
The Wall of Jericho Shall Fall Down Flat, Part Two

Hallelu יהוה! Hallelu בן יהוה! O clap your hands, all ye people; shout unto יהוה, and to His Son, בן יהוה, with the voice of triumph. For the Lord, יהוה, most high is terrible; He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom He loved. Selah.

יהוה is gone up with a shout, the Lord, בן יהוה, with the sound of the trumpet. Sing praises to יהוה, and to His Son, בן יהוה, sing praises: sing praises unto our King, sing praises. For יהוה is the King of all the earth: sing ye praises with understanding. יהוה reigneth over the heathen: בן יהוה sitteth upon the throne of His holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto יהוה, and to His Son, בן יהוה: They are greatly exalted (Psalm 47). Praise יהוה! Praise בן יהוה!

I am overjoyed in welcoming you to part two of this seminar entitled, “***The Wall of Jericho Shall Fall Down Flat.***” This seminar is founded upon the book of Joshua, Chapter 6, which marks one of the most miraculous events to occur in the entire Bible. That being so, it is imperative that we begin this session by reading Joshua, Chapter 6, verses 1 through 21. Within these verses is the essence of our seminar. So, 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.*

[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.

These Scriptures clearly explain how the children of Israel caused **the wall of Jericho to fall down flat** and the surrounding events that led up to its fall.

On the one hand, the story that we just finished reading is past, ancient history; but, on the other hand, it is significantly prophetic. Why is it so prophetic? Because, it is something that we—the children of Israel shall perform in our lifetime, just as our forefathers and ancestors did. Praise יהוה! Praise יהוה בן יהוה!

In part one of this seminar, we thoroughly familiarized you with Jericho by establishing where Jericho is and what it represents today. We arrived at the astonishing conclusion that Jericho was the first city that our forefathers overtook in their entrance into *CANAAN*—the *PROMISED LAND* 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, and they were made to serve bitter bondage to Egypt over four thousand years ago. Furthermore, we learned that after 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 and still, 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.*” This 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.”*

And 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.

After we researched the word Joshua, from the Hebrew transliteration, which is **Yehowshua**, we discovered that it means “the Hebrew leader.” It also comes from the root **Yasha**, which means “deliverer and savior.” It was revealed that in the present time, יהוה בן יהוה, *like* Joshua (Yehowshua), is

our Hebrew Leader, Deliverer, and Savior, who shall bring us yet again into the land of *CANAAN*—the *PROMISED LAND*.

Additionally, we uncovered the facts that Jericho—which shall be the first city we shall enter when we come into the land of *CANAAN* again—shall be the place of the powerful and mighty government of the Canaanites. *Canaanites* were biblically described as people who are inhabiting our land, but are no true Israelites, and our facts revealed that their powerful and mighty government must too be conquered by us, right along with the city of Jericho. However, we established that we shall not conquer any of this the American way, but we shall do as written in Joshua, Chapter 6, verses 3 through 5:

[3] ... 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.*

In proceeding with our recapitulation from last seminar, the first two verses of Joshua, Chapter 6, verses 1 and 2, were decoded. These verses 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.

When we deduced these Scriptures to the lowest degree, they definitively affirmed that the powerful and mighty government of Jericho shall be greatly worried, deeply concerned, extremely insecure, and exceedingly fretful when we shall enter again into **CANAAN**—the **PROMISED LAND**—and, in particular, when we shall enter into the city of Jericho. Why? Because they will know that we shall have come into Jericho to **SEARCH OUT** our land (Joshua 2:1-2).

To “**search out**” our land means that we shall come into our land and, particularly, into the city of Jericho, to watch over our land carefully so that we may overtake it. In addition, they shall also have great **TERROR**—overwhelming fear—of us, and their hearts will **faint** and no more courage will remain in them because they will know that we have the Mighty God, יהוה, with us, who is God in heaven and in earth. This can be substantiated 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 **F**AINT because of you.*

[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.

Even more, the powerful and mighty government of the Canaanites—those who are inhabiting our land, but are no true Israelites—shall be so overwhelmingly fearful of us entering again into **CANAAN**, and in particular, the city of Jericho, that they will keep our entrance a secret and a hush-hush. In fact, they will make sure that not “one” person enters into or comes to know confidential information concerning our entrance into **CANAAN**—the **PROMISED LAND**.

Yet and still, on the other hand, while all of this shall be taking place, יהוה shall transfer the ruler of the mighty and powerful government of Jericho to the absolute power and authority of יהוה בן יהוה, who is our Hebrew Leader, Savior, and Deliverer, who is *like* Joshua. Even more, יהוה 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. Praise יהוה! Praise בן יהוה!

Now that we have brought all of the facts forward concerning our second entrance into the city of Jericho, we are now ready to proceed with today's topic of discussion. Today, our overall objective will be to begin decoding the instructions given to Joshua. So let us reread Joshua, Chapter 6, verses 3 through 5:

*[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.

The first instruction here is written in Verse 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.*

Our decoding shall begin with the phrase, “*And ye shall compass the city, all ye men of war....*” Let us begin our course of study, by answering a question: Who is the “ye” that shall **compass** the city? The answer, as written in Joshua, Chapter 6, verse 3, is “*all ye men of war.*” Conclusively, the Scripture can also be read, “*And all ye men of war shall compass the city ...*”

This being the case, before we can begin to understand what it means to **compass** the city of Jericho, we must first consult the authorities to determine who “*all ye men of war*” are referring to. The word **all** is referenced in the *Microsoft Encarta Premium 2006*, copyright 1993-2005, Computer Software, as “every one of.” And, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **ye** is depicted as a pronoun meaning “you.” Hence, when we shall enter again into the city of Jericho, this Scripture is informing us that every one who are men of war shall **compass** the city of Jericho.

In the same identical reference source, **man**, the singular of the plural word *men*, is denoted as “a person, regardless of sex or age”; while **war**, in the *Noah Webster’s 1828 Dictionary*, Computer Software, is described as “an army.” *The Oxford Universal Dictionary*, copyright 1955, on page 98,

depicts an **army** as “a flock.” And on page 718 of this same reference source, a **flock** is characterized as “the disciples of Christ [יהוה בן יהוה].”

Accordingly, it can be logically deduced that “*all ye men of war*” typifies every one who are disciples of Christ, יהוה בן יהוה, regardless of sex or age. So being that the disciples of Christ, יהוה בן יהוה, shall be those to *compass* the city of Jericho, let us deduce, even further, who the true disciples of Christ, יהוה בן יהוה, are.

A **disciple**, as referenced in the *Webster’s New World College Dictionary*, copyright 2001, on page 410, is “a follower; learner.” And a **learner**, in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, is delineated as “a student”; while, **student**, in the same reference source, is “a person who studies.” In the *Chamber’s 21st Century Dictionary*, copyright 1996, on page 1401, **study**, the singular of the plural word *studies*, means “to set one’s mind to acquiring knowledge and understanding by research.”

Based upon the veracity of these facts, it can be firmly established that the *true* disciples of יהוה בן יהוה are the followers who shall have set their minds to acquire knowledge and understanding of His teachings by careful

and thorough research. Let us take another look at the word *student*, which derives from the word *disciple*.

In *The Oxford Universal Dictionary*, copyright 1955, on page 2049, a **student** is also descriptive of “one who produces literary work.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **literary** means “having to do with books or writings.” Hence, it can be concluded that the *true* disciples of יהוה בן יהוה are His followers who have set their minds to acquire knowledge and understanding by careful and thorough research. But, over and above that, the *true* disciples are followers who produce “good” works, such as books and writings, based on the knowledge and understanding that they have attained from their research.

With that said, the disciples of יהוה בן יהוה, who shall *compass* the city of Jericho, are not literal *men of war* who fight with swords, guns, and violence, but rather they are those whom יהוה בן יהוה has given strength to and to whom He has taught to *war* with their hands, and to *fight* with their fingers by producing “good” works, such as books and writings. This can be confirmed in Psalm, Chapter 144, verse 1, which reads:

*Blessed be the Lord, יהוה, my strength, which teacheth my
hands to war, and my fingers to fight:*

So, now that we have determined who it is that shall compass the city of Jericho, it is now time that we continue our decoding of Joshua, Chapter 6, verse 3, and expose what it means to *compass* the city.

*And ye shall **COMPASS** the city, all ye men of war, ...*

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.” **Pass**, on page 1440, is “to circulate.”

In the *Chamber's 21st Century Dictionary*, copyright 1996, on page 249, the word **circulate** means “to spread the gospel; promulgate.” Based upon these facts, we can determine that the disciples of **בן יהוה**—those who shall have set their minds to acquire knowledge and understanding by research and who shall produce “good” works, such as books and writings—have a very important job to do when they shall enter yet again into the land of **CANAAN** and, particularly, into the city of Jericho. The first thing that they must do is **SPREAD THE GOSPEL OF יהוה** around and to **PROMULGATE** it in the city of Jericho.

On the authority of the *Microsoft Encarta Premium 2006*, copyright 1993-2005, Computer Software, the word **spread** means “to disperse something over a wide area; to send out in all directions.” And **gospel**, in the *Webster’s Third New International Dictionary Unabridged*, Volume 1 (A-G), copyright 1971, is documented as “the revelation of Christ [יְהוֹשֻׁעַ בֶּן יְהוֹשֻׁעַ]; the good news concerning the Kingdom of God [מְלִכְוֹת הַיְיָ], and salvation.

In addition, the word **promulgate**, according to *The Oxford Universal Dictionary*, copyright 1955, on page 1598, means “to make known; to scatter, as though sowing seed; to preach.” It can be concluded that when the disciples of יְהוֹשֻׁעַ בֶּן יְהוֹשֻׁעַ—those who shall have produced “good” works, such as books and writings, and who have acquired knowledge and understanding through research—shall have entered again into the city of Jericho, then they shall be commanded by God, יְהוֹשֻׁעַ, to disperse the revelation of Christ, יְהוֹשֻׁעַ בֶּן יְהוֹשֻׁעַ, in all directions and over a wide area of the city of Jericho. Even more, they must make known and scatter, as though sowing seeds, the Good News concerning the Kingdom of יְהוֹשֻׁעַ and salvation.

For their entering again into the land of **CANAAN** and, especially, into the city of Jericho, will be a part of their mission to make sure that Isaiah, Chapter 11, verse 9 is fulfilled:

*They shall not hurt nor destroy in all my holy mountain:
for the earth shall be full of the knowledge of the Lord,
יהוה, as the waters cover the sea.*

They will also be in accordance with Matthew, Chapter 10, verse 7:

*And as ye go, **preach**, saying, The Kingdom of Heaven is at hand.*

And in agreement with Mark, Chapter 13, verse 10:

*And the **gospel** must first be **published** among all nations.*

Let us also read Mark, Chapter 16, verse 15:

*And He said unto them, Go ye into all the world, and **preach the gospel** to every creature.*

And Matthew, Chapter 24, verse 14:

*And this **gospel of the Kingdom** shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Having grasped the magnitude of the job of the disciples, let us look at the word **compass** from yet another perspective. This perspective shall allow us to perceive how the dispersing of the revelation of Christ, יהוה בן יהוה, and the making known of the good news of the Kingdom of יהוה, and the knowledge of salvation over a wide area of the city of Jericho will have a

devastating effect on the powerful and mighty government of the Canaanites—those who are inhabiting our land, but are no true Israelites.

In returning to *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 81, again, the Hebrew word for *compass* is **cabab**, pronounced *saw-bab'*, and another one of its meanings is to “surround.” In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **surround** means the same as “to hedge in”; while **hedge in**, in the same reference source, is “to hinder.” **Hinder** is denoted as “to be a thorn in the side of.”

Thus, we can ratify that the disciples dispersing the revelation of Christ, **בְּיְהוָה בִּן יְהוָה**, the Good News concerning the Kingdom of **יְהוָה**, as well as the knowledge of salvation, will be a *thorn in the side of* the city of Jericho. But, most specifically, it will be a *thorn in the side of* the powerful and mighty government of the Canaanites—those who are inhabiting our land, but are no true Israelites.

In the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, a **thorn in the side of** is “something that causes distress or trouble; something that vexes.” In keeping with the *American Heritage*

Talking Dictionary, copyright 1997, Computer Software, the word **vex** is depicted as “to shake up.” And in *The Oxford Universal Dictionary*, copyright 1955, on page 2352, when one is **vexed** they are “unable to determine what move should be made next.”

Thus, the disciples of **בן יהוה**—those who shall produce “good” works, such as books and writings, acquired from knowledge and understanding through their research—shall cause great *distress* and much *trouble* in the city of Jericho and, especially, among the powerful and mighty government of Jericho, because of the revelations of Christ, **בן יהוה**, the good news of the Kingdom of **יהוה**, and the knowledge of salvation that that they shall teach. Let us read Acts, Chapter 16, verse 20:

*And brought them [the Hebrews] to the magistrates, saying, **These men, being [Hebrews], do “exceedingly” TROUBLE our city,***

In fact, the powerful and mighty government of Jericho shall be so “*exceedingly*” *troubled* and “*SHAKEN UP*” by the truth that we shall teach that they will be unable to determine what move they should make next. All of which shall lead up to the **WALLS OF JERICHO FALLING DOWN FLAT!!!**

So let us proceed with our decoding of the remainder of the Scripture:

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

The remainder of the Scripture to be decoded is “... *and go round about the city once. Thus shalt thou do six days.*” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the phrase **round about** means “around.” Thus, in addition to preaching the revelations of **יהוה בן יהוה**, the good news of the Kingdom of **יהוה**, and the knowledge of salvation, they—the disciples of **יהוה בן יהוה**—shall also *go around* the city *once*.

In the *Webster’s Universal College Dictionary*, copyright 1997, on page 346, the phrase **go around**, is delineative of “to pass knowledge from place to place, from hand to hand, or from mouth to mouth; to pass into the hands of readers.” Also, in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **go around** also means “to go here and there.”

We can gather from these facts that the disciples of **יהוה בן יהוה**—those who shall produce “good” works, such as books and writings, acquired from knowledge and understanding gained through their research—shall pass the revelations of Christ, **יהוה בן יהוה**, the good news of the Kingdom of

יהוה, and the knowledge of salvation from place to place, hand to hand, or mouth to mouth *once* in the city of Jericho. Further more, they shall also pass the revelations of Christ, יהוה בן יהוה, the good news of the Kingdom of יהוה, and knowledge of salvation here and there into the hands of readers *once* in the city of Jericho. Returning to Joshua, Chapter 6, verse 3:

And ye shall compass the city, all ye men of war, and go round about the city once ...

Once is transliterated in Hebrew as **echad**, pronounced *ekh-awd'*, and one of its meanings is “daily.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, identifies with the word **daily** as “everyday; from day to day.” Therefore, we can conclude that when we shall enter again into the land of **CANAAN**—the **PROMISED LAND**—the disciples of יהוה בן יהוה shall be required to spread the revelation of יהוה בן יהוה, the good news concerning the Kingdom of God, יהוה, and the knowledge of salvation everyday or from day to day in the city of Jericho.

And how long shall we go about doing this from day to day? According to Joshua, Chapter 6, verse 3:

... Thus shalt thou do six days.

Thus, in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, means “in the way previously indicated.” Hence, in the way previously indicated, the disciples of **יהוה בן יהוה**—those who shall produce “good” works, such as books and writings, acquired from knowledge and understanding through their research—shall disperse the revelation of Christ, **יהוה בן יהוה**, the good news concerning the Kingdom of God, **יהוה**, and the knowledge of salvation for *six days* in the city of Jericho.

The Hebrew word for *day* is **yowm** (reference number 3117), pronounced *yome*, and means “(full) year.” Hence, the disciples of **יהוה בן יהוה** shall preach the revelation of Christ, **יהוה בן יהוה**, the good news of the Kingdom of God, **יהוה**, and the knowledge of salvation from place to place, hand to hand, or mouth to mouth from day to day for *six full years*. Additionally, they shall also pass it into the hands of reader's everyday for *six full years*. All of which shall “exceedingly” *trouble* and “*shake up*” the whole city of Jericho and especially, the powerful and mighty government, so much so that they will be unable to determine what move they should make next.

In our next seminar, we shall decode the next set of instructions, which are written in Joshua, Chapter 6, verse 4, which reads:

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.

Praise יהוה! Praise יהוה בן יהוה! I thank our Father, יהוה, and His Son, יהוה בן יהוה, for the divine wisdom, knowledge, and understanding that has been imparted to us today. I look forward to seeing you all in part three as we shall continue to reveal how ***“The Wall of Jericho Shall Fall Down Flat”*** when we, the children of Israel, shall enter yet again into the land of **CANAAN**—the **PROMISED LAND**—but, most importantly, into the city of Jericho.

May יהוה forever bless and keep you. Enjoy the remainder of the Feast of Tabernacles and Holy Convocation. Shalom Aleichem.