
The Wall of Jericho Shall Fall Down Flat, Part Nine

All praises, honor, glory, reverence, veneration, and laudation be unto our God, יהוה, and to His Most Loving Son, יהוה בן יהוה, who is our Passover sacrificed for us. Praise יהוה! Praise יהוה בן יהוה!

O give thanks unto the Lord, יהוה בן יהוה, King of kings. Give thanks unto יהוה בן יהוה, Lord of lords. To Him who alone is doing a great wonder. To Him, יהוה בן יהוה, that by wisdom made the heavens. To Him, יהוה בן יהוה, that stretched out the earth above the waters. To Him that made great lights: the sun to rule by day, and the moon and stars to rule by night.

Praise ye the Lord, יהוה בן יהוה, that smote the firstborn of Egypt, and brought out Israel from among them with a strong hand and with a stretched out arm. To Him, יהוה בן יהוה, who divided the Red Sea into parts and made Israel to pass through the midst of it; but, overthrew Pharaoh and his host in the Red Sea. Exalt the Lord, יהוה בן יהוה, who led His people, His children, through the wilderness.

Extol Him, **יהוה בן יהוה**, who kept His promise and His covenant with those of us who love Him and keep His commandments. It is **יהוה בן יהוה** who is redeeming us from the hands of our enemies. He has paid the ultimate Sacrifice for our redemption. For the mercy of **יהוה בן יהוה** endures forever (Psalm 136).

Lift up your hands in the sanctuary of **יהוה בן יהוה**, and give Him all the glory and the praise. For He alone is worthy! Hallelu **יהוה**! Hallelu **יהוה בן יהוה**!

Today, it is my pleasure to welcome every one of you to the celebration of our ***Twenty-Ninth Annual Passover/Feast of Unleavened Bread 6012***. I would also like to welcome you to this seminar entitled, *“The Wall of Jericho Shall Fall Down Flat.”* This is part nine.

As some of you may already know, this seminar originates from the book of Joshua, Chapter 6, which chronicles one of the greatest events to occur in our history. It hallmarks a victorious time for the children of Israel when they crossed over Jordan into the Promised Land—Canaan—and overtook the city of Jericho. Even though, their battle with Jericho occurred thousands of years ago, it is yet a foreshadowing of an event that we—the

children of Israel—shall perform in “this” lifetime just as our forefathers and ancestors did.

Since, Jericho was the first city that our forefathers overtook in their entrance into *CANAAN*—the Promised Land, it shall also be the first city that we shall gain possession of when we enter yet again into *CANAAN*. However, we found that over four thousand years ago, before our forefathers reached the Promised Land, they disobeyed the commandments, judgments, laws, and statutes of יהוה. And as a result of their disobedience, they were made to serve Pharaoh with hard bondage in Egypt.

And, even more than this, we have 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.

But, 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. So 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 return unto **CANAAN**—the **PROMISED LAND**—under the direction of one *like* unto Joshua. And the One *like* unto Joshua who shall bring us again into the land of **CANAAN**—the **PROMISED LAND**—is none other than יהוה בן יהוה, who is our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

Thus far, we have already decoded the divine instructions and master strategy that יהוה gave to Joshua, which are the very same instructions that we, the children of Israel, must follow in order to gain back Jericho in this day and time. These instructions are written in Joshua, Chapter 6, verses 1 through 5, which is the premise for this seminar. So, let us read Joshua, Chapter 6, verses 1 through 5:

[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.

Point by point, we have already researched these instructions and came to an understanding of what they mean and how to apply them in this day and time. So, for the last three seminars, we have been taking time out to discuss the action of these instructions as they are described in the continuing verses of Joshua, Chapter 6. And, as a matter of fact, in brief summary, our last seminar was focused on Joshua 6, verses 8 and 9. Let us read these verses:

[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.*

In retrospect, these verses brought to our knowledge that after the **ARK**—the ashes or powdered bones of the body of **יהוה בן יהוה**—is present in Jericho, and after the appointed priests of **יהוה** shall reveal a series of actions that were performed upon the body of **יהוה בן יהוה**, which brought about His affliction, suffering, and illness, 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 an interest in what the priests of **יהוה** have to say. To speak plainly, we substantiated that via the records that we shall publish 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 fact that what was performed upon **יהוה בן יהוה** was done in secret.

To name a few, these *supporters* and *backers* represent adherents, followers, and disciples. They also represent high profile lawyers, well-known attorneys, and high-class businessmen. These *supporters* and *backers* will even be friends that knew **יהוה בן יהוה**, as well as doctors and

nurses who cared for **בן יהוה**, and who were fond of Him. All of these people will come to our aid and defense in our battle to gain back Jericho.

Praise **יהוה**! Praise **בן יהוה**!

Now, in today's seminar, we will resume with our usual pattern, which will be to continue on with our decryption of the actions that our forefathers took to gain back Jericho. We shall do this, by researching our next verse in sequence, which is Joshua, Chapter 6, verse 10. Let us read:

[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.

From this verse, we can see that **בן יהוה**, like Joshua, shall command the people, by saying something. Therefore, let us obtain an understanding of the word “command,” so that we can see exactly what it is that **יהוה** required of the people. In seeking consultation from the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **command** is documented as “an order or instruction given by someone in authority.”

Also, *The New Strong's Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, on page 89, renders the Hebrew word

for **people** as ‘**am** (reference number 5971), pronounced *am*, and it means “a people (as those of Israel); a nation.”

Based on these facts, we can substantiate that **יהוה בן יהוה**, like Joshua, who is the person in authority, gave a direct order or specific instruction to the children of Israel—the Nation of **יהוה**—*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 (Joshua 6:10 in part).

Hence, let us get a clearer understanding of the word “saying.” **Say** is base word of *saying*, and in accepting the opinion of the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, it affirms that to **say** is “to state as a judgment”; while, **judgment** is declared as “the ability to make a decision authoritatively and wisely, esp. in matters of action.”

Accordingly, **יהוה בן יהוה** gave a direct order or specific instruction to the children of Israel—the Nation of Yahweh—by stating an actual judgment. This judgment was a decision made authoritatively and wisely, and dealt with a matter of action. This matter of action that He made a decision on was for the children of Israel—the Nation of Yahweh—not to *shout*, nor to make any *noise with their voice*, neither for any *word to*

proceed out of their mouth until the day He **BIDS** them to shout. Then, and only then, can they shout. Praise יהוה! Praise בן יהוה!

Hinged on these facts, we are now ready to define the word “shout.” In revisiting facts that have been previously presented in part four of this seminar, we learned that **shout** in *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew Dictionary, copyright 1990, on page 11, originates from the Hebrew word **ruwa** (reference number 321), pronounced roo-ah', and it means “to triumph.” **Triumph**, in *The Oxford Universal Dictionary*, copyright 1955, on page 2250, is denoted as “to persuade a multitude over to one’s side; to win.”

In part four of this seminar, we pointed out to you that we shall not just triumph, but that we shall triumph with a **“GREAT TRIUMPH.”** This **“GREAT TRIUMPH”** shall come from us persuading a very great number of people or the masses over to our side via the internet. We shared that these great numbers or the masses shall consist of millions of viewers who shall have visited our website, www.yahwehbenyahweh.com, and shall have read a **“BREAKING NEWS”** document concerning our year of jubilee.

In addition, these great numbers or the masses who shall be persuaded over to our side will also consist of the *supporters* and *backers* of בן יהוה יהוה—His adherents, followers, disciples, high profile lawyers, well-known

attorneys, high-class businessmen, friends, doctors, nurses, and the like. These *supporters* and *backers*, will be those who will have also read documentation—such as government papers, medical records, prison records, archives, and the like—that will be published via the internet as **“BREAKING NEWS,”** constituting all of the wicked actions that were performed upon **יְהוָה בֶּן יְהוָה** that brought about His affliction, suffering, and illness.

So, just as Rahab, the harlot, helped the spies that Joshua sent into Jericho to spy out the country, there will also be a great multitude among us that will be persuaded to our side, and will join on with us and “help” us to fight our battle. Let us read Joshua, Chapter 2, verses 3, 4, and verse 6:

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

[4] And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

[6] But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

These Scriptures serve as a good example of how יהוה shall send help from the masses of the people to help us triumph in our battle over Jericho, just as he sent Rahab unto the spies.

Now, depending on how many of you have visited our “NEW” website, www.yahwehbenyahwe.com, you may have noticed that the breaking news page is blank; however, there is a message alerting you that the “breaking news” button will flash red when news is posted. Please note, there isn’t any news there yet, because our Father, יהוה בן יהוה, has not “**BID**” us to shout yet, as written in Joshua, Chapter 6, verse 10. Oh, but at His appointed day, then shall we “**SHOUT**” and the walls of Jericho shall fall down flat that we, the children of Israel—the Nation of יהוה—may ascend up every man into Jericho (Joshua 6:5). Hence, to **SHOUT** is a cryptic way of saying that “WE WIN!”

To **win**, in *The Oxford Universal Dictionary*, copyright 1955, on page 2430, means “to subdue and take back possession of.” Thus, to **shout** when יהוה בן יהוה BIDS us to shout only means that we shall subdue and take back possession of the land of CANAAN and, in particular, the city of Jericho, at the appointed time. Praise יהוה! Praise יהוה בן יהוה!

In continuing with our study Scripture of Joshua, Chapter 6, verse 10, it informs us of something else that we are under direct order and strict

instruction of our Father, **בִּן יְהוָה**, to not do until the day He **BIDS** us to. The next portion of Joshua, Chapter 6, verse 10 reads:

“... *nor make any **noise with your voice**, ...*”

In corroboration with the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the word **noise** is defined as “to cry out.” The expression **cry out**, as referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is synonymous to the words “entreat and explode.” In this same identical reference source, to **entreat** means “to ask God for help”; while, **explode**, in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, comes from the Latin *explodere*, which means “to drive out.”

Essentially, these definitions support the overall conclusion that we are not to make any **cries out** to **יְהוָה** with our “**VOICE**” to help us to “drive out” the Canaanites (those who are no *true* Israelites) from the land of Canaan, and, particularly, the city of Jericho, until He **BIDS** us to. Therefore, let us get a plain understanding of what the word “voice” means.

In *The Wordsearch, Strong’s Hebrew Dictionary*, Computer Software, copyright 1990-1993, the Hebrew word for **voice** is **qowl**, pronounced kole, and it is from an unused root meaning to “claim.” In the *Webster’s New*

World Dictionary & Thesaurus, copyright 1998, Computer Software, the word **claim** is denoted as “to demand or ask for as rightfully belonging or due to one; to assert one’s right to.”

So, these definitions further clarify that we are not to ask יהוה for help in “*driving out*” the Canaanites—those who are no *true* Israelites—by demanding or asking them or the Canaanite government for what rightfully belongs to us, which is ALL the land of Canaan. Nor, can we assert our rights to Canaan, and, particularly, the city of Jericho until יהוה בן יהוה BIDS us to. When He bids us to, then we may successfully entreat the help of יהוה to “*drive out*” the Canaanites. What exactly does it mean, to “drive out” the Canaanites?

On the authority of the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the phrase **drive out** means “to banish.” **Banish**, in the same identical reference source, means “to put away”; and, **put away**, as recorded in *The Oxford Universal Dictionary*, copyright 1955, on page 1028, is delineated as “to do away with wicked and immoral actions; to get rid of someone because of an absence of moral character.”

Accordingly, to say that we are going to “*drive out*” the Canaanites, does not necessarily mean that we are going to “put them out” as a people,

but, rather, it means that we are going to do away with their wicked and immoral actions and practices in our land—CANAAN. Even further, it means that we are going to get rid of those Canaanites who do not want to conform to the commandments, judgments, laws, and statutes of יהוה, because they have an absence of moral character. Having stated this, let us turn to and read Leviticus, Chapter 18, verses 25 through 30:

[25] And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

[26] Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

[27] (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

[28] That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

[29] For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

[30] Therefore shall ye keep Mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord, יהוה, your God.

In the reading of this Scripture, we can see that our land has been defiled; therefore, when we assert our rights to CANAAN, we must not

commit any of the abominations of the Canaanites, which the men have done before us. Therefore, at the time that **יְהוָה בֵּן יְהוָה** BIDS us, the nations that have committed abomination in our land shall be *spued* out of it. So, it is imperative that we are careful not to take on any of their abominable customs, which they have committed before us. That being the case, Numbers, Chapter 33, verses 50 through 53, reveals to us exactly what must happen at the time that we “drive out” or do away with the wicked and immoral actions and practices of the Canaanites. Let us read:

[50] And the Lord, יְהוָה, spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

[51] Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

[52] Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

[53] And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

And, if we **do not** “drive” them out, Numbers, Chapter 33, verse 55, lets us know exactly what will happen to us:

[55] But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes,

and thorns in your sides, and shall vex you in the land wherein ye dwell.

Hence, if we do not “drive out”—do away with the wicked and immoral actions and practices of the Canaanites or those who do not want to conform to the commandments, judgments, laws, and statutes of **בן יהוה**—at the time that **יהוה בן יהוה** BIDS us to, then they will be pricks in our eyes, thorns in our sides, and they will vex us constantly.

Now, there is one final thing that **יהוה בן יהוה** tells us not to do until the day that He *BIDS* us to, and this final thing is also written in Joshua, Chapter 6, verse 10 and it reads:

“... neither shall any word proceed out of your mouth ...”

Since, no word shall proceed out of our mouth until the day **בן יהוה** BIDS us, then we must acquire some knowledge of what this means. **Word**, as referenced in the *New Oxford American Thesaurus*, copyright 2000, Computer Software, is a “declaration.” And a **declaration** in the *New Oxford American Dictionary*, copyright 2001, Computer Software, refers to “a formal announcement; a written public announcement of intentions or plans.” Also, **proceed**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is characterized as “to come forth or issue from.”

Summarily, we can deduce that no formal or written public announcements can come forth or issue from our *mouth* regarding our plans or intentions for the land of Canaan, and, particularly, the city of Jericho, until the day יהוה בן יהוה BIDS us to. So, what does the “mouth” precisely represent?

In using the intelligence of *The Wordsearch, Strong's Hebrew Dictionary*, Computer Software, copyright 1990-1993, the Hebrew word for **mouth** is **peh** (reference number 6310), pronounced *peh*, and it means “communication.” The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **communication** as “a giving or exchanging of information or messages as by talk, writing, or publishing.”

Based upon the veracity of these definitions, we can affirm from this portion of the Scripture that we are not to give or exchange information or messages as by talking, writing, or publishing that would reveal our plans or intentions concerning the land of Canaan, and, particularly, the city of Jericho, until the day יהוה בן יהוה BIDS us to.

Neither can any of our intentions or plans come forth regarding the land of Canaan, and, particularly, the city of Jericho, in formal or written public announcements until the day יהוה בן יהוה BIDS us to. Then, and only then, can we reveal our intentions or plans concerning our regaining

possession of the land of CANAAN in an open and public manner. ***NONE OF THESE THINGS SHALL WE DO UNTIL THE DAY יְהוָה בִּן יְהוָה***

BIDS US TO. Let us read Joshua, Chapter 6, verse 10 in full:

[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.

When is the ***day*** that יְהוָה בִּן יְהוָה will bid us to shout? In *The Wordsearch, Strong's Hebrew Dictionary*, Computer Software, copyright 1990-1993, the word ***day*** in Hebrew is ***yowm*** (reference number 3117), pronounced *yome*, and it is denoted as “a season.” ***Season***, in *The Oxford Universal Dictionary*, copyright 1955, on page 1482, is descriptive of “a period of time marked by unusual circumstances and events.” Thus, when we the children of Israel—the Nation of Yahweh—shall confront a period of time that is marked by “*unusual*” circumstances and events, meaning things that are rare, uncommon, and unexpected happen, then know that this is the day that יְהוָה בִּן יְהוָה will ***BID*** us to “shout.”

Now, many of you may be thinking, how can יְהוָה בִּן יְהוָה bid us to “shout,” when He is not physically present? Well, let us consult an authority—the concordance—for an understanding of the word “bid.”

On the authority of *The Oxford Universal Dictionary*, copyright 1955, on page 177, the word **bid** means “to require.” In the same reference source, the word **require**, on page 1711, means “to have no choice or alternative; to be in need of some end.” While, **end**, is “a trying circumstance, where little hope is present.”

Thus, we can conclude from all of the information gathered today that when we are in a time that is marked by unusual circumstance and events, and when we have no choice or alternative, then shall we post a document on our website, www.yahwehbenyahweh.com, under the “BREAKING NEWS” button that will persuade a great number of the masses to our side so that we may **WIN** our battle against Jericho.

It will also be that in these same trying circumstances, יהוה will give us the help we need to “*drive out*,” meaning do away with the wicked and immoral actions and practices of the Canaanites in our land that they may no longer be pricks in our eyes, thorns in our sides, and a constant vexation to us. But, יהוה, Himself will allow us to assert our rights to CANAAN, and, particularly, the city of Jericho that all those who do not want to conform to the commandments, judgments, laws, and statutes of יהוה due to an absence of moral character will be ridden out of our land.

And at the time that יהוה בן יהוה will allow us to assert our rights to CANAAN, He will allow us to exchange information and messages in a formal or written public announcement that will unveil our intentions and plans to regain the land of Canaan, and, particularly, the city of Jericho. But known of this can take course, until we see *unusual* circumstances and events that will bring about trying circumstances in which we will have no choice or alternative. This is when we know that the Lord, יהוה בן יהוה, shall speak to us through His word and give us the understanding of what we shall do next as the children of Israel—the Nation of יהוה. Praise יהוה! Praise יהוה בן יהוה!

When this shall be, know of a surety that we are in need of some *END*, and to bring about this *END*, יהוה בן יהוה, Himself, will cause us to “*SHOUT*.” This means that we will triumph with a “**GREAT TRIUMPH**” and will be victorious in our battle for Canaan, and, particularly, the city of Jericho.

I thank יהוה and His Son, יהוה בן יהוה, for revealing His hidden treasures unto our minds and for causing us to be aware and conscious of the fact that we “do,” indeed, have a land and that it is only a short time before we possess our land again. May יהוה forever bless each and every one of

you. I look forward to part 10 of this seminar and I pray that we have a beautiful feast as we move along from day to day. Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה!