
The Wall of Jericho Shall Fall Down Flat, Part Eight

As humble servants of the Lord and Savior, יהוה בן יהוה, we must show forth all the praises and glory that is due unto יהוה and unto His Son, יהוה בן יהוה. To show forth praises unto יהוה and also unto the Son, יהוה בן יהוה, means that we must acclaim יהוה, and His Son. It means that we must salute יהוה with shouts or sounds of joy and approval. We are to greet יהוה and the Son, יהוה בן יהוה, with a loud shout or other demonstration of goodwill, applause, or hand-clapping. It means that we must announce and proclaim His sovereignty, majesty, and kingship to the whole world. Praise יהוה! Praise יהוה בן יהוה!

As humble servants of the Lord and Savior, יהוה בן יהוה, we must show forth public approbation unto יהוה בן יהוה. We must think and speak favorably of יהוה בן יהוה, because He is good and His mercy endures forever. From this reality comes the ebullience of rejoicing and praising יהוה בן יהוה as God of gods, Lord of lords, and King of kings.

As humble servants of the Lord and Savior, יהוה בן יהוה, we honor, adore, worship, and bless the Name, יהוה. We appreciate, esteem, respect,

and look up to יהוה, as the Father. We celebrate יהוה and bow down before His Son, יהוה בן יהוה. In fact, it is a joy to us to make sweet music unto יהוה with our voices of praise that show forth our love and appreciation for all that יהוה בן יהוה has done for us. It is the fulfillment of our life's purpose to praise יהוה and His Son, יהוה בן יהוה, with our whole heart, mind, body, and soul.

As humble servants of the Lord and Savior, יהוה בן יהוה, give thanks unto יהוה. For He is good and His mercy endures forever. For who can utter the mighty acts of יהוה and who can show forth all His praise? (Psalm 106:1, 2). If you cannot count the number of mercies that יהוה has had upon your soul, sing praises unto His Name! If you have not forgotten the works of יהוה or of your Savior, יהוה בן יהוה, sing praises unto His Name! If you believe every word and promise of יהוה, and wait graciously for the return of יהוה בן יהוה who shall reign with everlasting power and great glory, sing praises unto His Name! If you are ready to triumph over this world in praise of יהוה and His Son, יהוה בן יהוה, give Him the glory!

For by your praise and rejoicing before יהוה and the Son, בן יהוה יהוה, shall the world know that יהוה בן יהוה is the Messiah and Ruler of Heaven and Earth. By us giving thanks unto יהוה and calling upon His

name, makes known His deeds among people. For **יהוה בן יהוה** is God above all gods and King above all kings and will not share His glory with another. For the Heavens shall declare His righteousness, and all the people shall see His glory. Therefore, it is my greatest pleasure to say aloud, **“THE LORD, יהוה בן יהוה, REIGNETH; LET THE EARTH REJOICE!”**

Glory to **יהוה**! Hallelu **יהוה**!

I extend a most sincere welcome to all of you have come from far and near to celebrate the *Twenty-Eighth Annual Feast of Tabernacles 6011*. Also, it is my sincerest pleasure to welcome all of you who have come to part eight of this seminar entitled, *“The Wall of Jericho Shall Fall Down Flat.”* Praise **יהוה**! Praise **יהוה בן יהוה**!

For those of you who may not know, Joshua, Chapter 6, is the foundational Scripture from which this seminar originates. It outlines an epoch in history when the children of Israel crossed over from Jordan into the land of Canaan, which is the land promised to them by God, **יהוה**, after departing from bondage in Egypt and after wandering in the wilderness for forty years.

Joshua, Chapter 6 demonstrates that although **יהוה** promised to bring the children of Israel into the land of Canaan, there was still some serious work that had to be done on their part to conquer it. In other words, **יהוה** did

not just flat out sit Canaan, and, most particularly, Jericho, into their laps. At that particular time there were other people inhabiting the land of Canaan when the children of Israel arrived—primarily the Canaanites but, also, the Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites that had to be driven out (Joshua 3:10). So, Israel had to perform some earnest work to gain possession of it from these squatters, who at that time were ruling Canaan.

In fact, if you read the entire Book of Joshua, you will discover that they did not gain possession of the entire land of Canaan all at once. They had to battle little by little and city by city for Canaan. So, the greatest significance of Jericho is that it was the first city that the children of Israel conquered when they entered into the Promised Land—Canaan. And, in order to conquer Jericho, יהוה provided them with divine instructions and a master strategy. These divine instructions and the master strategy is found in Joshua, Chapter 6, verses 1 through 5. So, let us open our Bibles and read the basis for this seminar series. It reads:

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.

As set forth in these verses, these are the instructions that יהוה gave to Joshua to gain back the land of Jericho from the Canaanites. So some of you may be questioning where I'm getting at with all of this. Well, the truth of the matter is that from one perspective these divine instructions are mere directives from יהוה that is now of the past and marks a significant part in our early history. But, from a completely opposite perspective, it is yet a revelation of what shall occur again in our lifetime. Why? Because, even though יהוה blessed our forefathers to enter into Canaan in those days and, more specifically, into the city of Jericho—under the direction of Joshua—they were not allowed to stay there.

Their continual disobedience toward the commandments, judgments, laws, and statutes of יהוה caused them to be rooted out of Canaan and cast

into another land as it is “this” very day. Let us turn to 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.”

Therefore, it is no lie that we were cast into America, which is much like Egypt, and we remain here in need of יהוה to deliver us. So just as יהוה had to bring us out of Egypt—when we have fully returned to keeping His laws, statutes, judgments, and commandments—He shall, likewise, bring us out of America and into the Promised Land, Canaan, under the direction of one *like* unto Joshua. And the One like unto Joshua who shall bring us even again into the Promised Land, Canaan, is יהוה בן יהוה, who is our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

After bringing everyone up to speed on what this seminar series is all about, it is now high time that we move right into our subject matter for today. We have completed the decoding of the instructions given by יהוה. So, in our last two seminars, we have been discussing the actions of that the children of Israel took in order to conquer Jericho, as they relate to us as a Nation today. Therefore, we shall continue to grasp knowledge and understanding of the actions that we are to be taken to conquer Jericho. That

being so, in today's seminar, we will continue our research with Joshua, Chapter 6, verses 8 through 9. These verses read:

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.

Our first Scripture for scrutiny is Joshua, Chapter 6, verse 8; however, I must inform you that we have already decoded, in previous seminars, many of the key words and phrases in Verses 8 and 9. Therefore, we will use these two verses for a two-fold purpose: (one) to refresh our memories; and, (two) to introduce some new found information that has not been previously discussed or decoded. Praise יהוה! Praise בן יהוה!

With that said, let us begin our research with the first phrase in Verse 8, which says “*And it came to pass*” As documented in the *Encarta World English Dictionary*, copyright 1999, on page 954, the pronoun **it** is “used to refer to an event.” The present tense of the past tense expression “... *came to pass* ...” is “come to pass.” The *Concise Oxford Dictionary*, Tenth Edition, copyright 1999, Computer Software, defines the expression

come to pass, under the keyword *come*, as “to happen”; while **happen**, in the same identical source, is denoted as “to take place.”

In accordance with these definitions, we can note that an event shall take place. This event that shall take place is when יהוה בן יהוה, like Joshua, shall speak unto the people so that the seven priests bearing the seven trumpets of rams’ horns may pass on before the Lord, יהוה, and blow with the trumpets.

In understanding that this shall take place when יהוה בן יהוה shall speak, let us define the phrase from Joshua, Chapter 6, verse 8, which reads: “... when Joshua [יהוה בן יהוה] had spoken unto the people” Based upon the credibility of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **when** is denoted as “at the time that or as soon as.” So at the time that or as soon as יהוה בן יהוה shall speak unto the people then shall the seven priest bearing the seven trumpets of rams’ horns pass on before the Lord, יהוה, and blow with the trumpets. Having stated that, let us attain a clear understanding of the word “spoken” from the phrase, “... spoken unto the people”

In agreement with *The Oxford Universal Dictionary*, copyright 1955, on page 1977, the word **spoke**, from the word *spoken*, means “to speak.” **Speak**, on page 1960, of the same reference source, means “to reveal

something.” To **reveal** something (on page 1726) means “to disclose information that was unknown or secret about a place”; and, on page 1512, a **place** is defined as a “particular land.”

With this, let us also define the word “reveal” from another point of view. Taken from the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **reveal** is depicted as “to enlighten or decipher.” The word **enlighten** is defined as “to give spiritual insight and understanding to”; while **decipher** means “to understand by study” (as referenced in *The Oxford Universal Dictionary*, copyright 1955, on page 464).

Considering the veracity of all these facts, we can assert that as soon as יהוה בן יהוה shall give the **people** spiritual insight and divine understanding that discloses information unknown or secret about a particular land—the land of Canaan—then shall the seven priests bearing seven trumpets of rams’ horns pass on before the Lord, יהוה, and blow with the trumpets. This spiritual insight and divine understanding that shall be given unto the **people** will be derived from intense and extensive study of the word of יהוה. Thus, let us restate who the “people” represent as we are still on a course of decoding Joshua, Chapter 6, verse 8, which reads in part:

And it came to pass, when Joshua had spoken unto the people, ...

In a previous seminar we learned that the **people** comes from the Hebrew word **‘am** (reference number 5971), pronounced *am*, and means “a people (as those of Israel); a nation” (as rendered from *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, on page 89). This translation distinctly clarifies who shall receive the spiritual insight and divine understanding of the land of Canaan derived from the study of the word of יהוה. Hence, at the time that the children of Israel—the Nation of יהוה—shall be given spiritual insight and divine understanding that discloses information unknown or secret to them about the land of Canaan, then shall the seven priests bearing the seven trumpets of rams’ horns pass on before the Lord, יהוה, and blow with the trumpets.

In light of this, we must re-establish who the “seven priests” symbolize. In part three of this seminar series, we affirmed that the **seven priests** represent seven persons whom יהוה בן יהוה has set apart for a unique and special purpose. This unique and special purpose is so they can be sent into the city of Jericho to prepare the way for Him to follow at His **SECOND COMING**.

Also, we validated that the phrase, “... *bearing the seven trumpets of rams’ horns ...*,” means that the seven priests—those sent into the city of Jericho to prepare the way for **יְהוָה בֶּן יְהוָה** to follow at His **SECOND COMING**—shall be given a charge to communicate or make known a time of *emancipation* when **יְהוָה בֶּן יְהוָה** 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.

Even more, as we continued in our studies, we found that “... *seven trumpets of rams’ horns ...*” also denotes a period of *restitution*. The period of restitution is a time when the Canaanites—those who are no true Israelites—will be required to give back or return the land of Canaan to **יְהוָה בֶּן יְהוָה**, and, more specifically, the city of Jericho. This land is something that has been taken away from its rightful and proper owner. During this time they must also 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.

This is what the seven priests must make known in the land of Canaan as soon as the children of Israel—the Nation of **יְהוָה**—shall have received

spiritual insight and divine understanding, derived from studying about the land of Canaan.

So just as the seven priests—those sent into the city of Jericho to prepare the way for יהוה בן יהוה to follow at His **SECOND COMING**—are to make know this time of emancipation and restitution, they will also be required to “... *pass on before the Lord, יהוה*, ...,” as is written in the next part of 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** ...*

From researching the phrase, “... *pass on* ...” in our last seminar, we confirmed that the seven priests—those sent into the city of Jericho to prepare the way for יהוה בן יהוה to follow at His **SECOND COMING**—are to “**TELL ALL.**” This means that the seven priests are to declare the whole truth in writing and printing, and in spite of difficulty, opposition, and most especially, in spite of the physical death or ascension of יהוה בן יהוה. These seven priests are 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—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 בן יהוה, יהוה. Additionally, these records will be the materials used and published in the mass media, but, more specifically, on the internet at our website, www.yahwehbenyahweh.com. However, all of this must be done “... *before the Lord, יהוה, ...*” What does this mean?

The expression, “... *before the Lord, יהוה, ...*”, indicates that the seven priests shall have to show records via the mass media and the internet—such as documentation, government papers, medical records, prison records, archives, and the like—in advance of the SECOND COMING of בן יהוה בן יהוה, which is JUDGMENT DAY, when the enemy of יהוה בן יהוה shall have to pay for what they have done.

Therefore, the seven priest shall “... *blow with the trumpets ...*” (according to Joshua, Chapter 6, verse 8). From one standpoint, we learned that to “... *blow with the trumpets ...*” means to warn someone of something. But, let us look at this phrase from yet another standpoint.

Accepting the credibility of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **blow** means “to cause (a covert operation) to be revealed. **Covert**, in *The Oxford Universal Dictionary*, copyright 1955, on page 412, describes “something done or

performed that is kept secret.” And, in the same identical source, on page 1374, an **operation** is “a series of acts performed upon the body of a person.”

From these facts gathered collectively, we can substantiate that to “... *blow ...*” means that the seven priests— those sent into the city of Jericho to prepare the way for **יהוה בן יהוה** to follow at His **SECOND COMING**— must warn the enemy of something. That which the seven priests must warn the enemy of is when they shall cause a covert operation to be revealed. In plain words, they shall cause a series of acts that were done or performed upon the body of **יהוה בן יהוה** to be revealed and to be no longer kept secret. These series of secret acts are what brought about the affliction, suffering, and illness of the Son of God, **יהוה, יהוה בן יהוה**. That being so, these series of acts shall be revealed “... *with the trumpets*”

In keeping with the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **with** means “by means of”; while, **trumpet**, the singular of the plural word *trumpets*, in *The Oxford Universal Dictionary*, copyright 1955, on page 2256, means “to attract public attention.” On page 1613, **public** means “open to all people; national; international.” Also, *The New Oxford American Dictionary*, copyright 2000, Computer Software,

defines **attention** as “notice taken of someone or something; the regarding of something as interesting; consciousness.”

With these facts, it can be firmly established that the seven priests shall cause a series of acts that were done or performed upon the body of **יהוה בן יהוה** to be revealed and to no longer be kept secret. Not only this, but, they shall reveal these series of actions that brought about the affliction, suffering, and illness of **יהוה בן יהוה** by means of *attracting public attention*.

To say the least, they shall open the records via the mass media and the internet—such as documentation, government papers, medical records, prison records, archives, and the like—that will make all people, *nationally* as well as *internationally*, to take notice and to regard what we have to say with interest. In other words, they shall bring this series of acts that were performed upon the body of **יהוה בן יהוה**—which brought about His affliction, suffering, and illness—to the consciousness of the people. This is what the seven priests are to do while in Jericho. In following this course of events, the remainder of Joshua, Chapter 6, verse 8 tells us that:

... the ark of the covenant of the Lord, יהוה, followed them [the children of Israel].

Using some of the world’s most leading authorities, we authenticated, in part six of this seminar series, that the **ARK** represents a vessel that is used to preserve, hold, or contain something *treasured* or *valuable*, such as the ashes or powdered bones of a person. Thus, the **ARK OF THE COVENANT OF THE LORD, יהוה**, was concluded to be the ashes or powdered bones of the body of **יהוה בן יהוה**, which is something truly treasured and highly valued to us. Therefore, while the seven priests shall be in the city of Jericho revealing the series of secret actions that were done or performed upon the body of **יהוה בן יהוה**—which brought about His affliction, suffering, and illness—to the consciousness of the people via the mass media and the internet, the **ARK OF THE COVENANT OF THE LORD, יהוה**, shall follow them.

On the established authority of *The Oxford Universal Dictionary*, copyright 1955, on page 727, the word **follow** is depicted as “to succeed; to come next after into a particular place.” **Succeed** (on page 2066) means “to take a throne; to go up.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the expression **go up** means the same as “to ascend.”

Thus, these unapproachable facts prove conclusively that the phrase, “... *the ark of the covenant of the Lord, יהוה בן יהוה*, followed them ...,”

means that the ashes or powdered bones of the body of **יהוה בן יהוה**—something truly treasured and highly valued—shall come next after *them* (the seven priests) into the city of Jericho. This shall follow the ascension of **יהוה בן יהוה** unto His Father, **יהוה**, and Him taking up the throne on the right hand side of **יהוה**. As expressed in part six, it was already decreed that the seven priests would carry the body of **יהוה בן יהוה** into a particular place—Canaan, but, more specifically into Jericho—with them. In Genesis, Chapter 50, verses 24 and 25, we documented that Joseph was a euphemism for the Messiah, **יהוה בן יהוה**. Let us read:

*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 light of this, Joshua, Chapter 6, verse 9 informs us of what shall proceed the ashes or powdered body of **יהוה בן יהוה** coming into Jericho after the seven priests. It states that:

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.

In reading this verse, it is rather clear that the “armed men” shall go before the priests—who shall reveal the series of secret actions done or

performed upon the body of יהוה בן יהוה that brought about His affliction, suffering, and illness. So just who do the “*armed men*” represent?

In recapitulating some of what we learned in part seven of this seminar series, we discovered that “*armed men*” represent the distinct entity, PEES Foundation, who has taken 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. PEES Foundation [euphemistically described as “the *armed men*”] are well equipped with all the information that serves as proof of what the enemy did, and has been strengthened morally to defend the word of יהוה, and His Son, יהוה בן יהוה.

This distinct entity, PEES Foundation, also known as “*armed men*,” shall stand on the front line to expose the truth about the wicked actions and evil deeds of the enemy via the mass media and internet. However, they must *go before* the priests who shall reveal the series of secret actions done or performed upon the body of יהוה בן יהוה that brought about His affliction, suffering, and illness. This is stated in the first portion of Joshua, Chapter 6, verse 9:

And the armed men went before the priests that blew with the trumpets, ...

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the present tense of the past tense word *went* is “go.” In the same reference source, to **go** means “to pass along.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **before** as “ahead of.” In the same reference source, **ahead of** means “leading.” Again, in the aforementioned *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the word **leading** means “to provide spiritual guidance to”; while **guidance** is denoted as “wisdom.” **Wisdom** is characterized as “a range of information, awareness, or understanding.” Even more, the *Noah Webster’s 1828 Dictionary*, Computer Edition, denotes **wisdom** as “devotional studies of the Bible.”

Accepting the integrity of these authorities, it can be agreed that to go before the priests means that the distinct entity—PEESS Foundation—shall pass along spiritual guidance to the priests. To pass along spiritual guidance to the priests means that they will give them a range of sound information, profound awareness, and divine understanding derived from devotional studies of the Bible so that they may continue to reveal the whole truth. And, even further, so that they may continue to expose the series of secret

actions done or performed upon the body of **יהוה בן יהוה** that brought about His affliction, suffering, and illness.

And as **יהוה** shall bless the seven priests—those sent before into the city of Jericho to prepare the way for **יהוה בן יהוה** to follow—to continue to expose the truth via the mass media and the internet through spiritual guidance from the PEES Foundation, Joshua, Chapter 6, verse 9 confirms what shall happen next:

*... and the **rearward** came after the ark, the priests **going on**, and blowing with the trumpets.*

Being that the “*rearward*” came after the ark and after the priests going on and blowing with the trumpets, let us get a good understanding of what the “*rearward*” is. In accordance with the *Concise Oxford Dictionary*, Tenth Edition, copyright 1990-2000, Computer Software, the archaic definition of **rearward** is “rear.” In the *Encarta World English Dictionary*, copyright 1999, on page 1495, the word **rear** is defined as “the backing.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **backing** as “support of any kind; supporters or backers collectively”; while, the expression **going on** means “to continue.”

By way of explanation, this added information affirms that after the **ARK**—the ashes or powdered bones of the body of **יהוה בן יהוה**—is present

in Jericho, and after the priests shall continue to reveal the series of actions that were done and performed upon the body of **יהוה בן יהוה** that brought about His affliction, suffering, and illness via the mass media and the internet, then shall all kinds of supporters and backers come forth collectively.

These supporters and backers will be people, *nationally* as well as *internationally*, who shall take notice and will show interest in what the priests have to say. In other words, via the records that shall be published through the mass media and internet—such as documentation, government papers, medical records, prison records, archives, and the like—these people shall become *conscious* of the secret actions done and performed upon the body of **יהוה בן יהוה**. Therefore, let us see just who these supporters and backers shall be.

In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the word **supporter** is defined as “a person who assists a particular person or cause.” In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, the word **supporter** (under the reference numbers 605.9, 825.14, 189.9, and 275.5) is characterized as an “adherent, follower, disciple, adviser, businessman, doctor, nurse, or the like.” And an **adviser**

in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is better described as a “lawyer or attorney.”

Also, the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines a **backer** as “a friend.” The *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, establishes that a **friend** is “one who is on the same side as; one who knows someone well or is fond of.”

Based upon all of these descriptive definitions for supporters and backers, we can affirm that people, *nationally* as well as *internationally*—such as adherents, followers, and disciples—shall take notice and will show interest in what the priests have to say.

Even more, many high lawyers and well-known attorneys will want to assist us, the children of Israel—the Nation of יהוה—with our cause. To add to this, businessmen, as well as friends that knew יהוה בן יהוה well, and doctors and nurses who cared for יהוה בן יהוה, and who were fond of Him shall become conscious of the wicked actions and evil deeds that were done unto Him. Consequently, all of these people shall be on the same side as us, and will want to assist us with our cause. This will be the preliminary battle to gaining back all of Canaan but, particularly, the city of Jericho. Praise יהוה! Praise יהוה בן יהוה!

In our next seminar, we will continue with Joshua, Chapter 6, verse 10, which reads:

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.

I pray that you have enjoyed this seminar to the fullest extent and that you have gained profound wisdom and divine knowledge of what it shall take for us to conquer Jericho. May יהוה and His Son, בן יהוה, watch between me and thee until our next feast. Let everything that hath breath, praise יהוה! Praise בן יהוה!