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## *The Wall of Jericho Shall Fall Down Flat, Part Three*

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O sing unto the Lord, **יהוה בן יהוה**, a new song: sing unto the Lord, **יהוה בן יהוה**, all the earth. Sing unto the Lord, **יהוה בן יהוה**, bless His name; shew forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people. For the Lord, **יהוה בן יהוה**, is great, and greatly to be praised: He is to be feared above all gods. For all the gods of the nations are idols: but the Lord, **יהוה בן יהוה**, made the heavens.

Honor and majesty are before Him: strength and beauty are in His sanctuary. Give unto the Lord, **יהוה בן יהוה**, O ye kindreds of the people, give unto the Lord, **יהוה בן יהוה**, glory and strength. Give unto the Lord, **יהוה בן יהוה**, the glory that is due unto His **name**: bring an offering, and come into His courts.

O worship the Lord, **יהוה בן יהוה**, in the beauty of holiness. Say among the heathen that the Lord, **יהוה בן יהוה**, reigneth: the world also shall not

be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof (Psalm 96:1-12). Hallelu יהוה! *O magnify the Lord, יהוה בן יהוה, with Me, and let us exalt His name together* (Psalm 34:3)! Praise יהוה! Praise בן יהוה יהוה!

It is a great joy to welcome you to our **Twenty-Seventh Annual Passover and Feast of Unleavened Bread**, in the solar year 6010. Also, welcome to part three of this seminar entitled, *“The Wall of Jericho Shall Fall Down Flat.”* This seminar originates from the book of Joshua, Chapter 6, which chronicles one of the greatest events to occur in our history. That being so, we cannot begin to approach our studies of this event without reading Joshua, Chapter 6, verses 1 through 21, which is the premise for which this seminar is based upon. Therefore, let us read (Joshua 6:1-21):

*[1] Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.*

*[2] And the Lord, יהוה, said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.*

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

[4] *And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.*

[5] *And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and **the wall of the city shall fall down flat**, and the people shall ascend up every man straight before him.*

[6] *And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord, יהוה.*

[7] *And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord, יהוה.*

[8] *And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, יהוה, and blew with the trumpets: and the ark of the covenant of the Lord, יהוה, followed them.*

[9] *And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.*

[10] *And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.*

[11] *So the ark of the Lord, יהוה, compassed the city, going about it once: and they came into the camp, and lodged in the camp.*

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

[13] *And seven priests bearing seven trumpets of rams' horns before the ark of the Lord, יהוה, went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, יהוה, the priests going on, and blowing with the trumpets.*

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

[15] *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.*

[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.*

[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.*

[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.*

[19] *But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord, יהוה: they shall come into the treasury of the Lord, יהוה.*

[20] *So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great*

shout, that **the wall fell down flat**, so that the people went up into the city, every man straight before him, and they took the city.

[21] And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

These Scriptures provide a detailed account of how our forefathers caused **the wall of Jericho to fall down flat** and the myriad of events that led up to its fall. Even though our facts have unveiled that Joshua, Chapter 6 is a historic event that occurred thousands of years ago, it is yet a foreshadowing of a future event that we—the children of Israel—shall perform in our lifetime, just as our forefathers and ancestors did. Praise יהוה! Praise יהוה  
יהוה בן

In our last two seminars, we fully established that Jericho was the first city that our forefathers overtook in their entrance into **CANAAN**—the land promised to our forefather Abraham and to us, the seed of Abraham, the children of Israel. We concluded that over four thousand years ago, our forefathers disobeyed the commandments, judgments, laws, and statutes of יהוה. And as a result of their disobedience, they were made to serve with hard bondage in Egypt.

Furthermore, we learned that even after disobeying the commandments, judgments, laws, and statutes of יהוה, our merciful Father, יהוה, had compassion on them and delivered them from hard bondage. And after forty years of wandering in the wilderness, He brought them into the land of **CANAAN**—the **PROMISED LAND**—through His servant Joshua. In spite of this, they yet again turned their backs on יהוה and continued to break His commandments, judgments, laws, and statutes. Therefore, we, Israel, were rooted out of our land 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.”*

As it is “*this day*,” we are once again in slavery to yet another people in another land. Only this time, we are in America, which is much like Egypt. And again, we are very much in need of “*divine*” deliverance. And just as יהוה had 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**—the **PROMISED LAND**—under the direction of one *like* unto Joshua. And the One *like* unto

Joshua who shall bring us yet again into the land of **CANAAN**—the **PROMISED LAND**—is **יהוה בן יהוה**, who is our Hebrew Leader, Deliverer, and Savior. Praise **יהוה**!

Additionally, we uncovered that Jericho—which shall be the first city that we enter when we come again into the land of **CANAAN**—shall be inhabited by squatters. These squatters are biblically described as Canaanites (those who are no true Israelites). In the past, **יהוה** gave our forefathers *specific* and *divine* instructions to gain back Jericho from them. When we shall enter yet again into the city of Jericho, we shall follow the very same instructions given to our forefathers to gain back Jericho in this day and time.

However, the instructions from **יהוה** that we shall follow to take over Jericho will be unlike the traditions of men, which is with guns and violence. Rather, we shall do as divinely decreed in Joshua, Chapter 6, verses 3 through 5. It reads:

*[3] ... 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.*

In our previous seminar, יהוה blessed us to decode the first set of instructions, which was:

*[3] ... **compass the city**, all ye men of war, and go round about the city once. Thus shalt thou do six days.*

Once transliterated, using many of the world's most renowned authorities, we found this to mean that “*all ye men of war*” is referring to the disciples of יהוה בן יהוה—those who shall produce “good works,” such as books and writings, acquired from knowledge and understanding gained through their research. And upon their entrance into Jericho, these disciples will be required to disperse the revelations of Christ, יהוה בן יהוה, the good news of the Kingdom of יהוה, and the knowledge of salvation from place to place, hand to hand, or mouth to mouth every single day for a period of *six days*.

When interpreted, *six days* was revealed to be equivalent to a period of *six years*. Hence, it was validated that when the disciples shall go about the city

for six years—spreading the revelations of Christ, **בן יְהוָה**, the good news of the Kingdom of **יְהוָה**, and the knowledge of salvation—this shall exceedingly **“trouble”** the whole city of Jericho including the powerful and mighty government of the Canaanites (those who are no true Israelites). In fact, they will be so greatly troubled that they will be unable to determine what move they should make next. These facts represent the initial steps of how we shall cause ***the wall of Jericho to fall down flat*** that we may overtake the city. Praise **יְהוָה!**

Well, in our last seminar, we promised that we would proceed to unveil the next set of instructions. These instructions are recorded in Joshua, Chapter 6, verse 4, which is our foundation Scripture for today. Let us read:

*[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.*

Now before our decoding begins, something very interesting must be pointed out about this verse. Take notice that everything in this verse is based upon sets of *sevens*: (1) There shall be **seven** priests, (2) they shall bear before the ark **seven** trumpets of rams’ horns, and (3) on the **seventh** day, they shall compass the city **seven** times. On these accounts, there must

be something very special or important concerning the number *seven*. To determine what it is, let us begin our research by defining *seven* priests.

According to *The New Strong's Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, the Hebrew word for *seven* is **sheba** (reference number 7651), pronounced *sheh'-bah*, and it derives from the Hebrew reference number 7650 (*shaba*). **Shaba**, pronounced *shaw-bah*, is a primitive root, meaning "complete." The *Encarta World English Dictionary*, copyright 1999, on page 371, defines **complete** as "having all the necessary qualities or abilities to carry out something."

Thus, it can be gathered from this bit of information that **שִׁבְעָה** using *seven* denotes that these priests shall have all the necessary qualities and abilities to carry out the second set of instructions. So, let us continue on by decoding the word *priests*.

A **priest**, the singular of the plural word *priests*, is referenced in the *Noah Webster's 1828 Dictionary*, Computer Edition, as "an ambassador." The *Oxford Universal Dictionary*, copyright 1955, on page 53, describes an **ambassador** as "an appointed messenger." The word *appointed* derives

from the word “appoint.” **Appoint**, is referenced in the aforementioned source as “to devote (a person) to.”

Accordingly, the *seven* priests—who shall have all the necessary qualities and abilities to carry out the second set of instructions given by יהוה—shall represent seven persons whom יהוה shall devote to being His messengers.

In the *Webster’s New World College Dictionary*, copyright 2001, on page 395, the word **devote** means “to dedicate”; while **dedicate** (on page 377) means “to set apart exclusively for a special purpose.” **Exclusive** (on page 496), a derivative of the word *exclusively*, means “sole.” **Sole** is defined as “only one.”

Considering these definitions, we can affirm that not only will these seven persons have all the necessary qualities and abilities to carry out the second set of instructions from יהוה, but they will also be set apart for only one special purpose. This special purpose for which יהוה shall set them apart will be so they may be His messengers. Hence, what are *messengers*?

The *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, denotes that a **messenger**, the singular of the plural

word *messengers*, is “a forerunner.” The *Webster’s New World College Dictionary*, copyright 2001, on page 554, describes a **forerunner** as “a person sent before to prepare the way for another to follow.”

So based on the integrity of these definitions, we can conclude definitively that the seven priests—who shall have all the necessary qualities and abilities to carry out the second set of instructions—shall represent seven persons whom יהוה י shall set apart for only one special purpose. Since they will be set apart for only one special purpose, they will be sent before into the city of Jericho to prepare the way for another to follow.

With that said, let us go to the Scriptures to determine whom they shall prepare the way for. The answer is written in Isaiah, Chapter 40, verse 3:

*The voice of him that crieth in the wilderness, **Prepare ye the way of the Lord, יהוה בן יהוה**, make straight in the desert a highway for our God, יהוה בן יהוה.*

Also, Malachi, Chapter 3, verse 1, reads in part:

*Behold, I [יהוה י] will send My messenger, and he shall **prepare the way before Me**: ...*

Based upon the credibility of these Scriptures, we can substantiate that these seven persons—biblically described as *seven priests*—shall be sent before

into the city of Jericho to prepare the way for **יהוה בן יהוה** to follow. And in conformity with Joshua, Chapter 6, verse 4, they shall:

... **bear** before the ark seven trumpets of rams' horns ...

In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **bear** means “to convey.” In the same reference source, to **convey** is to “communicate.” In conferring with the *Webster's Universal College Dictionary*, copyright 1997, on page 163, to **communicate** means “to make known something.”

With this added information, we can affirm that these seven persons shall have all the necessary qualities and abilities to carry out the second set of instructions. And this set of instructions, given by **יהוה**, will be to make known something “... **before the ark** ...” This is our next phrase to decode from Joshua, Chapter 6, verse 4.

The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines **before** as “during the period of time in advance of something.” And *The Cassell Concise Dictionary*, copyright 1998, on page 72, declares that the **ark** is also called the “Ark of the Covenant.” On the same page, the **Ark of the Covenant** is noted as “... the presence of God.” The *Webster's*

*Universal College Dictionary*, copyright 1997, on page 625, defines **presence** as “the state of being present, as in a place.”

Considering all of these facts, we can make a plausible assertion that although these seven persons shall be set apart for the special purpose of going before יהוה בן יהוה into the city of Jericho to prepare the way for Him to follow, they must do something in advance of Him being physically present. During the time in advance of יהוה בן יהוה being physically present in Jericho, they must make known something. This *something* that must be made known in advance of the coming of יהוה בן יהוה to Jericho is described in the next part of Joshua, Chapter 6, verse 4, which is:

... *seven trumpets of rams' horns* ...

As previously stated in this seminar, the number **seven** comes from the Hebrew word **shaba**, which means “complete.” In the *Merriam Webster's Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 235, **complete** is synonymous to “thorough.” **Thorough** means to be “marked by great detail.” Also, the *Chamber's 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 1513, defines a **trumpet**, the singular of the plural word *trumpets*, as “a warning.” A **warning** is tantamount to “an omen.” And **omen**, in *The Oxford Universal Dictionary*, copyright 1955, on page 1367, is “a revelation

of an event that is to come.” The *Webster’s Universal College Dictionary*, copyright 1997, on page 675, depicts a **revelation** as “the act of revealing.”

Thus, “*seven trumpets*” indicate that in advance of **יהוה בן יהוה** being physically present in Jericho, these seven persons shall reveal in great detail an event that is to come. The revelation of this event that is to occur shall represent the way that they will prepare for **יהוה בן יהוה** to follow. This event shall be “... *of rams’ horns*.” So what does this mean?

On the authority of *The Oxford Universal Dictionary*, copyright 1955, on page 1360, the word **of** means “in reference to.” Accordingly, these seven persons shall have all the necessary qualities and abilities to carry out the second set of instructions, and their instructions shall be to reveal in great detail that the event to occur shall be in reference to “... *rams’ horns* ....” With that said, let us decrypt the expression “... *rams’ horns* ...” from Joshua, Chapter 6, verse 4.

*And seven priests shall bear before the ark seven trumpets  
of **rams’ horns**: ...*

The words **rams’** and **horns** both come from the Hebrew word **yobel** (reference number 3104), pronounced *yo-bale'*, as documented in *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew Dictionary,

copyright 1990, and means “jubile.” According to the *Webster’s Third New International Dictionary of the English Language Unabridged*, Volume II, H-R, copyright 1971, on page 1222, **jubile** or **jubilee** comes from the Hebrew *yobhel* which means ram’s horn. By definition, **jubile** or **jubilee** is “a sabbatical year; a year of emancipation; a period of restitution.” We shall now examine all three of these definitions, beginning with a *sabbatical year*.

In the *Webster’s Third New International Dictionary of The English Language Unabridged*, copyright 1971, Volume III, S-Z, on page 1994, a **sabbatical year** is synonymous to “seventh year.” Also, in the *Webster’s New Collegiate Dictionary*, copyright 1953, a **sabbatical year** is “a leave granted to a person every seventh year for travel.” The *Webster’s New World College Dictionary*, copyright 2001, on page 816, defines a **leave** as “permission.” And **permission** is “an official, legal document giving authorization” (which is in accordance with the *New Oxford American Dictionary*, copyright 2001, Computer Software). Also, **travel**, in the aforementioned *Webster’s New Collegiate Dictionary*, means “to go from one country to another.”

Based upon the gravity of these facts, we can deduce that these seven priests who shall be set apart for one special purpose only—which is to go before

into the city of Jericho to prepare the way for יהוה בן יהוה to follow— shall make known or reveal in great detail an event that is to come, known as jubile or jubilee.

This event of jubile or jubilee will also be a *sabbatical year*. In simple terms, this means that after the city of Jericho shall have been *compassed*— meaning the good news of יהוה shall have been spread—for *six years*, then in the *seventh year* of our return to Jericho, “*someone*” must be granted an official, legal document giving authorization to go from one country to another.

Even more than that, during the period of time in advance of יהוה בן יהוה being physically present in Jericho, the seven persons will also make known that jubile or jubilee, which is an event to come, is a *year of emancipation*. This is our second definition, from **jubile** or **jubilee** to define, which derives from the expression *rams’ horns*.

In the *Noah Webster’s 1828 Dictionary*, Computer Edition, the word **emancipation** is “the act of emancipating.” **Emancipate**, the base word of *emancipating*, means “to release; to restore a person after bondage.”

**Release**, as documented in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, is “to free from the control of an oppressive or foreign government”; while **foreign** means “of another country or nation that is not one’s own.” Let us read Deuteronomy, Chapter 15, verse 1:

*At the end of every seven years thou shalt make a **release**.*

What person is the government holding that must be released? The answer is in Exodus, Chapter 4, verse 20, which reads in part:

*And I [יהוה] say unto thee, Let My Son [יהוה בן יהוה] go, that He may serve Me: ....*

In light of all of our facts gathered, we can affirm that יהוה shall set apart seven persons, who shall have all the necessary qualities and abilities to carry out the second set of instructions. The set of instructions that יהוה will give them to carry out, in advance of יהוה בן יהוה being physically present in Jericho, shall be to make known in great detail that at the end of the *seventh year* of our return to Jericho, יהוה בן יהוה must be released.

To release יהוה בן יהוה means that He must be set free from the control of an oppressive and foreign government—the United States government—which, in fact, is not His own. Therefore, the seven persons—who shall be

sent before into the city of Jericho to prepare the way for יהוה בן יהוה to follow—shall reveal in great detail that יהוה בן יהוה must be granted an official, legal document giving Him authorization to go from one country to another.

In addition to that, from the word “emancipate,” they shall also reveal that יהוה בן יהוה must be *restored after bondage*. In the *Webster’s New World College Dictionary*, copyright 2001, on page 1222, the word **restore** means “to bring (a person) back to an original place; to return a person to their rightful position.” In the same source, **place** (on page 1099) is synonymous to “country or land”; while **bondage**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, means the same as “restriction.” **Restriction**, is characterized as “the state of being restricted.” **Restricted** is “to be burdened.” In *The Oxford Universal Dictionary*, copyright 1955, on page 235, **burdened**, under the key word *burden*, means “to be subjected to something burdensome.” **Burdensome** (on the same page) is the same as “onerous.”

Accordingly, the set of instructions that יהוה shall give the seven persons—who shall go before יהוה בן יהוה into Jericho to prepare the way for Him

to follow—shall be to reveal in great detail that in the *seventh year* of our return to Jericho, **בְּיְהוָה בֵּן יְהוָה** must no longer be subjected to “*onerous restrictions*.” And that He must be brought back to His original country or land, which is *CANAAN*, the *PROMISED LAND*. But, far more importantly, these seven persons shall reveal in great detail that **בְּיְהוָה בֵּן יְהוָה** must be returned to His *RIGHTFUL POSITION* as Ruler over all of *CANAAN*, which includes the city of Jericho.

Lastly, during the time in advance of **בְּיְהוָה בֵּן יְהוָה** being physically present in Jericho, these seven persons shall reveal in great detail a period of *restitution* that is to come. This is our final definition to define from *jubile* or *jubilee*, which derives from the phrase “... *rams’ horn* ...”

The *Webster’s New World College Dictionary*, copyright 2001, on page 1222, defines **restitution** as “a giving back to the rightful owner of something that has been taken away; restoration.” In the *Encarta World English Dictionary*, copyright 1999, on page 1529, *restoration*, comes from the word **restore**, which means “to return something to its proper owner.”

Thus, it can be concluded from these facts that יהוה shall set apart seven persons who shall have all the necessary qualities and abilities to carry out the second set of instructions. The set of instructions that יהוה will give them to carry out, in advance of יהוה בן יהוה being physically present in Jericho, will also include making known in great detail that the Canaanites (those who are no true Israelites) will be required to give back or return the land of CANAAN to יהוה בן יהוה and, more specifically, the city of Jericho. This land is something that has been taken away from its rightful and proper owner. Leviticus, Chapter 25, verse 13 reads:

*In the year of this jubile ye shall return every man unto his possession.*

This Scripture further supports the conclusion that these seven persons shall reveal in great detail that not only shall the Canaanites—those who are no true Israelites—have to return to יהוה בן יהוה and to us our possession of the land of CANAAN, but they also shall have to return all of our other personal *possessions* that they have taken away from us. In the *New Oxford American Thesaurus*, copyright 2000, Computer Software, the word **possession** is tantamount to “treasure.” The word **treasure** (in the same identical source) authenticates that some of things they shall have to return to us are our valuables, jewels, gold, silver, precious metals, wealth, riches,

sovereignty and the like. All of which shall inevitably result in the “*wall of Jericho falling down flat.*” Praise יהוה! Praise בן יהוה!

Now, let us return to Joshua, Chapter 6, verse 4 to read the next set of instructions:

*... and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.*

And in the seventh day of our being in Jericho, we shall compass the city seven times. In our last seminar, we learned that the word *day* comes from the Hebrew word **yowm** (reference number 3117), pronounced *yome*, and means “a year.” Thus, we can assert that in the seventh year of our return into Jericho, the disciples of בן יהוה shall be instructed to compass the city *seven times*.

As revealed in part two of this seminar, to *compass the city* means that the disciples of בן יהוה—those who shall have produced “good” works, such as books and writings, and who have acquired knowledge and understanding through research—shall disperse the revelation of Christ, בן יהוה, the good news of the Kingdom of יהוה, and the knowledge of salvation in all directions and over a wide area of the city of Jericho for

*six years.* However, in the seventh year, they will be required to do this *seven times.* What does this mean?

*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." Hence, they shall do this *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 seventh year of our return to Jericho, the disciples of בן יהוה shall be instructed to 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 they would have done the previous six years. And during this time, Joshua, Chapter 6, verse 4 states even further:

*... and the priests shall **blow** with the trumpets.*

In the *Merriam Webster's Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 125, the word **blow** means the same as "to sound." **Sound**, in *The Cassell Concise Dictionary*, copyright 1998, on page 1409 means "to signal." In the same reference source, **signal** is defined as "to give advance

warning of what is to come.” The *Merriam Webster’s Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 1359, describes **with** as “by means of”; and **trumpet** in *The Oxford Universal Dictionary*, copyright 1955, on page 2256, is “a cry.” A **cry** (on page 432) is “a proclamation.”

Therefore, the seven persons who shall be set apart for only one special purpose—which is to go before **יהוה בן יהוה** to prepare the way for Him to enter into Jericho—shall give advance warning of what is to come by means of a proclamation. A **proclamation**, in the aforementioned source, on page 1590 is “the act of proclaiming.” To **proclaim**, on the same page, is “to reveal something in speech or writings (such as television, radio, news articles, or books).”

Accordingly, while the disciples of **יהוה בן יהוה** shall 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 they would have done for six years, the messengers of **יהוה** shall then give advance warnings of what is to come, and that is “*the wall of Jericho shall fall down flat.*” They shall give these advance warnings by means of

revealing them in speech or writings (such as on television, radio; in news articles and books).

In our next seminar, we shall continue on our journey, as we decrypt our next set of instructions, which is found in Joshua, Chapter 6, verse 5. It reads:

*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.*

Praise יהוה! Praise יהוה בן יהוה! I thank my Father, יהוה, and His Son, יהוה בן יהוה, for the Spirit of Truth, which has allowed us to decode all that we have today. I pray to see you all in part four 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. Enjoy the remainder of Passover and Feast of Unleavened Bread. Hallelu יהוה!