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

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Shalom. It is an esteemed honor as well as a great joy to stand before you today to praise the Almighty Son of God, יהוה. Praise ye the Lord, יהוה יהוה בן: for it is good to sing praises unto our God, יהוה בן יהוה. For it is pleasant and His praise is comely. Glory to יהוה!

יהוה בן יהוה does build up Jerusalem; He gathers together the outcasts of Israel. יהוה בן יהוה heals the broken in heart, and binds up their wounds. יהוה בן יהוה telleth the number of the stars; He calls them all by their names. Great is our Lord, יהוה בן יהוה, and of great power. Give accolades to יהוה בן יהוה!

יהוה בן יהוה lifts up the meek: He casts the wicked down to the ground. Sing unto יהוה בן יהוה with thanksgiving; sing praises upon the harp unto our God, יהוה בן יהוה: Who covers the heaven with clouds, who prepares rain for the earth, and who makes grass to grow upon the mountains (Psalm 147:1-8).

Therefore, bless יהוה בן יהוה for His love. Cause your soul to bless יהוה בן יהוה: and all that is within you, Bless His holy name. Cause your

soul to bless יהוה בן יהוה, and forget not all His benefits: Who forgiveth all your iniquities; who heals all your diseases; who redeemeth your life from destruction; who crowns you with loving-kindness and tender mercies; who satisfies your mouth with good things; so that your youth is renewed (Psalm 103:1-5; 107:20). Let everything that hath breath, praise ye the Lord, יהוה יהוה בן יהוה! Hallelu יהוה בן יהוה!

I am most cheerful and am bursting with zest to welcome all of you to our *Twenty-Eighth Annual Feast of Weeks 6011*. Also, welcome to part seven of this seminar entitled, **“The Wall of Jericho Shall Fall Down Flat.”** As many of you may already know, the topic for this seminar comes from Joshua, Chapter 6. This chapter marks one of the most renowned events to ever occur in the entire Bible. This event foretells of when יהוה instructed the children of Israel to march around an entire city until the walls “fell down flat.” Having stated that, it is futile to continue on with our subject matter without having read Joshua, Chapter 6, verses 1 through 21. Therefore, let us open our Bibles to Joshua, Chapter 6, and begin reading, starting at Verse 1 all the way down through Verse 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, 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 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.*

These Scriptures distinctly reveal how the children of Israel caused ***the wall of Jericho to fall down flat*** and the events that enveloped its fall. On one hand, the story that we just finished reading is a mere event of the past; but, on the other hand, it is quite prophetic because it describes, in great detail, something that we—the children of Israel—shall perform in our lifetime, just as our forefathers and ancestors did.

Thus far, we have come to the astonishing conclusion that Jericho is 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 also concluded that in the past, our forefathers disobeyed the commandments, judgments, laws, and statutes of יהוה. Resultantly, they were made slaves and captives to the Pharaoh of Egypt

over four thousand years ago. To add to that, we validated that when their time for serving the Pharaoh was up, יהוה delivered them from Egypt; and after forty years of wondering in the wilderness, He brought them into *CANAAN*—the *PROMISED LAND*—through His servant Joshua.

Yet and still, they turned their backs on יהוה and turned again to breaking His commandments, judgments, laws, and statutes. Therefore, we, Israel, were rooted out of our land and cast into another land, as it is “*THIS DAY*” (Deuteronomy 29:28).

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 brought the children of Israel into the land of *CANAAN* before, when we shall fully return to keeping the commandments, judgments, laws, and statutes of יהוה, He shall cause us—the children of Israel—to enter yet again into *CANAAN*—the *PROMISED LAND*—under the direction of one *like* unto Joshua. To be exact, the One like unto Joshua who shall bring us even again into the land of *CANAAN*, the *PROMISED LAND*, is בן יהוה יהוה, who is our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise בן יהוה!

As parts one through six of this seminar have revealed, when יהוה shall cause us to conquer the land of Jericho again, we will not need the physical weaponry or heavy artillery of this world. But, rather, יהוה has prepared a master plan and a divine stratagem that is unbeknownst to this world. His master plan and divine stratagem involve *specific* instructions and *precise* directives. These instructions and directives can be found in Joshua, Chapter 6. Therefore, let us review some of what was brought out in our last seminar.

In our last seminar, we decoded Joshua, Chapter 6, verse 6, which reads:

*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' horns before the ark of the Lord, יהוה.*

From researching this verse, we found out that יהוה בן יהוה, like Joshua, gave 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**—an order to do something. That which He directed them to do was to remove themselves from a place and to carry along with them the **ARK OF THE COVENANT northward** to JERICHO.

The **ARK OF THE COVENANT**, when interpreted, represents a vessel containing the ashes or powdered bones of **יהוה בן יהוה** that is most *treasured* and *valued* unto us. This, the ashes or powdered bones of the body of **יהוה בן יהוה**, is what the priests were ordered to carry *northward* into the city of JERICHO.

In addition to carrying the bones of **יהוה בן יהוה** into Jericho, the seven priests were also given a charge 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 **יהוה בן יהוה** must be brought into the land of CANAAN. Moreover, He must also be brought back to His original country or land, and returned to His **RIGHTFUL** position as ruler over all of CANAAN, which includes the city of Jericho.

Even more, the seven priests must also proclaim that the Canaanites shall have to return all of our personal possessions that they have taken away from us. This includes our valuables, jewels, gold, silver, precious metals, wealth, riches, sovereignty and the like. All of this that the seven priests 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, our foundation Scripture for today, 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 this Scripture, the word “he” is a pronoun. On the authority of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the pronoun **he** is “used to refer to the man previously mentioned.” In this case, the man previously mentioned is Joshua. Hence, the pronoun “*he*” is used to refer to Joshua. And, as we have substantiated in a previous seminar, Joshua—transliterated in Hebrew as Yehowshua—is symbolically representative of יהוה בן יהוה, our Hebrew Leader, Deliverer, and Saviour. Accordingly, it can be determined from all of these facts that יהוה בן יהוה, *like* Joshua, said something unto the people.

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

Hence, not only did יהוה בן יהוה give orders unto the priests, but He also gave an order “*unto the people.*” Being that יהוה בן יהוה gave an order

unto the people, then who exactly do the “people” represent? For the answer, let us consult the authorities.

Predicated on the correctness of *The WORDsearch, Strong’s Hebrew Dictionary*, copyright 1990-1993, Computer Software, the word **people** is transliterated in Hebrew as **‘am** (reference number 5971), pronounced *am*, and is specifically delineative of “the children of Israel; a nation.” Thus, this definition establishes that after **יהוה בן יהוה** ordered the seven priests to carry His ashes or powdered bones into Jericho, He ordered the children of Israel, also known as the Nation of **יהוה**, to do something as well. That which He ordered them to do is written in the next part of Joshua, Chapter 6, verse 7. It reads:

... *Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord, יהוה.*

**יהוה בן יהוה** ordered the children of Israel—the Nation of **יהוה**—to first “*pass on.*” So a rational deduction of the phrase, “... *pass on* ...,” requires diligent study. In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, the phrase **pass on** means “to go on or proceed.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, declares that the expression **go on** is synonymous to “persevere”; while **persevere** means “to continue in a course of action, etc.

in spite of difficulty, opposition, or death (as documented in the *Noah Webster's 1828 Dictionary*, Adobe Computer Edition).”

So, since יהוה בן יהוה could see the future and knew things way in advance of them happening, He ordered the children of Israel—the Nation of יהוה—to continue a course of action in the city of Jericho, in spite of difficulty, opposition, and, most especially, in spite of His physical death or ascension. Although the Nation of יהוה had no idea that they would be without the physical body of יהוה בן יהוה today, He ordered them to proceed. What does this mean?

**Proceed**—from the phrase, “... *pass on* ...,” in Joshua, Chapter 6, verse 7—means “to keep on speaking” (as recorded in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software). The *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, clarifies that the word **speak**, from the base word *speaking*, means “to declare the truth in writing or printing.” Also, **speak** in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, means “to tell all.”

The essence of these facts reveal that יהוה בן יהוה ordered His children—the Nation of יהוה—to continue speaking the truth. This means that He ordered them, while in Jericho, to continue to declare the truth in

writing and printing, especially in the face of difficulty, opposition, and most importantly, after His physical death or ascension. In fact, He commanded them to “**TELL ALL.**” Hence, let us get a clear understanding of what it means to “tell.”

**Tell**, as referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, means “to give an account of (a story)”; while **give**, as referenced in the same source, is synonymous to “show.” In *The American Heritage Talking Dictionary*, copyright 1997, Computer Software, an **account** is descriptive of a “record of events.” In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 226, **record** (reference number 185.1) is described as “documentation, government papers, medical records, prison records, archives, et cetera.” The word **record** is also one and the same as “evidence” (in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software.) **Evidence**, as recorded in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, is “something serving as a proof; information used to establish facts.”

From all the facts gathered collectively, it can be validated that יהוה יִהְיֶה בָּךְ ordered the children of Israel—the Nation of יהוה—to keep on declaring the truth in writing and printing, and in spite of difficulty, opposition, and most especially, in spite of His physical death or ascension.

He further commanded us to take a course of action, while in Jericho, which is to show records—documentation, government papers, medical records, prison records, archives, and the like. This is what it means to “... *pass on* ...” as is written in Joshua, Chapter 6, verse 7.

In continuing our course of study, we can perceive that these records, such as documentation, government papers, medical records, prison archives, and the like, will serve as proof and will be used to establish facts about events in a story. Therefore, let us first define the word “events.”

In keeping with the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **event**, the singular of the plural word *events*, is defined as “something that takes place; an action that brings about a cause.” The word **cause**, in *The Synonym Finder*, by J.I. Rodale, copyright 1979, on page 153, is synonymous to “problem.” **Problem**, in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 280 (reference number 270) is “affliction, suffering, and illness.”

Based upon the gravity of these definitions, we can assert that בן יהודה ordered the children of Israel—the Nation of יהודה—to keep on declaring the truth in writing and printing, and in spite of difficulty, opposition, and most especially, in spite of His physical death or ascension. He commanded us to take a course of action, while in Jericho, which is to

show records—documentation, government papers, medical records, prison records, archives, and the like.

These records will be used in a story to serve as proof, and will contain information used to establish facts about things that took place and actions that brought about affliction, suffering and illness. So now the question must be asked, What is a story?

The *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, describes a **story** as “the incidents in the life of a person.” A **story** is also depicted as “the material for such a broadcast.” An **incident**, the singular of the plural word *incidents*, in the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, is depicted as “actions that have consequences.” A **consequence** is characterized as “evil deeds that must be paid for” (as documented in the *Noah Webster’s 1828 Dictionary*, Adobe Computer Edition); while **person** is synonymous to “son” (in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software). In the same reference source, the word **son** is equivalent to “Son of God.”

These facts all together support the overall conclusion that after יהוה יי ordered the priests to carry His ashes or powdered bones into the city of Jericho, He ordered the children of Israel to continue on a course of

action. This course of action is to show records—documentation, government papers, medical records, prison records, archives, and the like.

These records—such as documentation, government papers, medical records, prison records, archives, and the like—will serve as proof and will contain information to be used to establish facts about the wicked actions and evil deeds that brought about the affliction, suffering, and illness of the Son of God, יהוה, יהוה בן יהוה, that must be paid for. The records which show the wicked actions and evil deeds that brought about the affliction, suffering, and illness in the life of יהוה בן יהוה will be the materials used for such a broadcast.

“Broadcast” stems from the word “story,” which derives from the phrase in our foundation Scripture, “... *pass on* ....” **Broadcast** in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is delineated as “to send out to the public, as by a communications medium.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **communications** as “mass media and internet.”

These unapproachable facts prove that יהוה בן יהוה ordered the children of Israel—the Nation of יהוה—to keep on declaring the truth in writing and printing, and in spite of difficulty, opposition, and most especially, in spite of His physical death or ascension. He commanded us to

take a course of action, while in Jericho, which is to show records—documentation, government papers, medical records, prison records, archives, and the like.

These records that we will show will serve as proof and will contain information to be used to establish facts about the wicked actions and evil deeds that brought about the affliction, suffering, and illness of יהוה בן יהוה that must be paid for. Therefore, these records will be the material that we will publish in the mass media but, more specifically, on the internet at our website, [www.yahwehbenyahweh.com](http://www.yahwehbenyahweh.com).

In following this course of events, the following part of Joshua, Chapter 6, verse 7 informs us of what יהוה בן יהוה commanded next. He said to:

... *compass the city* ...,

Hence, what we are to do with the information that we shall publish in regard to the wicked actions and evil deeds that brought about the affliction, suffering, and illness in the life of יהוה בן יהוה is to “... *compass the city* ....” In *The New Strong’s Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 81, the Hebrew word for *compass* (reference number 5437) is **cabab**, pronounced *saw-bab'*, which is a primitive root, and one of its meanings is to “revolve.” *The Oxford*

*Universal Dictionary*, copyright 1955, on page 1730, defines the word **revolve** as “to pass around.” To **pass around**, on page 1440, is “to circulate.” **Circulate** means “to spread knowledge widely among persons; to make persons interested in what one has to say.”

Thus, יהוה בן יהוה also instructed the children of Israel—the Nation of יהוה—to spread knowledge widely in the city of Jericho in regard to what shall be posted on our website and what we shall publish in the mass media concerning the affliction, suffering, and illness of יהוה בן יהוה. This, in turn, will make persons interested in what we have to say.

In accordance with the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, the word **spread** also means “to distribute throughout an area, so as to cause to multiply.” In *The New Oxford American Thesaurus*, copyright 2001, Computer Software, the word **multiply** means “to gain more people; become more numerous; to become greater in power.”

From these facts, it can be deduced that in spite of difficulty and opposition, יהוה בן יהוה instructed us to distribute knowledge in the city of Jericho in regard to what shall be on our website and regarding what we shall publish in the mass media concerning His affliction, suffering, and illness. This, in turn, will make persons interested in what we have to say.

And, as a result of their interest in what we have to say, we shall gain more people, become more numerous, and shall even become “greater” in power.

Praise יהוה! Praise בן יהוה!

In returning to our foundation Scripture, the last part of Joshua, Chapter 6, verse 2, reads:

*... and let him that is armed pass on before the ark of the Lord, יהוה.*

In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **let** means “to allow someone to do something”; while **him**, in the same identical source, means “person.” **Person**, is denoted as “a distinct entity.” The word **armed** in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, means “equipped with the information needed to achieve something.”

And from yet another perspective, in *The Oxford Universal Dictionary*, copyright 1955, on page 445, the word **armed** is characterized as being “fortified to be on the front line.” *The New Oxford American Dictionary*, copyright 2000, Computer Software, describes **fortify**, the base word of *fortified*, as “to strengthen morally; able to defend.”

Conclusively, these facts all together validate that יהוה בן יהוה allowed the distinct entity, PEES Foundation to stand on the “front line”

because they are equipped with the information that serves as proof of the wicked actions and evil deeds that brought about the affliction, suffering, and illness of **יהוה בן יהוה**. Even more, **יהוה בן יהוה** knew that this distinct entity, PEES Foundation, is equipped to stand on the front line because it is capable of achieving something due to the fact that it has been strengthened morally; and also because it is able to defend the word of **יהוה** and His Son, **יהוה בן יהוה**. So what does it mean to be on the “front line”?

The **front line**, according to *The Cassell Concise Dictionary*, copyright 1998, on page 586, is denoted as “to be in the most active position to fight the enemy.” Therefore, we can gather from these definitions that **יהוה בן יהוה** allowed the distinct entity, PEES Foundation, to be in the most active position to fight the enemy with records that prove the wicked actions and evil deeds that brought about the affliction, suffering, and illness of **יהוה בן יהוה**. **יהוה בן יהוה** knew ahead of time that the entity, PEES Foundation, is equipped with all the information that serves as proof of what the enemy did, and that it has been strengthened morally to defend the word of **יהוה**, and His Son, **יהוה בן יהוה**. Since the wicked actions and evil deeds of the enemy must be paid for, then PEES Foundation must take a stand to tell all the truth through the mass media and on the internet “... *before the ark of the Lord, יהוה*, as written in Joshua, Chapter 6, verse 7.

The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines **before** as “during the period of time in advance of something”; while, *The Cassell Concise Dictionary*, copyright 1998, on page 72, defines the expression **Ark of the Lord**, under the key word *ark*, as “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 “returning.” The base word of *returning*, is **return**, and it is affirmed as “the second coming of Christ; Judgment Day” (which is recorded in *The Cassell Concise Dictionary*, copyright 1998, on page 1257).

Hence, the course of action that the distinct entity, PEES Foundation, shall take—which is the most active position through the mass media and the internet—must expose the truth about the wicked actions and evil deeds of the enemy that brought affliction, suffering, and illness to יהוה יְהוָה בְּנֵי יְהוָה. This course of action that they shall take to show records via the mass media and the internet—such as documentation, government papers, medical records, prison records, archives, and the like—must be achieved in advance of the SECOND COMING of יהוה בְּנֵי יְהוָה, which is JUDGMENT DAY, when the enemy of יהוה בְּנֵי יְהוָה shall have to pay for what they have done. Praise יהוה! Praise יהוה בְּנֵי יְהוָה!

This concludes our seminar studies for today. In our next seminar we will continue on with Joshua, Chapter 6, verse 8, which reads:

*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 followed them.*

Let us give all praises to יהוה, and to His most loving Son, בן יהוה. I pray that everyone enjoyed today's seminar. I also thank יהוה and His Son, בן יהוה, for the wisdom, knowledge, and understanding that was gained in today's seminar. May we all have a joyful and festive feast and I will look forward to seeing every one in part eight of this seminar. Have a glorious day and let everything that hath breath, praise יהוה! Praise בן יהוה בן יהוה!