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# The Wall of Jericho Shall Fall Down Flat

## Part Fifteen

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It makes me overwhelmingly jubilant to stand before you this day to give **"ALL"** kudos, accolades, veneration, and magnification to our Great God, יהוה, and to His devout Son, יהוה בן יהוה, who is exceedingly worthy of the most superlative praise. Therefore, let us magnify and exalt His name together!

I will extol Thee, my God, יהוה בן יהוה, O King; and I will bless Thy name forever and ever. Every day will I bless Thee; and I will praise Thy name forever and ever. Great is the Lord, יהוה בן יהוה, and greatly to be praised; and His greatness is unsearchable.

One generation shall praise Thy works to another, and shall declare Thy mighty acts. I will speak of the glorious honor of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts: and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness.

The Lord, יהוה בן יהוה, is gracious, and full of compassion; slow to anger, and of great mercy. The Lord, יהוה בן יהוה, is good to all: and His

tender mercies are over all His works. All Thy works shall praise Thee, O Lord, יהוה בן יהוה; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations (Psalm 145:1-13). So let everything that hath breath, praise יהוה! Praise יהוה בן יהוה!

I am very ecstatic to welcome you to this our ***Thirty-Third Annual Feast of Tabernacles and Holy Convocation***. Conjointly, it is also a pleasure to welcome you to part fifteen of this seminar series entitled, ***"The Wall of Jericho Shall Fall Down Flat."***

Before we begin, I would like to address the fact that this entire seminar series is founded upon the Book of Joshua, Chapter 6. And in every seminar, it is necessary that we go back to the first five verses of Chapter 6 so we can set the stage for what this seminar is all about. Therefore, let us open our Bibles and read Verses 1 through 5 to familiarize ourselves with our study topic:

*<sup>1</sup> Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.*

<sup>2</sup> *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.*

<sup>3</sup> *And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.*

<sup>4</sup> *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.*

<sup>5</sup> *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 express very descriptively what our forefathers did, by following the instructions of יהוה, to cause **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 very same verses also play a key role today in expressing how we—just as our forefathers did—shall cause **the wall of Jericho to fall down flat** by following the very same instructions given to our forefathers.

To bring everyone up to speed, **JERICHO** was the first city that we overtook in the land of **CANAAN**, which was the land promised to our forefather, Abraham, and to us, the seed of Abraham, the children of

Israel. Even though it was promised to our forefather, Abraham, and to us, over four thousand years ago, our forefathers willfully disobeyed the commandments, judgments, laws, and statutes of יהוה, and this resulted in them being held in hard bondage under the Pharaoh of Egypt. Nonetheless, after being in Egypt for four hundred years and wandering in the wilderness an additional forty years, יהוה showed His undying mercy and still chose to bring them into the PROMISED LAND—**CANAAN**—through His servant Joshua.

Notwithstanding, they yet again turned their backs on יהוה and continued to break His commandments, judgments, laws, and statutes. Consequently, 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 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!

With that understanding, let us recount some of what was brought out in Verse 16 in our last seminar, before we proceed with Verse 17 for today. So let us read 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, hath given you the city.*

In Verse 16, it was brought out that the **"seventh time"** refers to the last seven years of this generation following last year's Feast of Tabernacles. And to be even more specific, we learned that last year's Feast of Tabernacles began the real and actual countdown as to when the priests would blow with the trumpets to await the return of יהוה בן יהוה.

Thus, to **"blow with the trumpets"** was disclosed to mean that in the last seven years, which have now become **"six"** years as of this Tabernacles, the priests—those who have been appointed by יהוה בן יהוה to publish His word through the P.E.E.S.S. Foundation—must give an advance message of the Second Coming of יהוה בן יהוה by unrelentingly preaching a message of salvation. This message of salvation—which is to

keep the commandments, judgments, laws, and statutes of יהוה—is what will grant all people of the earth an opportunity to eternal life, as well as entrance into Jericho.

In addition, we also learned that this message must be distributed throughout the entire earth **"with the trumpets,"** which is the **"INTERNET,"** at our website [www.yahwehbenyahweh.com](http://www.yahwehbenyahweh.com). Thus, it was revealed that we must send as many people as we can to our website—whether it be by word of mouth, handing out our business cards, our tracts, etc.—so that all “good” people of the earth, including the Gentiles, will have an opportunity to receive repentance and salvation at the Second Coming of יהוה בן יהוה.

Even more, we learned that *"Shout; for the Lord, יהוה, hath given us the city"* means that יהוה בן יהוה shall take up a position of **"SUPREME"** authority over all of the land of **CANAAN**, and will then transfer ownership and possession of Jericho over to us. And this is where we will pick up with our seminar topic today beginning with Verse 17 which describes the current condition that the city of Jericho shall be in. Let us read Joshua, Chapter 6, verse 17:

*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.*

The first portion of Joshua, Chapter 6, verse 17 clearly informs us that the city of Jericho shall be **ACCURSED**. Now considering the fact that this is the land that יהוה has appointed to us as the **Promised Land**, then it is not logical to think that the “city” itself, as a land mass, shall be accursed. So then the “city” in this particular instance of the Scripture must have another relevant meaning. With that, let us consult the authorities—the dictionaries—for an understanding of the word “city” as it relates to Verse 17.

Accepting the correctness of *The Cassell Concise Dictionary*, copyright 1998, on page 263, the word **city** is denoted as “the inhabitants of a place.” Thus, we can see that we are not particularly talking about the city itself but, rather, the **inhabitants** of Jericho.

In previous seminars, we have identified the current inhabitants of Jericho as “CANAANITES”—those who are no true Israelites. Thus, the CANAANITES, which represents everyone who is not a true Israelite, shall be accursed. So let us get a clearer understanding of the meaning of an “inhabitant.”

The *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, describes an **inhabitant** as “a person who inhabits a place”; while the word **inhabit** means “to settle.” The *Random House Webster’s College Dictionary*, copyright 1991, on page 1227, gives a good definition of the word **settle** as “to migrate.” Succinctly, we are able to validate that the people currently residing in Jericho are persons who have migrated there.

On page 858 of the aforementioned source, to **migrate** is equivalent to “**immigrate**.” And **immigrate**, on page 672, is depicted as “to enter and take up residence in a country that is not one’s own.” Accordingly, everyone that is no true Israelite, who has taken up permanent or temporary residence in CANAAN—a land not their own—shall be **ACCURSED**.

Being that we now know exactly who is being spoken of here as the “city,” we are now ready to determine what it means to be **ACCURSED**. Accepting the validity of the *Brown-Drivers-Briggs’ Hebrew Definitions* of the *e-Sword Computer Software*, copyright 2000-2012, the word **accursed** is defined as “to ban; to appoint to destruction.” Thus, it can be substantiated that when we shall have been given possession of the land

of CANAAN and, particularly the city of Jericho, then all who have taken up residence there shall be *banned* and appointed to utter destruction. So let us first deal with the idea that they shall be banned, and then we shall discuss how they will be appointed to destruction.

In the *New Oxford American Dictionary*, copyright 2001, Computer Software, the word **ban** means the same as "to banish"; while **banish**, in the same source means, "to force out of a country; to get rid of everything unwanted." On the basis of these definitions, we can affirm that when we shall have been given possession of CANAAN, and particularly the city of Jericho, we shall "**FORCE OUT**" everyone that has taken up residence in CANAAN. Then we shall get rid of everything that is **UNWANTED**.

Respecting the authority of the *Bartlett Roget's Thesaurus*, copyright 1996, on page 114, under the reference number 291.11, **unwanted** is synonymous to "abominable." And **abominable** denotes "anything that is an abomination" (as recorded in *The Cassell Concise Dictionary*, copyright 1998, on page 4). In the *Harper Collins Bible Dictionary*, copyright 2009, on page 4, an **abomination** ". . . typically refers to foreign gods, their images, or related worship practices." And in the *Nelson's New Illustrated Bible Dictionary*, copyright 1995, on page 8, under the word

**abomination**, it states, “other abominations are sexual transgressions and the adoption of the clothing of the opposite sex.”

Hence, not only will we force out the CANAANITES, but we will get rid of all of their foreign gods, their false images, and their related worship practices. Furthermore, we will also get rid of their sexual transgressions, such as *homosexuality* to give an example. And then we will even get rid of other abominations such as the adoption of wearing clothing of the opposite sex. This includes transvestites that practice transvestitism. They will not be allowed to remain in Jericho, and shall be appointed to destruction.

**Destruction**, in the *Random House Webster’s College Dictionary*, copyright 1991, on page 368, is “the act of destroying.” And **destroy** in the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, means “to abolish.” **Abolish** is described as “to do away with wholly; ANNUL—used chiefly of laws, customs, institutions, and traditions.” Accordingly, we can conclude that not only are we to force out all persons who have taken up residence in CANAAN, but we are to also appoint them to **ANNULMENT**. This means that when we shall have taken possession

of Jericho, which is in CANAAN, we are to wholly do away with all of their laws, customs, institutions, and traditions.

For example, we are to get rid of their laws that are not founded upon the Holy Bible, like *gay rights*. Even more, we are to wholly do away with their false customs and traditions like Christmas, Easter, Thanksgiving, and Halloween. And we are to wholly do away with their institutions, such as public schools, universities, churches, mosques, etc., that teach the doctrines and worship of pagan gods. All of this coincides with Numbers, Chapter 33, verses 51 through 53:

*<sup>51</sup> Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;*

*<sup>52</sup> Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:*

*<sup>53</sup> And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.*

It is important that we are obedient to do all that is written therein when we shall have gained possession of the land, or else we will suffer the consequences and repercussions for allowing such to remain in our land. Let us also read Numbers, Chapter 33, verses 55 and 56:

<sup>55</sup> *But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.*

<sup>56</sup> *Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.*

Thus, if we allow the CANAANITES to remain in our land then whatever punishment יהוה thought to put on the CANAANITES, He will do unto us if we do not drive them wholly out of our land.

Now in continuing with our study of Jericho, Chapter 6, verse 17, the next portion tells us that ". . . *even it . . . , and all that are therein, to the Lord, יהוה, . . .*" shall be accursed. So let us research this phrase by documenting the words "even" and "it."

In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **even** is connoted as "though it may seem improbable"; and **improbable**, in the *Encarta World English Dictionary*, copyright 1999, on page 906, means "difficult to believe." In keeping with the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, **it** is "used to represent a person about to be mentioned whose gender is unknown." Also, the pronoun **it** in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer

Software, is the singular of “they.” **They**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is “used to refer to people as seen in a position of authority.”

So though it may seem difficult to believe, even people in positions of authority—such as monarchs, prime ministers, or governments—shall be forced out of Jericho (according to the synonyms of **authority** in *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 81). In fact, no stone is left unturned by saying “. . . *all that are therein . . .*” shall be accursed or forced out of Jericho, in the country of CANAAN.

**All**, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, means “every one.” And **therein** is denoted as “in that particular place.” Because **every one** that is in the particular place—the city of Jericho—shall be accursed, we shall force them out of Jericho when we shall have been given the city. And they shall be forced out “. . . *‘to’ the Lord, יהוה,*” meaning in His presence (which is in accordance with the definition of **to** from the *American Heritage Talking Dictionary*, copyright 1997, Computer Software).

However, out of every one that shall be forced out of Jericho, there shall be only “ONE,” along with those in her house, that will be allowed to

live. So let us read the last portion of Joshua, Chapter 6, verse 17 [beginning after the colon]:

*. . . only **RAHAB** the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.*

From this portion of the Scripture, we can see that only Rahab the harlot, and all that are with her in the house, shall live. Why? Because she hid the messengers that we sent. With that understanding, it is now time for us to find out exactly who this Rahab person actually represents. We shall do this by defining the name Rahab, which will tell us a lot about the descent of Rahab.

In consulting with *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 518, under the reference number 7343, **Rahab**, in Hebrew is **Rachab**, pronounced, *raw-khawb'*, and means "a Canaanitess." The *Thorndike Barnhart Comprehensive Desk Dictionary*, Volume A-K, copyright 1958, on page 138, describes a **Canaanitess**, as "a Gentile." Thus, we can affirm that Rahab represents a Gentile person.

**Gentile**, as referenced in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, is "pertaining to any people not Jewish and who do not worship the God of Israel"; 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.” Based on these definitions, we are able to discern that Rahab is a person who is not of Judah [Yehudah] and who does not worship יהוה, the God of Israel. That being the case, what is Rahab’s nationality?

This can be answered by the *Thayer’s Greek-English Lexicon of the New Testament*, copyright 1977, on page 205, under the reference number 1672, which affirms that **Gentile** is “a Greek by nationality.” In accordance with *The World Book Encyclopedia Dictionary*, copyright 1967, on page 870, **Greek** is denoted as “a European person”; and **European** means “any Caucasian” (as documented in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software).

Taking these definitions into consideration, it is easy for us to substantiate that Rahab represents a Caucasian that is not of Judah [Yehudah] and who does not believe in יהוה, the God of Israel. Now that we know more about the descent of Rahab, let us move on to her character by deducing a different meaning of her name.

In *The New Strong’s Complete Dictionary of Bible Words*, copyright 1996, on page 516, **Rahab** also comes from the reference number 7294,

which is the same as reference number 7293. In the *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, copyright 1979, **Rahab**, reference number 7293, means "proud helpers." Accepting the validity of these definitions, we now know that Rahab does not just represent one Gentile or Caucasian as a singular "helper" but, rather, "helpers" (plural). Accordingly, Rahab is a group of Caucasian people who will be **proud** "helpers" to us. So let us first identify what it means to be a "helper," before we define the adjective "proud."

The word **helper** is recorded in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, as "a person who provides another with whatever is needed for any particular purpose; a person who supplies the needs of; a good person." Thus, Rahab symbolizes a group of "**good**" people in the city of Jericho who shall be very proud to provide or supply us with whatever is needed for any particular purpose. So let us define what it means to be "proud."

In the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **proud** is denoted as "to be of worth; to be useful." Also, the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, depicts **proud** as being the same as "pro." In the

same reference source, **pro** is short for “professional”; and the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, denotes that **professional** “is someone who shows a high degree in skill or competence; somebody who is engaged in an occupation as a paid job.”

Therefore, it can be gathered from these definitions that Rahab is not a single person, but she represents a number of “good” people, who shall provide or supply our every need in the city of Jericho. Rahab also represents experts with a high degree of skill or competence. Hence, Rahab will be of great worth and very useful to us at the appropriate time. Additionally, Rahab’s paid job or occupation is referred to as “the harlot” in Joshua, Chapter 16, verse 17, which reads:

. . . *only Rahab the **HARLOT** shall live, . . .* (Joshua 6:17)

So, let us get a better understanding of what a *harlot* is from a different perspective than what we have always known it to be. Accepting the authority of *The Oxford Dictionary of Etymology*, copyright 1966, on page 421, a **harlot** is etymologically defined as “a fellow.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **fellow** is depicted in the etymology as Late OE and reads to see

FEE. Additionally, it also means etymologically “a laying down of the law and a friend.”

When we conjoin the meaning of the etymology, we are able to see that there is a “**FEE**” for Rahab laying down the law. In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **fee** is denoted as “a charge or payment for professional services.” On this note, we can see that Rahab represents a group of people who charges or requires payment for their professional services in laying down the law. Nonetheless, Rahab is also a *friend* to us.

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, a **friend** is “a person who is not an enemy to another; one who is on the same side and wants the person to have what is rightly due and just to them.” Also, the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines a **friend** as “a patron”; while, **patron** in the aforementioned *Shorter Oxford English Dictionary*, means “a defender before a court of justice; an advocate.” And, **advocate** is synonymous to “lawyer.”

Thus, we can conclude that Rahab is a group of “good” people of Caucasian nationality, who will be our defenders before a court of justice in

the city of Jericho. Therefore, Rahab will provide our every need and will not be an enemy to us. In addition, Rahab will be on our side and will assist in making sure that we have what is rightly due and just to us.

So this group of “good” people and all that are in her house will be the only ones to “live.” Since, the Scripture tells us that Rahab and all that are in her house will be the “only” ones to live and that they will not be appointed to destruction, let us find out what it means “to live.”

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, to **live** means “to dwell safely; to be protected”; and **protect**, the base word of *protected*, is “to keep one guarded under the divine safekeeping of God from harm or danger.” Therefore, when the inhabitants—the CANAANITES—are banished from Jericho, only Rahab and all that are with her in the house shall be allowed to dwell safely, and will be kept guarded under the “divine” safekeeping of God, יהוה, from all harm or danger. That being the case, let us find out who “. . . *all that are with her in the house . . .*” are.

In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **all** means the same as “every one”; while **with** is denoted as “in the company of.” And **house** is one and the same

as “mind” (according to *The Cassell Concise Dictionary*, copyright 1998, on page 715). **Mind**, on page 928, is characterized as “a good spirit; having the spirit to do what is right by another.”

Conclusively, only Rahab and all those that are in the company of Rahab—who have a good spirit and who have the spirit to do what is right by us—will be allowed to dwell safely in Jericho with us. And they represent the mindsets of those who will not be banished from Jericho, but will be kept guarded under the “divine” safekeeping of God, יהוה, from harm or danger.

And why exactly shall יהוה show this kind of mercy on Rahab and those who have good spirits as Rahab? The answer is found in the last portion of Joshua, Chapter 6, verse 17. It reads in part:

*. . . because she [Rahab] hid the messengers that we sent.*

This Scripture tells us the reason that Rahab and all those with good spirits as Rahab shall be allowed to dwell safely and shall be divinely guarded by יהוה from danger and harm. It is because she—Rahab—hid the messengers that we sent. Note that the messengers are the *spies* of Joshua, Chapter 2, as revealed in previous seminars.

So for the answer on how she hid them, we must go back to Joshua, Chapter 2 and read Verses 1-3, and then Verse 6:

<sup>1</sup> *And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.*

<sup>2</sup> *And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.*

<sup>3</sup> *And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.*

<sup>6</sup> *But she had brought them up to the roof of the house, and **hid them with the stalks of flax, which she had laid in order upon the roof.***

The Scriptures clearly describe to us the manner in which Rahab hid the messengers (the spies). She did so by bringing them up to the roof of the house and hiding them with the stalks of flax, which she had laid in order upon the roof. So let us first get an understanding of what it means that she “. . . *brought them up to the roof of the house . . . .*”

**Brought**, in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is the past tense of “bring.” And **bring**, in the same reference source, means “to present legal action.”

**Roof**, in *The Cassell Concise Dictionary*, copyright 1998, on page 1276, is “best; topnotch; the highest degree of anything”; while, **up** is the same as **upon**, which is denoted as “having a powerful influence on” (in the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software). And, lastly **house** is synonymous to “a governmental agency.”

Based upon these facts, we are able to determine that “. . . *brought them up to the roof of the house* . . . means that while the messengers (the spies) were in Jericho, Rahab presented the best, topnotch, and highest degree of legal actions on behalf of them, which had an extremely powerful influence on the governmental agencies in CANAAN. This is how she was able to “*hide*” them.

In *The World Book Encyclopedia Dictionary*, Volume A-K, copyright 1967, on page 931, to **hide** means “to keep under the radar.” The expression, **keep under the radar**, under the key word **radar**, Volume L-Z, on page 1602, means “to keep from being detected.” In keeping with *The Ancient Hebrew Lexicon of the Bible* of the *e-Sword Computer Software*, copyright 2000-2012, the word **stalks**, under the reference number 6086, is defined as “counsel.” And in the *American Heritage*

*Talking Dictionary*, copyright 1997, Computer Software, **counsel** means “to give advice or consultation to.”

With these definitions, we can see that when the messengers (the spies) were sent to search out the land, Rahab—which represents a group of “good” people of Caucasian nationality— at that time kept them from being detected by giving them advice and consultation. And her consultation was of “flax.”

In *The New Strong’s Complete Dictionary of Bible Words*, copyright 1996, on page 495, under the reference number 6593, **flax** in Greek is **pishteh**, pronounced *pish’te*, and it means “linen.” The *Thayer’s Greek-English Lexicon of the New Testament*, on page 106, under the reference number 1040, depicts **linen** in Greek as *bussos*, pronounced boos’-sos, and it means “very costly.” **Costly**, in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, is tantamount to “expensive; sumptuous.” And **sumptuous**, in the same reference source, is denoted as “of a charge or expense involving a great outlay of money; expensive to maintain.”

Accordingly, we can see that the advice or consultation that Rahab gave to the messengers (the spies) that came to search out the land was

very expensive, and Rahab's charge or expense involved a great outlay of money to keep them undetected. In other words, Rahab's professional services were not cheap, but expensive to maintain. Nonetheless, her legal actions presented were of the best, topnotch, and highest degree in quality so much so that it had a powerful influence on the governmental agencies of CANAAN. Her influence on the governmental agencies through her legal actions allowed the messengers (the spies) to be undetected for some period of time. Truly, Rahab was our friend. She was not an enemy, so she provided or supplied us with whatever was needed.

In the *Brown Drivers Briggs' Hebrew Definitions* of the *e-Sword Computer Software*, copyright 2000-2012, the word **linen** is also defined as "fibre." In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **fibre** means the same as "fiber." The etymology of the word **fiber** is from Latin *fibra* meaning "file." The *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, describes **file** as "to make application for; submit (a legal application) to the appropriate authorities."

Hence, the reason that Rahab, along with those who have the same spirit as she, shall be allowed to dwell safely in Jericho is because she hid

the messengers (the spies) with the "***stalks of flax.***" This means that she provided them with good advice and consultation; and even made applications for and submitted legal applications to the appropriate authorities for them, which also kept them from being detected by the authorities for the time they were in Jericho. And with everything that she did, she laid it in order upon the roof.

Accepting the truthfulness of *The Cassell Concise Dictionary*, copyright 1998, on page 1020, **in order**, under the word *order*, means "done in a proper or decent fashion; under the rules and regulations of a system." While, we previously defined roof as "the best; topnotch; the highest degree of anything."

Therefore, everything that Rahab did for the messengers (the spies) was done to the best, topnotch or highest degree, and was also in a proper or decent fashion and was even under the rules and regulations of the system of the CANAANITE government. Hence, יהוה shall keep Rahab—along with all those in her company with good spirits like she—safeguarded against danger and harm at the appointed time of His destruction, as was promised to her by the messengers (the spies). Let us read Joshua, Chapter 2, verses 9 through 14:

<sup>9</sup> *And she said unto the men, I know that the Lord, יהוה, hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.*

<sup>10</sup> *For we have heard how the Lord, יהוה, dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.*

<sup>11</sup> *And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord, יהוה, your God, He is God in heaven above, and in earth beneath.*

<sup>12</sup> *Now therefore, I pray you, swear unto me by the Lord, יהוה, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token:*

<sup>13</sup> *And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.*

<sup>14</sup> *And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord, יהוה, hath given us the land, that we will deal kindly and truly with thee.*

Thus, in the very end Rahab shall acknowledge יהוה as the God of heaven and earth; and because of her goodness, the messengers (the spies) promised Rahab that at the appointed time for them to overtake Jericho that they would deal kindly and truly with her. However, in spite of

this, the remaining inhabitants of the CANAAN shall be appointed to utter destruction. So let us read the next verse in line for decryption, which is

Joshua, Chapter 6, verse 18:

*And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.*

This will be the point at which we will begin research for our next seminar. We sincerely and wholeheartedly thank יהוה and His Son, יהוה בן יהוה, for revealing such wisdom, knowledge, and understanding to us through His **"Divine"** Ten Step Study Method concerning the hidden knowlege of Jericho. And we pray to see everyone in part sixteen, as we shall continue to reveal how **"The Wall of Jericho Shall Fall Down Flat."** Enjoy the remainder of our **Thirty-Third Annual Feast of Tabernacles and Holy Convocation!** Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה! Hallelu יהוה!