
The Wall of Jericho Shall Fall Down Flat, Part Six

Praise יהוה! Praise יהוה בן יהוה! Hallelu יהוה! Give thanks unto the Lord, יהוה בן יהוה, call upon His name, make known His deeds among the people. Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. Glory ye in His holy name: let the heart of them rejoice that seek the Lord, יהוה בן יהוה. Seek the Lord, יהוה בן יהוה, and His strength, seek His face continually.

Remember His marvelous works that He hath done, His wonders, and the judgments of His mouth; O ye seed of Israel, His servants, ye children of Jacob, His chosen ones. He is the Lord, יהוה בן יהוה, our God and His judgments are in all the earth.

Be ye mindful always of His covenant; the word which He commanded to a thousand generations. Even of the covenant which He made with Abraham, and of His oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance. יהוה made this covenant with our forefathers when they were few, even a few, and strangers in the land of Canaan (I Chronicles 16:8-18).

Today, we exalt Thee, יהוה, because we are the blessed seed of this covenant, the children of the promise made to Abraham, Isaac, and Jacob [Israel].

For יהוה and His Son, בן יהוה, our Lord and Saviour, has neither forgotten us nor forsaken us. Therefore, rejoice! Rejoice, Israel, in the glory and power of יהוה. For our sakes יהוה has remembered the covenant that He made with our ancestors, whom He brought out of the land of Egypt, and He has also remembered our land (Leviticus 26:42, 45). Therefore, blessed be the Lord, יהוה, who is the Covenant God of Israel, and His Gracious Son, בן יהוה, forever and ever. Hallelu יהוה! Hallelu בן יהוה!

On this note, it is indeed a great joy for me to welcome all of you to our *Twenty-Eighth Annual Passover/Feast of Unleavened Bread 6011*. It is also my pleasure to welcome you to part six of this seminar entitled, “**The Wall of Jericho Shall Fall Down Flat.**” The topic of discussion for this seminar is derived from the book of Joshua, Chapter 6. Joshua, Chapter 6, is a well known, historical account of one of the most miraculous events to ever be performed by our God, יהוה, on our behalf as a people. And, thus far, יהוה has endowed us with sound and logical minds to be able to decrypt these Scriptures. That being so, it is virtually impossible to recapitulate all that has been discussed in this seminar without having read Joshua, Chapter 6, verses 1 through 21. Therefore, let us open our Bibles to Joshua, Chapter 6, and read verses 1 through 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 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.

[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 ram's 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 rearward 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 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 rearward 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.*

In the first five verses of Joshua, Chapter 6, it is clearly perceivable that יהוה gave His servant Joshua a set of instructions to conquer Jericho. And, although Joshua, Chapter 6, seems to be nothing more than an event of the past, it is yet a foreshadowing of an inevitable future event that we, the children of Israel, shall perform and fulfill in these days, just as our forefathers did. Having stated all of that, some of you may be questioning, *Just what is so very important about Jericho? or What does Jericho have to do with me?*

Well, to answer both questions, past seminars have conclusively revealed that Jericho is the first city that our forefathers prevailed over when they entered into CANAAN—the land promised to our forefather Abraham and to us, the seed of Abraham, the children of Israel. On several accounts, our biblical history can affirm that our forefathers constantly disobeyed the voice of יהוה and continually broke His commandments, judgments, laws, and statutes.

In return, as a consequence for their rebelliousness, יהוה condemned them to servitude under the Egyptian people and allowed the Pharaoh of Egypt to rule over

them. But, despite all of this, even after disobeying the commandments, judgments, laws, and statutes of יהוה, and after wandering in the wilderness for forty long years, יהוה still brought Israel into the land of CANAAN—the PROMISED LAND—through His servant Joshua. Howbeit, after all that יהוה did to bring them into CANAAN, they continued to do wrong by again breaking the commandments, judgments, laws, and statutes of יהוה. Resultantly, they were rooted out of their land and cast into another land, as it is “**THIS DAY.**” This can be officially verified in Deuteronomy, Chapter 29, verse 28, which reads:

*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.***

The land that we, Israel, have been cast into **this very day** is America, which is quite akin to ancient-day Egypt. And as we required deliverance from Egypt, we shall, likewise, need deliverance from America today. Furthermore, just as יהוה was merciful enough to bring our forefathers into the land of CANAAN, when we—the children of Israel—shall fully return to keeping **ALL** the commandments, judgments, laws, and statutes of יהוה, then He shall, in like manner, cause us to also enter again into CANAAN—the PROMISED LAND—under the direction of one *like* Joshua. To be specific, the One like unto Joshua who shall bring us even again into the land of CANAAN—the PROMISED LAND—is יהוה בן יהוה, who is our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

Through an evolution of seminars, we have learned that our master plan and divine stratagem for conquering Jericho today involves *specific* instructions and *precise* directives that have been given by God, יהוה, Himself. The instructions and directives of יהוה are nothing similar to the ways of this world; therefore, they do not necessitate man-made weaponry, physical force, or even violence as some would like to believe. Rather, it is a “*divine*” stratagem of warfare, in which we have spent a great number of seminars deciphering.

In fact, the last and final set of instructions we deciphered were found in Joshua, Chapter 6, verse 5. So, before we commence with our subject matter for today, let us briefly review some of what was discussed in our last seminar. Let us return to Joshua, Chapter 6, and reread Verse 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.*

Our last set of instructions, which were “... *to make a long blast with the ram’s horn ...*,” substantiated that we must compose a written document transmitted via the internet as **BREAKING NEWS** on our website—www.yahwehbenyahweh.com. Even further, we learned that this document would command millions of viewers. Many of which would come to our aid or in our defense against those euphemistically called *Canaanites* (those who are no true

Israelites) and the Canaanite government. This would, in turn, cause us to be “triumphant” and “victorious” in gaining back Jericho. This was the basis for the phrase “... *and when ye hear the sound of the trumpet, all the people shall shout with a great shout*”

Preceding this course of action, ***THE WALL OF JERICHO SHALL FALL DOWN FLAT*** was interpreted to mean that the line of separation or border, which keeps the land of Jericho apart from another land, will no longer be separated in two parts. But rather, it shall become joined together and shall form one large land mass. This is to say that the ports of entry or customs gates—which is intended to stop persons from *coming* and *going freely* or from crossing the border into the land of Jericho—shall inevitably be removed. Therefore, this will allow us to “... *ascend up every man straight before him.*”

Plainly put, we were enlightened to the fact that this means when the ports of entry or customs gates are removed, and when Jericho is joined together with a neighboring land to form one large land mass, then shall every member of the Nation of **יְהוָה**—those who are the *true* disciples of **יְהוָה בֶּן יְהוָה**—relocate to the **north** or in the **upper parts** of the land of Jericho. However, our passage into the land of Jericho cannot be conducted in any kind of manner, it must be handled in the proper manner, which is by following the specific procedures and divine protocol that has already been organized and established by only One person in

particular, whose name is יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior.

Praise יהוה! Praise יהוה בן יהוה!

Being that the instructions given to Joshua for our forefathers to conquer Jericho are in direct parallel to what we must do today to regain Jericho, it is imperative that we now decipher and depict just how our forefathers *executed* the instructions given to them by יהוה. Therefore, in today's seminar, we shall continue on with our decoding of Joshua, Chapter 6. This, in actuality, will enlighten us on exactly how we, too, must *execute* the instructions of יהוה, when we shall enter again into the city of Jericho, which is in **CANAAN**—the land promised to us. With that said, let us read our next verse for study, which is Joshua, Chapter 6, verse 6. Let us read:

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.

In this Scripture, we can clearly depict that in order to orchestrate the instructions of יהוה, Joshua, the son of Nun, had to call the priests, and say something unto them. As we have already affirmed from our very first seminar, Joshua, which is transliterated in Hebrew as Yehowshua, is a symbolic representation of יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior. That being established, we can perceive from this Scripture that before we can conquer the city *Jericho*, in the land of **CANAAN**, then יהוה בן יהוה—who is *like*

Joshua—had to call the priests and say something unto them. Having stated that, our first word to define from Joshua, Chapter 6, verse 6 in the phrase, “*And Joshua the son of Nun called the priests ...*,” is the word “called.”

In seeking consultation from the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **call**, the present tense of the word *called*, is depicted as “to designate.” While *The New Oxford American Dictionary*, copyright 2000, Computer Software, defines **designate** as “to appoint to a specified duty”; **appoint** in *The Oxford Universal Dictionary*, copyright 1955, on page 86, is recorded as “to predetermine.” Succinctly, it can be validated that **יהוה בן יהוה**, like Joshua, had to predetermine the priests to do a specified duty. In order for us to understand what this means, we must examine the word “predetermine.”

Corroborated facts from the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, clarify that **predetermine** means “to decide beforehand.” **Decide**, as referenced in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, means “to choose”; and **beforehand**, taken again from the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is characterized as “ahead of time; in advance or in anticipation.” With these facts being true, it is easy to understand that **בן יהוה**

יהוה had to choose in advance or ahead of time His priests. Besides this, He also had to choose His priests in *anticipation* of something.

Anticipate, the action of *anticipation*, means “to take into consideration (a certain future event).” **Event**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is one and the same as “advent.” **Advent**, in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, is described as “the second coming.”

In considering these additional points, we can state accurately that בן יהוה יהוה—who is *like* Joshua—had to take into consideration a certain future event, which is His “**SECOND COMING.**” By apprehending in advance or ahead of time, His **SECOND COMING**, He had to go ahead and put certain things into place—one of which was the choosing of His *priests*.

In our third seminar, we pretty much laid out who the *priests* represent. So what we are going to do now is revisit that research so that it will be picture clear in our minds of who they typify in relation to this seminar. A **priest**, the singular of the plural word *priests*, is recorded 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 priests represent persons whom **יהוה בן יהוה** has devoted 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 these persons are set apart for only one special purpose. This special purpose for which **יהוה בן יהוה** has set them apart is so they may be His messengers. That being the case, 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.”

Based upon the credibility of these definitions, we can conclude from this perspective of the word *priests* that they represent persons whom **יהוה בן יהוה** has set apart for only one unique and special purpose. This unique and special purpose is so they can be sent into the city of Jericho before **יהוה בן יהוה** to prepare the way for Him to follow at His **SECOND COMING**. Now that we have an

enlightened understanding of their specified duty, let us continue in our decoding by deciphering the next phrase, which is “... *and said unto them* ...,” as is written in Joshua, Chapter 6, verse 6, which reads in part:

*And Joshua the son of Nun called the priests, **and said unto them, ...***

In this particular phrase, it is quite obvious that **יהוה בן יהוה**, *like Joshua*, had *said* something unto His *priests*—those chosen to go before Him into the city of Jericho to prepare the way for Him to follow at His **SECOND COMING**—in advance or ahead of time. So, let us acquire a better understanding of the word “said.”

In accordance with *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 means “command.” **Command**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, means “to give an order to.” In taking these definitions into account, we can see that **יהוה בן יהוה** gave His *priests*—those chosen to go before Him into the city of Jericho to prepare the way for Him to follow—an order to do something. This order that He gave them was in advance or ahead of the time of His **SECOND COMING**.

Even more, when we consult and corroborate again with the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **command** comes from Latin *commandare*, which means “to entrust.” In the same identical reference source, the word **entrust** is depicted as “to assign the care of; turn over for safekeeping; leave with.”

This added information affirms that not only did יהוה בן יהוה give the *priests*—those chosen to go before Him into the city of Jericho to prepare the way for Him to follow at His **SECOND COMING**—orders to do something, but He also assigned the care of something over to them. Moreover, He left something with them and also turned over something to them for safekeeping. This which יהוה בן יהוה left, assigned care of, and turned over for safekeeping to His *priests*—those chosen to go before Him into the city of Jericho to prepare the way for Him to follow—was the **ARK OF THE COVENANT** that they were required to “*take up*.” This can be substantiated in the next part of Joshua, Chapter 6, verse 6. It reads:

... **Take up the ark of the covenant**, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord, יהוה.

The first thing that יהוה בן יהוה ordered His *priests* to do when they entered again into Jericho is to “**Take up the ark of the covenant**,” which He left with them, assigned care of, and turned over safekeeping of to them. In the *American*

Heritage Talking Dictionary, copyright 1997, Computer Software, the word **take** means “to remove from a place; to carry along to another place.” While **up**, in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, is denoted as “toward a particular direction, as a territory”; **up** is also affirmed in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, as “northward.”

On the basis of these facts, יהוה בן יהוה ordered His *priests*—those chosen to go before Him into the city of Jericho to prepare the way for Him to follow at His **SECOND COMING**—to remove themselves from a place and to carry along with them the **ARK OF THE COVENANT** to another place, which is toward a particular direction, as a territory. This direction that יהוה בן יהוה ordered His *priests* to go in is **northward** to JERICHO. Being that we now know the direction that יהוה בן יהוה ordered His *priests* to carry the **ARK OF THE COVENANT** toward, let us sharpen our knowledge and understanding of what the **ARK OF THE COVENANT** represents.

On the leading authority of *Random House Webster’s College Dictionary*, copyright 1991, on page 74, the **ark of the covenant** is one and the same as “ark.” In the *WORDsearch 5.0*, Bible Computer Software, copyright 1996-2002, the word **ark** (reference number 727) is transliterated in Hebrew as **arown**, pronounced *aw-ron*, and it is denoted as a “coffin or chest.” In the *Webster’s New World*

Dictionary & Thesaurus, copyright 1998, Computer Software, the word **coffin** is synonymous to “urn.” *The Oxford Universal Dictionary*, copyright 1955, on page 2324, denotes that the word **urn** is “a vessel used to preserve the remains of a body.” While a **vessel** is “used to hold or contain something treasured or valuable” (as documented in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software); **remains** are characterized as “ashes or powdered bones” (in *The Oxford Universal Dictionary*, copyright 1955, on page 1698).

To give even more credibility to these facts, let us also define the word “chest,” from the word “ark.” In keeping with *The New Oxford American Thesaurus*, copyright 2001, Computer Software, the word **chest** is synonymous to “body.” In *The New Oxford American Dictionary*, copyright 2000, Computer Software, the word **body** means the same as “bones.”

Summarily, we can definitively deduce from all of our definitions stated that the **ARK OF THE COVENANT** represents a vessel that is used to preserve, hold, or contain something *treasured* or *valuable*, such as the ashes or powdered bones of the body of a person.

Taking this into account, **בְּנֵי יְהוָה** has set apart persons—biblically called *priests*—for only one special purpose: These persons are chosen by **בְּנֵי יְהוָה** to *take up the ARK OF THE COVENANT*, which when interpreted means that they are chosen to remove themselves from a place, and carry along with them

a vessel that preserves, holds, or contains something *treasured* or *valuable*. This vessel, which **יהוה בן יהוה** left, assigned care of, and turned over to them for safekeeping is literally the ashes or powdered bones of His body that He ordered them to carry *northward* into the city of JERICHO.

This can be substantiated with Scriptural documentation—as **יהוה בן יהוה** is referred to in the Scriptures under the euphemism of Joseph. A quote from the *Metaphysical Bible Dictionary*, copyright 1931, on page 365 states that “Joseph is often used to refer to the Messiah.” Therefore, let us turn to and read Genesis, Chapter 50, verses 24 and 25:

*[24] And Joseph [the Messiah, **יהוה בן יהוה**] said unto his brethren, I die: and God, **יהוה**, will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.*

*[25] And Joseph [the Messiah, **יהוה בן יהוה**] took an oath of the children of Israel, saying, God, **יהוה**, will surely visit you, and **ye shall carry up my bones from hence.***

In continuing on with our research, **יהוה בן יהוה** has not only ordered His priests to carry up His bones, but they must also do as is written in the last portion of Joshua, Chapter 6, verse 6:

*... and let seven priests bear seven trumpets of rams' horns before the ark of the Lord, **יהוה**.*

In agreement with the last portion of this Scripture, let us establish factually what the word “let” means. **Let** is referenced in *The American Heritage Talking*

Dictionary, copyright 1997, Computer Software, as “to permit to enter.” And **enter** in *The Oxford Universal Dictionary*, copyright 1955, on page 616 is denoted as “to go into (a place).”

This research clearly authenticates that *seven priests* were chosen by **בְּנֵי יְהוָה** and permitted to go into a place, the city of Jericho, and “... *bear seven trumpets of rams’ horns before the ark of the Lord, יְהוָה*.” For better clarity of why **בְּנֵי יְהוָה** has chosen *seven* priests, let us recapitulate some of what we learned in regard to the word “seven” in our third seminar.

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.”

Accordingly, **בְּנֵי יְהוָה** has chosen *seven priests* to go before Him into the city of Jericho to prepare the way for Him to follow at His **SECOND COMING** and to carry the *treasured* vessel that contains and preserves the ashes or powdered bones of His body. He chose them because He knew that they had all the

necessary qualities or abilities to carry out this task. Having established that, they shall:

“... *bear seven trumpets of rams’ horns before the ark of the Lord, יהוה.*”

In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **bear** means “to convey.” In the same reference source, to **convey** is tantamount to “communicate.” And in conferring with the *Webster’s Universal College Dictionary*, copyright 1997, on page 163, to **communicate** means “to make known something.” Hence, the *seven priests* who were chosen by יהוה בן יהוה, permitted to go into the city of Jericho, and who possessed all the necessary qualities or abilities to carry out this task, must make known “... *seven trumpets of rams’ horns before the ark of the Lord, יהוה.*”

When we decoded the phrase “... *seven trumpets of rams’ horns ...*” in our third seminar, it was interpreted to mean an event that is to come. This event is described as the *seventh year* or *jubilee*. **Jubilee** is denoted as a year of emancipation and a period of restitution. After defining the word *emancipation*, we strongly validated that it describes the time when יהוה בן יהוה must be brought into the land of CANAAN, His original country or land, and when He shall be returned to His **RIGHTFUL** position as ruler over all of CANAAN, which includes the city of Jericho. This shall be the event in the *seventh year* of our

return into the city of Jericho—biblically described as “*seven trumpets of rams’ horns*—that the seven priests must make known after carrying the vessel containing the ashes or powdered body of **יהוה בן יהוה** that is most *treasured* and *valued* unto us.

Even more, as we continued in our studies, we found that the word *restitution* denotes a time when 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. For it is written in Leviticus, Chapter 25, verse 13:

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

This Scripture further supported our conclusion that when the Canaanites saw the **ARK OF THE COVENANT**—which is the bones of **יהוה בן יהוה**—carried into Jericho, then it served as a sign to them that they must return all of our personal possessions that they have taken away from us. This includes our valuable, jewels, gold, silver, precious metals, wealth, riches, sovereignty and the like. This, as well, is what the seven priests must make known in the city of Jericho, in the land of CANAAN, in the *seventh year*. And all that they are required to make known in the city of Jericho must be done in a certain period of

time or time frame: “... *before the ark of the Lord, יהוה.*” This is written in the final portion of Joshua, Chapter 6, verse 6. It reads:

*... and let seven priests bear seven trumpets of rams' horns
before the ark of the Lord, יהוה.*

The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines **before** as “during the period of time in advance of something.” Hence, the *seven priests* were chosen by יהוה בן יהוה to make known all of these things during the period of time in advance of something, which is in advance of the **ARK OF THE LORD, יהוה**.

In *The Cassell Concise Dictionary*, copyright 1998, on page 72, the expression **Ark of the Lord**, under the key word *ark*, is declared to be representative of “the presence of God.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **presence** is synonymous to “reappearance”; while **reappearance** is characterized as a “returning.” The base word of *returning*, is **return**, and it is affirmed as “the second coming of Christ” (as recorded in *The Cassell Concise Dictionary*, copyright 1998, on page 1257).

By way of explanation, it can be concluded that the seven priests preparing the way for יהוה בן יהוה to follow means that they were chosen by יהוה בן יהוה and permitted to go into the city of Jericho. While in Jericho, their specific duty is

to make known in their *seventh year*—which is the period of time in advance of the return or SECOND COMING of **יהוה בן יהוה**—that He must be brought into the land of CANAAN, His original country or land, and returned to His **RIGHTFUL** position as ruler over all of CANAAN, which includes the city of Jericho.

Furthermore, after carrying the **ARK OF THE COVENANT**—a *treasured* and *valued* vessel that preserves, holds, and contains the ashes or powdered bones of the body of **יהוה בן יהוה**—*northward* into Jericho, they are also proclaiming that the Canaanites shall have to return all of our personal possessions that they have taken away from us. This includes our valuable, jewels, gold, silver, precious metals, wealth, riches, sovereignty and the like. All of this that they are performing must be done in the period of time in advance of the return or SECOND COMING of **יהוה בן יהוה**.

And in following this sequence of events, Joshua, Chapter 6, verse 7 goes on to read:

*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.***

In our next seminar, we shall continue on with our decryption of Joshua, Chapter 6, as we shall reveal what it means to “... *Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord, יהוה.*”

I thank יהוה and His Son, בן יהוה, for His divine wisdom, knowledge, and understanding of our studies on the city of Jericho and the land of CANAAN. I also thank Him for allowing us to decrypt His holy word. I pray to see all of you in part seven, as we shall continue to reveal how *“The Wall of Jericho Shall Fall Down Flat.”*

Enjoy the remainder of our **Twenty-Eighth Annual Passover and Feast of Unleavened Bread**. Let everything that hath breath, praise יהוה! Praise בן יהוה! Hallelu יהוה!