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# The Wall of Jericho Shall Fall Down Flat

## Part Twenty-one

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### "The Harlot's House"

I stand before you this day to laud and pay homage to the Most High God, יהוה, and to His Son, יהוה בן יהוה, in whom I greatly prize and cherish in the highest regard.

My soul wait thou only upon יהוה; for My expectation is from Him. He is my rock and my salvation: He is my defense; I shall not be moved. In יהוה is my salvation and my glory: the rock of my strength and my refuge is in יהוה. Trust in Him at all times; ye people, pour out your heart before Him: יהוה is a refuge for us ALL.

Stand up, Israel, and bless the Lord, יהוה בן יהוה, your God forever and ever: and blessed be Thy glorious name, which is exalted above all blessing and praise. Thou, even Thou, art Lord alone; thou hast made the Heaven, the Heaven of heavens, with all their host, the Earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of Heaven worshipeth Thee.

So, drop down, ye Heavens, from above, and let the skies pour down righteousness: let the Earth open, and let them bring forth salvation, and

let righteousness spring up together; the Lord, יהוה בן יהוה, have created it! Therefore, rejoice and give praises to יהוה, for **SALVATION IS IN THE TABERNACLES OF THE RIGHTEOUS!!** (Psalm 62:5-8; Nehemiah 9:5-6; Isaiah 45:8; Psalm 118:15). Hallelu יהוה! Hallelu יהוה בן יהוה!

It is such a joy to extend a sincere welcome to all of you who have come from far and near to celebrate the **Thirty-Ninth Annual Feast of Tabernacles and Holy Convocation**. It is also my esteemed pleasure to welcome you to this ongoing seminar series entitled, *"The Wall of Jericho Shall Fall Down Flat."* This is part twenty-one.

Today, we will continue our discussion of our primary Scripture, which is Joshua, Chapter 6, as we have done for many years now. The Book of Joshua, Chapter 6 outlines a huge milestone in our biblical history when the children of Israel entered into the land of Canaan—the land promised to them by God, יהוה—even after departing from bondage in Egypt and wandering in the wilderness for forty years.

Nonetheless, it is also evidence that although יהוה promised to bring the children of Israel into the land of Canaan, He did not just sit Canaan into their laps, there was still much work they had to do to even be ready to occupy Canaan. For example, at that point in history, there were

squatters inhabiting the land when the children of Israel arrived—primarily Canaanites, but also Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites. All of whom they had to drive out before they could even inhabit Canaan (Joshua 3:10). So, Israel had to put in some earnest work to gain possession of Canaan from these squatters who, at that time, were ruling it.

To say the least, when you read the entire Book of Joshua, you will become knowledgeable 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. Hence, this is where the greatest significance of Jericho comes into play; it is because Jericho 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 had to provide them with divine instructions and a master stratagem on how to conquer it, which is all contained in Chapter 6 of Joshua.

When you look back at it, from one perspective these ancient instructions seem as directives from יהוה that are now a thing of the past, but yet, from a completely contrasted perspective, these aged directives also represent a divine revelation of what shall occur again in your and my

lifetime—in this generation. Why are we saying this? Because, even though יהוה blessed our forefathers to enter into Canaan back then and, more specifically, into the city of Jericho, they were not allowed to stay there because of their disobedience to His commandments, judgments, laws, and statutes.

In fact, their continual disobedience to יהוה caused them to be rooted out of Canaan and cast into another land as it is *"this" very day*.

Let us turn to and read 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."*

We, who are alive this day, are the living proof and can attest to the fact that we have been cast into America, which is much like Egypt, and that we too are in need of a "great" deliverance just as יהוה provided to our forefathers back in Egypt. So just as יהוה had to bring our forefathers out of Egypt—when we have fully returned to keeping His commandments, judgments, laws, and statutes—He shall, likewise, bring us out of America and into the Promised Land, Canaan, yet again under the direction of one *like* unto Joshua. And the One like unto Joshua who shall bring us even

again into Canaan is יהוה בן יהוה, our Hebrew Leader, Deliverer, and Savior. Praise יהוה! Praise יהוה בן יהוה!

Having established that, before we move into a new set of directives for today, we must take some time to recapitulate some of what was brought out in the twentieth part of this seminar. In part twenty, we decoded Joshua, Chapter 6, verse 21. Let us read this verse together:

*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**.*

It was brought out in this verse that to ***utterly destroy all that is in the city of Jericho*** means that we must do away with and remove all traces of the laws, customs, institutions, and traditions that are currently set up in Jericho. In great detail, our command to delete and obliterate all of Jericho's laws, customs, institutions, and traditions means that we are to leave nothing—not one iota—of their ways behind.

When we wholly fulfill this job, there shouldn't be one scintilla left of written or printed material in Jericho of their books, magazines, newspapers, drawings, photographs, et cetera. This is also to include recorded or filmed material such as audio, video, movies, plays, and so on. To add to this, we will even be required to do away with everything that

they have stored on their computers or electronic devices, such as hard drives, memory devices, CDs, DVDs, et cetera. Even the museums, galleries, libraries, exhibitions, archives, and the like must be removed.

As we continued on in our research, we further learned that we will be completely responsible for wholly doing away with the characteristics opinions, attitudes, and beliefs of those in the city of Jericho described as the man and woman, young and old, ox, sheep, and ass. Although we don't have the time to expound upon the uniqueness of what each of these represented, in summary they are characterized as diverse mindsets of people who are opposite of the teachings, tenets, and doctrines of בן יהוה יהוה.

When we took it a little step further, it was divulged to us that the same as we are required to get rid of "ALL" that is in Jericho, the ultimate responsibility will be laid upon us to supersede the laws, customs, institutions, and traditions of Jericho with something else far more superior. This, in turn, shall be a new form of government—**Government Theocracy**—in which בן יהוה יהוה shall be the final Head of. Simply put, *ALL* governments in Jericho shall become Theocratic—the Government of יהוה.

Then, we had to ask one conclusive and definitive question: How will all of this come to be, especially since we do not believe in violence and carry no weapons? The answer was found in the last portion of the Verse 21, which read: "*with the edge of the sword.*" When we decoded the phrase *edge of the sword*, we were completely demystified, as it had a entirely different meaning than anything we imagined.

All and all, the *edge of the sword* represented members of the ruling class, secret societies, and the elite who have been specifically ordained by יהוה to prepare the way for His Son, יהוה בן יהוה, to come and rule Canaan, and, most especially, the city of Jericho. It was disclosed that a huge part of their obligation is that they have been given the task by יהוה to bring in a "new" government—the **one-world government**—that will eventually unite the U.S.A. and CANAAN.

The underlying union of these nations will be so smoothly facilitated that it will hasten the progress of יהוה בן יהוה successfully accomplishing the transition of power from their government—the one-world government—to His government—the **Government of Theocracy**. Thus, to make matters plain, their job will be to "help" and "aid" us in getting rid of "ALL" that was previously established in Jericho and to also make the

minds of the people ready for a **One-World, Single Ruler** and **Sovereign**, who at the end shall ultimately be יהוה בן יהוה under *Theocracy*.

Moreover, it was validated that as forerunners of יהוה בן יהוה, they shall help us of ridding Jericho by using their position of superiority to bring about a new government that favors and advocates social, economic, and political change by imposing new methods and new laws. Under their new form of government, that they usher in, is how we—the children of Israel—shall use their help to transition into יהוה בן יהוה as Ruler over all of Jericho and the land of Canaan.

And then after they shall have finished helping us with our task of getting the people accustomed to “one” rule, these same members of the ruling class and the elite shall shift power from the one form of established government over to the Government of יהוה, the Government of *Theocracy*. And this is how we, at the end, shall conquer Jericho by ultimately destroy **"ALL"** that is in the city of Jericho. Praise יהוה! Praise יהוה בן יהוה!



This concludes our recap. And with that said, we are now more than ready to delve into our new topic of discussion for today, which is the very next verse in Joshua, Chapter 6. Let us read Verse 22:

*But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.*

According to the *Encarta World English Dictionary*, copyright 1999, on page 242, **but** is "a grammatical word used at the beginning of a sentence to introduce something that is new in spite of either being contrary to what has just been said." Also, in this same dictionary, it states that **but** "introduces further information" and also indicates "an exception."

Based on these two comprehensive definitions, we can validate that the usage of the word **but** is informing us that what Joshua had said unto the two men who had spied out the country, introduces us to some further information—something new—in spite of it being contrary to what was said in the previous Verse 21. What is *new* is that Joshua had said unto the two men to "*go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.*" This is contrary to them destroying **ALL** that is in the city of Jericho—both man and woman, young

and old, et cetera. In other words, Joshua had said to the two men to make an exception for the “woman and all that she hath.”

This being the case, let us re-establish from part one of this seminar who Joshua actually represents today. In part one, we authenticated that the Hebrew transliteration of Joshua is *Yehowshua* representing a Hebrew Leader. In this same study, we also found that Yehowshua comes from the root *Yasha* meaning deliverer and savior. Therefore, it was easy for us to conclude that Joshua today represents a Hebrew Leader who has come as a deliverer and savior to His people. Thus, Joshua is euphemistically used of יהוה בן יהוה, and יהוה בן יהוה represents a *Joshua-like* character.

Now, that we have reaffirmed that Joshua is representative of יהוה בן יהוה, let us probe into what it means that He—יהוה בן יהוה—“had said.” Why not does the Scripture say יהוה בן יהוה “said” instead of had said? Grammatically speaking, “*had said*” is past perfect tense. In keeping with the *Gregg’s Reference Manual*, Tenth Edition, copyright 2005, on page 272, under the reference number 1033 **(to form the past perfect tense)**, “this tense indicates action that was completed before another past action. It consists of the verb *had* plus the past participle. Example: had said.”

Following this trend of thought, we can attest from the tenses used in this Scripture that there were two actions completed in this phrase: one action is that Joshua *had already said* something unto the two men who *had already did* something, which is they had spied out the country. Hence, we are not talking about things that must happen or come to pass, but two past events that have already happened or occurred.

To get an understanding of when both of these events took place, let us dig deeper into the word “past,” since both of these actions are past tense. As set forth in the *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software, **past** is defined as “foregoing.” When we break the word “foregoing” down into two words *fore* and *going*, the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, describes **fore**, as “before.” And **going**, in the same aforementioned source, is equivalent to “departure.” **Departure** is denoted as “ascension”; while, **the ascension** in the *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software, describes “the bodily ascent of [יהרה בן יהוה] into Heaven . . . .”

The summary of this can be put into very simplistic terms, which is that these two actions have already happened or occurred—when Joshua,

who is a euphemism for יהוה בן יהוה, had said unto the two men who had spied out the country—was before יהוה בן יהוה departed from this place. Frankly speaking, יהוה בן יהוה had already *said* unto the two men who had already spied out the country what He wanted them to do even before His bodily ascent into Heaven.

With that understanding, let us deduce the word “said” to a more comprehensible state. As defined in the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **say**, the verb transitive of *said*, means “to order.” And **order**, as recorded in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, is “an instruction to do something.” Therefore, we can avouch on the integrity of this information, that יהוה בן יהוה gave the two men who had spied out the country an instruction to do something, and that instruction was to “*Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.*”

So, let us now take some time and see who the two men are that spied out the country. We shall begin with the adjective “two.” In consultation with the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **two** is informal for “a small number.”

In short, the number two used in this Scripture does not necessarily mean “two” men in counting, but rather a small number of men.

Now, to avoid a one-sided interpretation of the number two, we need to define two from a completely different perspective. Based on the accuracy of *The Strong’s Exhaustive Concordance of The Bible*, Hebrew and Chaldee Dictionary, copyright 1990, on page 8147, the Hebrew word for two is **shenayim**, pronounced *shen-ah-yim*, and means “twofold.” The *Thorndike Barnhart Comprehensive Desk Dictionary*, L-Z, copyright 1958, on page 831 depicts **two-fold** as “from two different places.” Thus, the precision of these definitions intimates that the two men who spied out the country were from two different places.

Being that they were from two different places, we must distinguish these two different places by going back to the original story of the two men who spied out the country in Joshua, Chapter 2, verse 1. Let us read this verse in part (stopping at the period):

*And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. . . .*

From the reading of this verse, it is plausible to conclude that Joshua, who is representative of יהוה בן יהוה, sent two men from **Shittim**. We

know what you are thinking, "You said they came from two different places, but Shittim seems to be only one place." Yes, but as we continue, you will learn that Shittim has a dual meaning.

Let us expound upon this by looking up the word "Shittim." In conformity with the *Brown-Driver-Briggs Hebrew Definitions of the E-Sword*, copyright 2001-2018, Computer Software, under the reference number 7851, **Shittim** means "the acacias." **Shittim**, in the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, is actually a plural form of the singular word "shittah." Hence, our logic tells us from these definitions alone that by them coming from shittim (the acacias) plural, there was more than one shittah (acacia) singular.

Convincingly enough, let us define the word "acacia," which is shittah in Hebrew. On the authority of the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, the word **acacia** means "flower." **Flower**, as referenced in *The New Oxford American Dictionary*, copyright 1996-2000, Computer Software, is synonymous to "floral"; and one of the synonyms of **floral** is "florid." **Florid**, in the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, comes from the Latin "floridus." According to the *Dictionary of Ecclesiastical Latin*,

copyright 1995, on page 103, "a variation of **floridus** is 'Florida' (meaning full of flowers)." Given these definitions, we can assert that one of the places or locations that the men who had spied out the country were sent from was "**Florida.**"

Let us do some further investigative research to find out the other location by defining the word "acacia" (from the word shittah, the singular of shittim) from another viewpoint. Documented from the *Webster's New World Dictionary of the American Language*, College Edition, copyright 1960, on page 7, **acacia** also comes from Greek etymology *akakia* and is described as "thorny." On page 1517, **thorny** is analogous to "spiked." **Spiked**, cited in the *Bartlett Roget's Thesaurus*, copyright 1996, on page 505, under the reference number 549.11, is signified as "star-shaped." On page 12, under the key number 6.42, a **star-shaped figure**, is one and the same as "pentagram."

Let us delve a little deeper into the word pentagram. In the *New Oxford American Dictionary*, copyright 2001, Computer Software, a **pentagram** is "a five-pointed star." The *Webster's New World Crossword Puzzle Dictionary*, Second Edition, copyright 1997, characterizes a **five-pointed star** as being synonymous to "lone star." On this wise, what

place do you know that is represented by a lone star? Texas. Thus, the lone star state is the nickname for Texas (as referenced in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software).

To reduce the complexity of what we have just researched, we can deduce that the "*two men*" who were not necessarily "two" in counting, but a small number of people, were sent from *Shittim (the acacias)*, which is figurative for two different places: One location being Florida and the other location being Texas. This small number of people was sent to spy out the country. So, let us now define the word "men," and then we will move on to exactly what they were given to do, which is *spy out the country*.

In corroboration with the *Mickelson's Enhanced Strong's Greek and Hebrew Dictionaries*, copyright 2009, Computer Software, the word **men** derives from the Hebrew reference number H852, which means the same as "servant." The *Noah Webster's 1828 Dictionary of the American English*, copyright 1828, defines a **servant** as "a person who voluntarily serves another or acts as his minister." Succinctly, the small number of people who were sent from Florida and Texas where the servants of יהוה.



They were volunteers, meaning they voluntarily served בן יהוה by acting as His ministers to spy out the land, as written in Joshua 6:22:

*But Joshua had said unto the two men that had **spied out the country**, . . .*

Relying on the credibility of the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, the word **spy**, the rudimentary of *spied*, means "to investigate or explore (a country) in a secretive manner—usually used with *out*, as in spy out." Hence, when these servants were sent as volunteers and acting ministers of בן יהוה to spy out the land, it means that they were sent to investigate and explore Jericho in a secretive manner.

To **investigate**, in the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, is "to search into so as to learn the facts; inquire into systematically." In the same source, **inquire** means "to seek information." And **system**, the base word of *systematically*, means "to set up an arrangement of things." It is also described as "procedure, policy, and way"; while **explore**, in *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, means "to travel to a place to discover what it is like or what is there."

With this newly added information, we can determine that the small number of servants that were sent as volunteers and acting ministers of יהוה בן יהוה to spy out the country were actually sent to seek information and to set up an arrangement of things in order to learn the procedures, policies, and ways of doing things in the country of Canaan, and specifically in the city of Jericho.

Even more, יהוה בן יהוה wanted them to experience what it was like in Canaan and to know what was there, but it had to be done in a *secretive* manner. So to speak, it was “known by only a few people and intentionally withheld from general knowledge.” In fact, they were there working or operating without the knowledge of the general public” (based on definitions taken from **secretive** in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software).

Therefore, in culmination of all that we have gathered thus far, these are the servants from Florida and Texas that יהוה בן יהוה had given instructions to before His bodily ascent into Heaven. These are the volunteers and acting ministers who are to fulfill the next portion of Joshua, Chapter 6, verse 22, which is to:

*. . . Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.*

From this, we can see that יהוה בן יהוה is instructing His servants to go into the harlot's house, and bring out thence the woman, and all that she hath. In the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, the word **go** means "to travel"; and **travel** is "to journey through, as a country." In short, the small number of servants have been given instructions from יהוה בן יהוה prior to His ascension to journey through Canaan into the harlot's house, and bring out thence the woman.

So, in order to move forward in our studies, we must take a moment to find out exactly who the harlot is before we establish what her house represents. In *The Strong's Exhaustive Concordance of The Bible*, Hebrew and Chaldee Dictionary, copyright 1990, on page 8147, the Hebrew word **harlot** is *zanah*, pronounced *zaw-naw*, reference number 2181, and it means "woman." Just to recap some, in part 15 of this seminar, we also learned that a **harlot** represents an expensive advocate or lawyer—the best and top notch—who is on our side in Canaan. A **harlot** is also an expert with a high degree of skill or competence. And then we learned

that this harlot had a name. Her name was Rahab as written in Joshua, Chapter 2, verse 1:

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

In part 15 of this seminar, we also acquired knowledge into the fact that Rahab was of Caucasian descent meaning she is not of Judah [Yehudah], but that she became very precious to us seeing that she saved the spies—the small number of servants—sent to Jericho. Our definitions also showed that she became a friend to us and was a genuinely, good-spirited person who will help to provide our every need, especially in the time of trouble.

Let us glean some more character traits of Rahab by searching out the word harlot from another standpoint. In accordance with *The Synonym Finder* by J.I. Rodale, copyright 1978, on page 489, a **harlot** is delineative of a “madam.” In seeking information from the *New Oxford American Dictionary*, copyright 2001, Computer Software, **madam** derives from Old French *madame*. And in the same source, **madame** is “a title or form of address used to a French-speaking woman.” It is also “used as a form of polite address for a woman in a French-speaking area.”

So, the summary in very plain terms from our definitions show without a doubt that Rahab, the harlot, is not only of Caucasian descent but that she is a French-speaking woman from a French-speaking area.

Furthermore, the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, states under the word **madame** to see "dame." In this same source of reference, a **dame** is a "dowager"; while a **dowager** is one and the same as "a widow." Accordingly, not only is Rahab an expensive advocate or lawyer or a Caucasian French-speaking woman from a French-area, but she is also described as a **widow**—"a woman who has lost her husband by death and has not since remarried" (based upon the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software).

From one final perspective, as recorded from the *Gesenius Hebrew-Chaldee Lexicon To The Old Testament*, copyright 1979, on page 2180, under the reference number 2181, "in the book of Joshua a harlot is considered a hostess." In the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 101, under the key number 69.4 a **hostess** is "a caretaker or custodian." A **caretaker**, in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, is "somebody who looks after a

property such as an office building or a school when it is empty and supervises its maintenance and cleaning; while a **custodian** is “somebody responsible for holding or looking after valuable property on behalf of a company.”

So, above and beyond all that we have described Rahab, the harlot, as she is a top-notch lawyer or advocate who helped the two men—the servants or acting ministers of יהוה בן יהוה in many ways. One of which is, she even looks after and is responsible for their valuable property, such as a building or school on the behalf of their company while it is empty, and supervises its maintenance and cleaning. Her friendship and services are so extraordinaire that it has earned her and all that she hath an “exception” to destruction when it is time for us to destroy “**ALL**” of Jericho. She is who יהוה בן יהוה has instructed His servants to go journey back into Canaan to get.

On this note, let us define the word “house” and then we’ll see where Rahab’s house is located. In keeping with the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, a **house**, is briefly depicted as “a family.” Now, let us find out where her house or

family is located. This answer can be found in Joshua, Chapter 2, verse 15 when Rahab initially saved the two spies—the servants of יהוה:

*Then she [Rahab] let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.*

This verse makes it rather apparent that Rahab was upon the town wall, and she dwelt upon the wall. In the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, a **town** means the same as "province"; while a **wall** is "a fort." In the same source, a **fort** is "an isolated place." And **isolate**, the root word of *isolated*, comes from the Latin "isle." In the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, an **isle** is described as an "ait." And **ait** is "an island, esp. in a river."

Given the exactitude of these definitions, we can validate that Rahab lives or dwells in a province of Canaan that is considered an island. And this island is in a river. And this is where יהוה בן יהוה has instructed His servants to go journey to in order to get Rahab and her family prior to the destruction of the city of Jericho. The servants of יהוה are to not only bring out Rahab and her family, but as is written in Joshua, Chapter 6, verse 22:

*. . . and bring out thence the woman, and all that she hath, as ye sware unto her.*

On the authority of the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **thence** means "from that place." And **all** is characterized as "the whole amount or quantity of; as much as possible." As **have**, from the word *hath*, in the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, is noted as to "possess; own." These facts clarify that not only are the servants of יהוה to save Rahab and her family from that place—Jericho, but they are also to save the whole amount or quantity of—as much as possible—of her **possessions** and all that she **owns**, as they sware unto her.

**Sware**, in line with the *Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 527, comes from Hebrew word **shaba**, pronounced shaw-bah, reference number 7650, and it is denoted as to "charge by an oath." In the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, an **oath** is "a solemn promise." And a **promise**, in the aforementioned source, is "to assure somebody that something will certainly happen or be done."



From these facts, we are assured that the two men—the small number of servants of יהוה—made a solemn promise to save Rahab, her family, and her possessions, which יהוה בן יהוה has instructed them to keep. All and all, they have assured her that it will certainly happen or be done. Let us go back to where this swear or promise was made in Joshua, Chapter 2, verses 9 through 14:

*[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.*

*[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.*

*[12] Now therefore, I pray you, swear unto me by the Lord, יהוה, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token:*

*[13] And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.*

*[14] And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord, יהוה, hath given us the land, that we will deal kindly and truly with thee.*

Thus, the servants of יהוה are required to remember their solemn promise to Rahab before destroying the city. Let us read Joshua, Chapter 6, verse 23:

*And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.*

In our next seminar, this is where we will pick up as we continue our discussion on Rahab, the harlot. 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. It has been a joy sharing with all of you, and we look forward to you joining us for part twenty-two.

May יהוה bless each and every one of you and may you continue to enjoy the remainder of the **Feast of Tabernacles** and **Holy Convocation**. Let everything that hath breath, praise יהוה and praise יהוה בן יהוה!! Shalom Aleichem.