we shall continue our next seminar, as we shall discuss how we shall get rid of everything that is *accursed* in the city except Rahab, the harlot, and all that are with her in the house.

Let us give all praises to יהוה, and to His most loving Son, יהוה בן יהוה. I pray that everyone enjoyed the seminar today. I also thank יהוה and His Son, יהוה בן יהוה, for the wisdom, knowledge, and understanding that was gained in today's seminar. May we all have a joyful feast, and I will look forward to seeing everyone in part fifteen of this seminar as we shall continue to bring *the wall of Jericho down flat*. Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה!