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

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Praise ye the Lord, יהוה, and His Son, יהוה בן יהוה! Hallelu יהוה! “*This day*” we are making a *joyful* noise unto the Lord, יהוה, and unto His Son, יהוה בן יהוה. We are serving the Lord, יהוה, and His Son, יהוה בן יהוה, with gladness. We have come before the courts of יהוה with singing.

For we know that the Lord, יהוה, He is God. It is He who has made us, and not we ourselves. We are His people, and the sheep of His pasture. Therefore, we have entered into the gates of יהוה with thanksgiving. We have come before the courts of יהוה with praise. We are exceedingly thankful to our God, יהוה, and to His Son, יהוה בן יהוה, who is making the “*ultimate*” sacrifice that we may be saved. For this, we bless His name.

We know that the Lord, יהוה, and His Son, יהוה בן יהוה, are good. The mercy of יהוה is everlasting, and His truth endures to all generations (Psalm 100). Unto יהוה בן יהוה give glory, for His mercy and For His Truth’s Sake (Psalm 115:1). Praise יהוה! Praise יהוה בן יהוה!

Shalom aleichem to all of you who have traveled from far and near to celebrate the *Twenty-Sixth Annual Feast of Weeks*, in the solar year 6009. I welcome you. And, again, I welcome you to this new seminar series entitled, “*The Wall of Jericho Shall Fall Down Flat.*” This is part one.

The basis of this seminar solely derives from the book of Joshua, Chapter 6. Within Joshua, Chapter 6 is an extraordinary story about an event that very few people understand, and that very few people can logically interpret today. So to have some idea of what this seminar series will be about, it is imperative that we first read Joshua, Chapter 6, verses 1 through 5. These verses pretty much summarize the main points for this seminar as well as provide us with some specific instructions given to Joshua, a servant of the Lord, יהוה. Let us read:

*[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.*

Now if we continue to read--immediately following Joshua, Chapter 6, verses 1 through 5--the next verses explain exactly how these specific instructions given to Joshua by יהוה were executed. So let us continue to read, beginning with Verse 6, all the way down to Verse 21:

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

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

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

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

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

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

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

*[13] And seven priests bearing seven trumpets of rams' horns before the ark of the Lord, יהוה, went on continually, and blew with the trumpets: and the armed*

*men went before them; but the rereward came after the ark of the Lord, יהוה, the priests going on, and blowing with the trumpets.*

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

*[15] And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.*

*[16] And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord, יהוה, hath given you the city.*

*[17] And the city shall be accursed, even it, and all that are therein, to the Lord, יהוה: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.*

*[18] And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.*

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

*[20] So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.*

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

This is one of the most inexplicable Scriptures in the Old Testament of the Bible, and yet it is one of the most powerful and phenomenal. Have you ever heard or read about the story of Jericho before today? Have you ever

thought, “How did the Israelites cause the wall of Jericho to fall down flat by compassing a city for seven days, blowing trumpets of rams’ horns, and shouting on the seventh day?” If you read this story literally, then it defies the imagination: that the literal wall of a city fell down flat by some people compassing it, blowing rams’ horns, and shouting. So in this seminar, we shall dedicate ourselves to the mission of determining what these Scriptures really mean from another perspective.

Now, to let you know ahead of time, like many events in the Bible, this event is written in a story form that is past tense, but is a foreshadowing of a future event that we--the Hebrew Israelites, the descendants of Abraham, Isaac, and Jacob (Israel)--shall fulfill in our lifetime. And we shall prove this statement to be “true” as we progress in this seminar.

To set a good premise for this seminar, it is necessary to lay down a solid foundation. So what we first want to do is familiarize you with Jericho by first establishing where Jericho is and what represents Jericho today. With that said, the only way to approach this subject is by gathering as much background information on the word “**JERICO**” as attainable. Therefore, we shall seek the opinion of some of the most renowned references available--the dictionaries.

In conferring with *The Oxford Universal Dictionary*, copyright 1955, on page 1062, **Jericho** is rendered as “a place of concealment.” From this same reference source, on page 360, the word **concealment** is referenced as “mystery.” Based upon the brevity of these facts, we can affirm that Jericho is a place of mystery or a mysterious place. Let us continue on our quest by defining the word *mystery*. On page 1305 of *The Oxford Universal Dictionary*, copyright 1955, a **mystery** is denoted as “something that is only known through divine revelation.” Accordingly, it can be deduced, even further, that Jericho is a place that can only be known through “*divine*” revelation. Praise יהוה.

Moreover, in the *World's Bible Dictionary*, Student Edition, copyright 1990, on page 209 it states that “**Jericho** is best known as the site that Israel first conquered in their entrance into the land of Canaan.” In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 116, the word **site** is synonymous to “city.” Hinged on these facts, it can be established that Jericho is best known as the city that Israel first conquered in their entrance into the land of Canaan. What is the land of Canaan? Canaan is the land that יהוה promised unto our forefather Abraham and to us, the seed of

Abraham, the children of Israel, as an everlasting possession. This can be validated in Genesis, Chapter 17, verse 8:

*And I [אני] will give unto thee [Abraham], and to thy seed after thee, the land wherein thou art a stranger, all the land of **CANAAN**, for an everlasting possession; and I will be their God.*

This can also be verified in Leviticus, Chapter 25, verse 38:

*I am the Lord, יהוה, your God, which brought you [the children of Israel] forth out of the land of Egypt, to give you the land of **CANAAN**, and to be your God.*

And in Numbers, Chapter 34, verse 2:

*Command the children of Israel, and say unto them, When ye come into the land of **CANAAN**; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)*

The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, states that **Canaan** “in the Old Testament is referred to as the Promised Land.” Therefore, without a shadow of doubt, it can be concluded that **JERICHO** was a city in **CANAAN**--the **PROMISED LAND** to the children of Israel.

Now let us take a moment to review history. History is always bound to repeat itself. In the past, our forefathers disobeyed the commandments, judgments, laws, and statutes of יהוה, and were made to serve bitter

bondage to Egypt over four thousand years ago. יהוה delivered them from Egypt and after forty years of wandering in the wilderness, He brought them into **CANAAN**--the **PROMISED LAND** through His servant Joshua. Yet, they turned their backs on יהוה and continued to break His commandments, judgments, laws, and statutes again. Therefore, we, Israel, were rooted out of our land until “*this day*,” as 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.”*

For this reason, we are once again in slavery to 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 fully return to keeping His commandments, judgments, laws, and statutes, He shall cause us--the children of Israel--to enter yet again into **CANAAN**--the **PROMISED LAND** under the direction of one *like* Joshua.

In *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 386, the Hebrew transliteration for **Joshua** is Yehowshua, pronounced *yeh-ho-shoo-ah*, and is described as “the [Hebrew] leader.”

**Yehowshua** comes from the reference number 3467. Reference number

3467 in Hebrew is **yasha**, pronounced *yaw-shah*, and it means “deliver (-er) and save (-iour).” In the present time, **יְהוֹשֻׁעַ בֶּן יְהוֹשֻׁעַ**, *like* Joshua (Yehowshua), is our Hebrew Leader, Deliverer, and Savior, who shall bring us yet again into the land of **CANAAN**--the **PROMISED LAND**.

And Joshua Chapter 6 tells us the very first thing that we must do when we enter again into **CANAAN**--the **PROMISED LAND**. We must first conquer Jericho a city in **CANAAN**--by compassing the city, blowing trumpets of rams’ horns, and shouting until the wall falls down flat--just as our forefathers and predecessors did. This is why it was said in the beginning that Joshua Chapter 6 is a foreshadowing of a future event that we shall perform in our lifetime.

Now with that established, let us reveal more about the identity of Jericho. The *Webster’s New World Encyclopedia*, copyright 1993, states this about **Jericho**: “In the Old Testament it was the stronghold of the Canaanites destroyed by the Israelites.” The word **Canaanite**, singular of the plural word *Canaanites*, according to the *Webster’s New World Dictionary of American Language*, copyright 1960, on page 211, is described as “a member of the people inhabiting Canaan.” A **Canaanite** is also documented

in *The Oxford Universal Dictionary*, copyright 1955, on page 255, as “no true Israelite.”

Based on these definitions, we can conclude that Jericho shall be the **STRONGHOLD** for a group of people inhabiting **CANAAN**. And in simple language, when we enter again into our land, there shall be some people inhabiting or living in our land, biblically described as **CANAANITES**, who are no *true* Israelites, and we shall have to destroy their **STRONGHOLD**.

So what is a **STRONGHOLD**?

*The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1178, denotes a **stronghold** as a “tower or headquarters.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **tower** as “as something fortified.” **Fortified**, in the same reference source, is characterized as “strong”; while, **strong** means “powerful and mighty.” Additionally, the word **headquarters**, a synonym of *stronghold*, is also defined in the aforementioned *Webster’s New World Dictionary & Thesaurus*, as “the administration”; and **administration** is another word for “the government.”

In light of these definitions, we can firmly assert that when we enter again into **CANAAN**--the **PROMISED LAND**--then we shall have to destroy the

*powerful* and *mighty* government that shall be located in the city of Jericho.

And the manner in which we shall go about this is by doing what יהוה

instructed our forefathers to do in Joshua, Chapter 6, verses 3 through 5. It reads:

[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.*

Now before we can get into the instruction that יהוה gave unto Joshua

(Yehowshua), we must first examine what preceded these instructions. Let

us read Joshua, Chapter 6, verse 1:

*Now **Jericho** [the city of the powerful and mighty government of the Canaanites--those inhabiting the land, who are no true Israelites] was straitly shut up because of the children of Israel: none went out, and none came in.*

In this verse, we learn that Jericho, which is the city of the powerful and mighty government of the Canaanites--those who are inhabiting our land,

who are no *true* Israelites--shall be *straitly* shut up because of us, the children of Israel. In fact, none went out, and none came in. *The New*

*Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 684, references the word **straitly** (reference number 4183) in Greek as *polus*, pronounced *pol-oos*, and it means "altogether." **Altogether** is another way of saying "entirely or completely, as referenced in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software.

Hence, we can validate that when we shall enter again into **CANAAN**--the **PROMISED LAND**--then Jericho--the city, and, in particular, the powerful and mighty government of the Canaanites, those inhabiting our land, who are no *true* Israelites--shall be entirely or completely "**SHUT UP.**" What does this mean?

The expression **shut up** in *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 461, is rendered in Hebrew as *cagar*, pronounced *saw-gar*, and means "to stop." In *The Oxford Universal Dictionary*, copyright 1955, on page 2029, **stop** means "to come to a standstill." Thus, the city of Jericho, and, in particular, the powerful and mighty government of the Canaanites--those inhabiting our land, who are no *true* Israelites--shall come to an entire or complete standstill because of us, the children of Israel.

A **standstill** is described in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, as "difficulty." According to *Webster's New World College Dictionary*, copyright 2001, on page 403, **difficulty** is "a state of being troubled or distressed." From these facts, it can be resolved that when we, the children of Israel, shall enter again into **CANAAN**--the **PROMISED LAND** then the city of Jericho, and, in particular, the powerful and mighty government of those inhabiting our land, shall come to a state of being completely **troubled** and entirely **distressed**.

In *The Oxford Universal Dictionary*, copyright 1955, on page 2254, **troubled** means "unable to function to full capacity because of worry or concern"; while **distressed** in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, means "to feel insecure; to be fretful." In light of these facts, the city of Jericho, and, in particular, the powerful and mighty government of those inhabiting our land will be unable to function to full capacity because they will be completely **worried** and entirely **concerned** about us, the children of Israel. In fact, our entry into **CANAAN**, and, in particular, **JERICHO**, shall make the powerful and mighty government feel completely **insecure**; and, too, they will be very **fretful** because of us, the children of Israel.

The *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, defines **because of** as “by reason of.” **Reason** in the *New Oxford American Dictionary*, copyright 2001, Computer Software, is depicted as “a cause or explanation.” Therefore, they shall come to a state of being greatly worried, deeply concerned, extremely insecure, and exceedingly fretful, so much so that they will not be able to function to full capacity. And the cause or explanation for this state will be *the children of Israel*.

So let us answer why they shall be so greatly worried, deeply concerned, extremely insecure, and exceedingly fretful of us that they will not be able to function to full capacity by going to Joshua, Chapter 2, verses 1 through 2. This will show us what happened in those days with our forefathers, which will be likewise for us. These Scriptures bring it straight to the main point.

Let us read:

[1] *And Joshua the son of Nun sent out of Shittim two men to **SPY** secretly, saying, **Go view the land [CANAAN], even JERICHO**. And they went, and came into an harlot's house, named Rahab, and lodged there.*

[2] *And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to **search out** the country.*

Now Joshua (Yehowshua) sent out two men of the children of Israel to spy out the land of Canaan, saying “Go view the land, ‘even Jericho.’ ” Joshua

(Yehowshua) said, “even Jericho.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **even** is defined as “precisely.” In this same reference source, **precisely** is another word for “specifically.” Therefore, Joshua (Yehowshua) sent out two men of the children of Israel to view the land of Canaan, and, specifically, he wanted them to view **JERICHO**.

*The New Strong’s Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, translates the word **spy** in Greek as *ragal*, pronounced *raw-gal*, and it means “to view.” **View** in *The Oxford Universal Dictionary*, copyright 1955, on page 2356, is indicated as “to explore (a land).” *The New Oxford American Dictionary*, copyright 2001, Computer Software, references **explore** as “to travel in (an unfamiliar country) in order to learn about or familiarize oneself with it.”

It can be understood from these definitions that Joshua (Yehowshua) sent out two men of the children of Israel to travel into the land of **CANAAN** (an unfamiliar country), and specifically into Jericho, in order to learn about or familiarize themselves with the land. Now let us read Joshua, Chapter 2, verse 2 again:

*And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to **SEARCH OUT** the country.*

In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **search out** means "to pursue." In the same reference source, **pursue** means "to watch over carefully in order to overtake." In other words, it was told to the King of Jericho that the children of Israel were in the land of *CANAAN*--the *PROMISED LAND*, and that they were, specifically, in *JERICHO*, watching over it carefully that they might overtake it.

Now are you beginning to see why the city of Jericho, and, in particular, the powerful and mighty government of the Canaanites--those who are inhabiting our land, who are no *true* Israelites--shall be greatly worried, deeply concerned, extremely insecure, and exceedingly fretful? Just like it was with our ancestors, when they--the powerful and mighty government of Jericho today--shall hear that we are in the land then they, too, like past rulers of Jericho will know why we are there. They will understand that we are in Jericho to watch over our land so that we may "overtake it." But we are not going to overtake it the American way--with violence and guns. No, we are going to compass it for seven days, blow trumpets of rams' horns, and shout.

Now to really sum it all up, let us read what Rahab, the harlot--who was hiding the two men of the children of Israel--said unto them. It is written in Joshua, Chapter 2, verses 9 through 11:

*[9] And she said unto the men, I know that the Lord, יהוה, hath given you the land, and that your **TERROR** is fallen upon us, and that all the inhabitants of the land **FAINT** because of you. [Pause]*

These Scriptures authenticate that our *terror* shall fall upon them and all the inhabitants of the land shall *faint* because they know or shall come to learn that יהוה gave us the land of **CANAAN** as an everlasting possession and inheritance. What this all boils down to is that they shall know that their time is up for inhabiting our land as if it is theirs. Let us continue with Verse 10:

*[10] For we have heard how the Lord, יהוה, dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.*

*[11] And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord, יהוה, your God, He is God in heaven above, and in earth beneath.*

The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, defines **terror** as “intense or overwhelming fear.” In the same

reference source, **faint** means “to become weak”; while, **weak** is characterized as “to not feel powerful or strong.”

Based on these definitions, we can assert that when יהוה shall cause us to enter again into the land of *CANAAN*--the *PROMISED LAND*, and, specifically, into the city of Jericho, all the inhabitants--particularly, the powerful and mighty government--shall feel intense or overwhelming fear. Their feeling of intense or overwhelming fear shall be so great that they will no longer feel powerful or strong. Why? Because they know that יהוה is God in heaven above, and in the earth beneath. Therefore, not one of their men will have the courage to stand up against the power or strength of יהוה. Even the heart of the mighty and powerful government that shall be in Jericho will melt (be in sudden fear or terror). Then, too, they will know that they do not hold the power or strength to stand up against יהוה.

So let us return to Joshua, Chapter 6, verse 1, and affirm what the city of Jericho, and, particularly, the powerful and mighty government shall do while in a state of great worry, deep concern, extreme insecurity, and exceeding fretfulness of the children of Israel. Read Joshua, Chapter 6, verse 1:

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

Our next part of this Scripture to decode is “...: none went out, and none came in.” Notice that a colon separates this Scripture (:) in part. In the *Chamber’s 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 270, a **colon** (:) “introduces a part of a sentence that expands on what comes before.” On page 459 of the same reference source, to **expand on** means “to give additional information.” Therefore, “... none went out, and none came in” gives us some additional information about the city of Jericho--the mighty and powerful government of those inhabiting it--being in a state of great worry, deep concern, extreme insecurity, and exceeding fretfulness because of the children of Israel.

The word **none**, according to the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, means “not one person.” In the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **went** is the past tense of “go.” Therefore, not one person will “go out.” In the *Webster’s New Collegiate Dictionary*, copyright 1953, on page 354, the phrase **go out**, under the word *go*, means “to make known or reveal to the public; to expose to the world.”

Thus, we can determine that the city of Jericho, and, in particular, the powerful and mighty government of those inhabiting it shall be so greatly worried, deeply concerned, extremely insecure, and exceedingly fretful that not one person will make known or reveal to the public that the children of Israel shall have entered into the **PROMISED LAND**. In plain English, they will want to keep our entrance again into **CANAAN**--the **PROMISED LAND**-- a hush-hush. Our entrance into the **PROMISED LAND** will strike such overwhelming **terror** in them and will have them so intensely **fearful** that they will not want to expose it to the world.

In addition, “... *none came in.*” In *The Oxford Universal Dictionary*, copyright 1955, come is the present tense of *came*, and on page 346, **come** is defined as “to enter into; to come to know.” **In**, as documented in the *Chamber’s 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 681, means “inside.” On page 702, **inside** is “confidential information by those in authority; top secret.”

In light of these facts, we can also determine that the city of Jericho, and, in particular, the powerful and mighty government--those in authority--shall see to it that not one person enters into or comes to know confidential information concerning the children of Israel’s entrance into **CANAAN**, and

in particular, into Jericho. Out of intense fear and overwhelming terror of how we shall reclaim all the land of *CANAAN* again, including Jericho, they shall keep our entrance into the *PROMISED LAND* a top secret.

With that said, let us read Joshua, Chapter 6, verse 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.*

**See** is defined in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, as “to understand; to be aware of.” So just as יהוה did with Joshua (Yehowshua), when we shall enter into *CANAAN*--the *PROMISED LAND*--again, He shall reveal unto our Hebrew Leader, Deliverer, and Saviour, יהוה בן יהוה, that He may understand and be aware of the fact that He has given into His hand Jericho, the king thereof, and the mighty men of valour.

**Give**, the base of *given*, is documented in the *Chamber's 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 566, as “to transfer ownership of something; to transfer possession of something.” Thus, יהוה shall transfer ownership of Jericho--the city of the powerful and mighty government of the Canaanites, those who are inhabiting our land--as well as transfer possession of the king and the mighty men of valor into the *hand* of יהוה בן יהוה.

*The Webster's New Collegiate Dictionary*, copyright 1953, on page 374, defines **hand** “as power or authority.” Even further, יהוה shall transfer ownership of Jericho--the city of the powerful and mighty government--into the absolute power of יהוה בן יהוה, and shall give Him full authority over the king thereof as well as the mighty men of valour.

Another word for the word **king** is “ruler,” as documented in the *Roget's International Thesaurus*, Fifth Edition, copyright 1992, page 449 (reference number 575.8). And in *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, the phrase **mighty man** (reference number 1368) is rendered in Hebrew as *gibbowr*, pronounced *ghib-bore'*, and is described as “warrior.” According to *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1334, **warrior** is synonymous to “soldier, fighter.” *The Oxford Universal Dictionary*, copyright 1955, on page 2332, describes **valor** as “strength or boldness in battle.”

Hence, not only shall יהוה transfer the ruler of the mighty and powerful government of Jericho into the absolute power and authority of יהוה, but He shall also transfer full power and complete authority to Him over the soldiers or fighters who shall have strength or boldness in battle. In today's terms,

יהוה shall give Him “all” power and “full” authority over the military or armed forces of the Canaanites--those who are inhabiting our land, but are no *true* Israelites.

In our next seminar, we shall begin to decode the instructions that יהוה gave unto Joshua (Yehowshua) that we may know how Jericho--the city in the powerful and mighty government of Canaan--shall be transferred into the ownership and possession of יהוה בן יהוה. Additionally, we shall learn how the ruler of Jericho and the military shall also be transferred into His absolute power and sovereign authority.

We shall approach this subject by continuing to decode Joshua, Chapter 6, beginning with verse 3. It reads:

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

I thank יהוה for revealing such wisdom, knowledge, and understanding to us through the “*Divine*” Ten Step Study Method of His Son, יהוה בן יהוה.

I pray to see all of you in part two, as we shall continue to reveal how “*The Wall of Jericho Shall Fall Down Flat.*” Enjoy the remainder of our *Twenty-Sixth Annual Feast of Weeks!* Hallelu יהוה!