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# The Wall of Jericho Shall Fall Down Flat

## Part Twenty-two

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### “The Scarlet Thread”

Shalom family. Let us begin this morning by exalting, lauding, and extolling the Most High God, יהוה בן יהוה. Ah Lord God, יהוה בן יהוה! Behold, Thou hast made the Heaven and the Earth by Thy great power and stretched out arm, and there is nothing too hard for Thee: Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord, יהוה בן יהוה, of Hosts, is His name (Jeremiah 32:17-18).

Blessed be Thou, Lord, יהוה בן יהוה, God of Israel our Father, forever and ever. Thine, O Lord, יהוה בן יהוה, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the Heaven and in the Earth is Thine; Thine is the Kingdom, O Lord, בן יהוה יהוה, and Thou art exalted as Head above all. Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, יהוה בן יהוה, we thank Thee, and praise Thy glorious

name (1 Chronicles 29:10-13)!! Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה! Hallelu יהוה!

Again, Shalom Aleichem, my brothers and sisters, and welcome to our **Fortieth Annual Feast of Weeks 6023**. Also welcome to this seminar entitled, "***The Wall of Jericho Shall Fall Down Flat.***" This is part twenty-two.

As we have always stated, the research for this seminar derives solely from the book of Joshua, Chapter 6. Joshua, Chapter 6 chronicles a remarkable time in our biblical history when our forefathers entered into the land of **CANAAN**—particularly the city of **JERICHO**—after serving Pharaoh in Egypt with hard bondage and wandering in the wilderness for a period of forty years.

It has been established in this seminar that "**ALL**" that our forefathers withstood and underwent to conquer Jericho and to, ultimately, cause ***the wall of Jericho to fall down flat*** is a "direct" parallel with what we must do today. Subsequently, the events encompassing its fall is nothing short of a foreshadowing of what we shall encounter in our return

to the city of Jericho, in the land of Canaan. Therefore, identifying the occurrences that are recorded in Joshua, Chapter 6 as past, present, and future events.

Such being the case, we must never forget that after serving Egypt in bitter and rigorously hard bondage, יהוה kept His word in delivering our forefathers from Egypt. He brought them into Jericho, in the land of **CANAAN**, under the direction of Joshua. Yet, after all He did for them, they went their own way, turned their backs on Him, and continued to break His commandments, judgments, laws, and statutes. Therefore, in anger and in great indignation, יהוה rooted them out of the land and cast them into another land as it is "this day" (Deuteronomy 29:28).

And as it is "**this very day**," we are here in the hells of North America, which is much like Egypt. And like unto our forefathers, we are very much in need of "divine" deliverance again. So just as יהוה brought our forefathers into the land of Canaan, when we—the children of Israel—shall "**fully**" return back to keeping the commandments, judgments, laws, and statutes of יהוה, then He shall cause us to enter yet again into Canaan

under the direction of one like unto Joshua. And that One *like* unto Joshua who shall bring us back into the land of Canaan is יהוה בן יהוה, **our Hebrew Deliverer and Savior**. Praise יהוה! Praise יהוה בן יהוה!

Nonetheless, it is important for us to understand that when we enter the land of Canaan this **"final"** time, then there shall be rules and directives that we must enact and follow—just as our forefathers did—if we want to conquer Jericho successfully and be able to permanently stay in the land. Additionally, we have made a promise that must be kept to not destroy "ALL" of Jericho, but to save "one" person alive, along with her entire household before utter destruction.

And that person, who is **RAHAB**, the harlot, to whom this promise is made was the focal point of our last seminar and shall also be the continuing focus of today's seminar. However, before we get into our subject matter for today, let us take a moment and bring everyone up to speed with what was discovered in part twenty-one.

In our last seminar, we decoded Joshua, Chapter 6, verse 22. Therefore, let us open our Bibles, turn to, and read this verse:

***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.***

From this Scripture, we learned that **Joshua** is a euphemism for יהוה, and that יהוה בן יהוה gave the instruction for the two men to spy out the country before He departed from this place or prior to His bodily ascension into Heaven. Even more, prior to the ascension of יהוה בן יהוה, He had also given an instruction for 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."*

As we continued on in our studies, we found that the number two used to identify the *"two men"* did not necessarily mean **"two"** men in counting, but rather was distinguishing of a small number of men, who were servants and volunteers of יהוה בן יהוה. When we visited Joshua, Chapter 2, verse 1 to read some of the back story on Rahab, it was brought to light that these men, who were spies, came from a place in the Scriptures known as **Shittim**. When we broke down the word **Shittim**,

we found that it carries a dual meaning and is figuratively written to identify two very different and distinct places, which are Florida and Texas.

In moving forward, it was validated that these men, who were servants of יהוה, and who were sent from Florida and Texas, were given the specific job of bringing Rahab out of Jericho. Simultaneously, it was dually noted that these were the same men who at a prior time voluntarily served יהוה בן יהוה by acting as His ministers to spy out the land of Jericho. This means that they had been sent to investigate and explore Jericho in a **"secretive"** manner. But above this, they were 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, which is why they were the most equipped to go into the harlot's house and bring out the woman, Rahab.

In this same seminar, when we decrypted the word **harlot** from "*harlot's house*," it came to our knowledge that Rahab is of Caucasian descent and that she, in fact, became a friend to us and is a genuinely, good-spirited person who is helping to provide our every need in Jericho.

Not only is she of Caucasian descent, but she is also a French-speaking woman from a French-speaking area. And is furthermore described as a **widow**—“a woman who has lost her husband by death and has not since remarried.”

Additionally, Rahab, the harlot, is a professional, top-notch lawyer or advocate who helps 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 uniquely extraordinaire and highly cherished that it has earned her and all that she hath an “exception” from destruction when it is time for us to destroy **“ALL”** of Jericho.

When we looked back on Joshua, Chapter 2, verse 15, we also uncovered that her house is upon the **town wall**. When we researched the **town wall**, we found 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, her family, and her possessions as we swore (promised) unto her prior to the destruction of the city of Jericho.

Thus, the servants of יהוה are required to remember their solemn promise to Rahab before destroying the city as written in Joshua, Chapter 2, verses 12 through 14. So, let us refresh our memory of this promise by reading these verses before we enter into our subject matter for today.

Let us read:

*[12] Now therefore, I pray you, swear unto me (Rahab) 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.*

Now that we know that we promised to deal kindly and truly with Rahab for her acts of kindness toward the spies that יהוה sent in, let us



begin our subject matter for today, which comes from Joshua, Chapter 6, verse 23. Let us read:

*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.*

There is something very “key” at the opening of this Scripture. If you take notice in the verse above this one—verse 22—the spies were previously identified as “two” men (the adjective being “two”); however, in this verse, they are now being identified as “young” men (the adjective being “young”). This adds another color and some more specifics to what we know about the men spies who are to go in and bring out Rahab.

In part twenty-one, it was corroborated from the *Mickelson’s Enhanced Strong’s Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, that the word **men** derives from the Hebrew word **na’ar**, pronounced *na-har*, reference number H852, which means a “servant.” And in the *Noah Webster’s 1828 Dictionary of the American English*, copyright 1828, Computer Software, we defined a **servant** as “a person who voluntarily serves another or acts as his

minister.” Succinctly, it was concluded that the men who went in to get Rahab were the servants of יהוה. They were volunteers, meaning they voluntary served יהוה בן יהוה by acting as His ministers to spy—investigate and explore Jericho in a “**secretive**” manner.

Thus, given the adjective “young,” we can avouch that not all of the volunteers of יהוה בן יהוה who were sent to investigate and explore Jericho in a “**secretive**” manner are to go back for Rahab, but rather only the “young” from among this group. Having stated that, we shall now get an understanding of why only the “young” can go back to Jericho for Rahab.

On the authority of *The Sage VII Dictionary and Thesaurus*, copyright 2001-2020, Computer Software, the word **young** is defined as “not tried or tested by experience.” In short, this tells us that those who ***have not*** been tried or tested by experience are the ones who will be able to go in and bring out Rahab. On the other hand, it is safe for us to assert that the other servants of יהוה בן יהוה, who were once in Jericho, have apparently been tried and tested by experience, which is why they cannot go back.

So, let us seek some additional clarity on what it means to be tried and tested by experience. This will allow us to unearth why the others of the servants of יהוה are not able to go in to Jericho.

In the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, to **try**, the root word of *tried*, is noted as "to investigate"; while **investigate** is synonymous to "interrogate." In this same identical source, **interrogate** means "to question somebody thoroughly; to question somebody, often in an aggressive manner and especially as a part of a formal investigation, for example, by government agency."

Also, the word **test**, the base of *tested*, in the same source means "to interview." And an **interview** is denoted as "a meeting of people face to face; question and answer session." And **experience**, the root word of *experienced*, is defined as "the act of living through an event; participate or be involved in; to have record of."

Based on these facts, we can conclude that the men—the servants of יהוה—who are to go in to Jericho to retrieve Rahab are those who have

never been tried or tested by experience. To put it plainly, these are the servants of יהוה who have never had to live through the event of meeting face to face with a government agency—such as the FBI, NSA, Homeland Security, International Police, or CSIS, et cetera—and participate or be involved in a question and answer session in Jericho. It is the servants of יהוה who have never had a record of being questioned thoroughly in an aggressive manner as part of a formal investigation by a government agency.

Henceforth, this is to say, that apparently there have been some of the servants of יהוה who have a record of meeting face to face with a government agency, like the FBI, NSA, Homeland Security, International Police, or CSIS in Jericho, and who have had to participate and be involved in an interrogation: question and answer session in an aggressive manner as part of a formal investigation. These are those who are not able to go in to retrieve Rahab.

So, since the “young” are the ones who are able to go in to Jericho, Joshua, Chapter 6, verse 23, describes exactly what they are to do and it states that they:

“. . . **went in** and **brought out** Rahab.”

We shall next decode what it means that they **went in** and **brought out** Rahab. In the *Mickelson’s Enhanced Strong’s Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, the phrase **went in**, is *bow’* in Hebrew, pronounced *bo*, and it means “to go in.” In keeping with the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, to **go in**, under the key word **go**, is “to have clearance or approval.”

On this wise, we can firmly validated that only the “young,” which are those servants who have not had to meet face to face with a government agency—such as the FBI, NSA, Homeland Security, International Police, or CSIS, et cetera—and sit through a question and answer session to be questioned thoroughly in an aggressive manner as a part of a formal

investigation are those who shall have the **“clearance”** and **“approval”** by the government of CANAAN to come in and bring out Rahab.

Now, let us define the word **bring**, the present tense of *brought*, seeing that Rahab was brought out of Jericho. In the *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software, to **bring** means “to transport,” and **transport** is defined as “to carry from one place to another; rapture.” **Rapture**, as recorded in this same source, is “the bodily ascent into Heaven just before Armageddon of those who are saved.” **Armageddon** is “the final destruction” (as cited in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software).

Therefore, we can glean that the “young” servants of יהוה will have **“clearance”** and **“approval”** by the Canaanite government to come into Jericho and when they do, the servants of יהוה shall transport Rahab—who is to be saved—from one place to another, which is her bodily ascent into Heaven. In other words, they shall take her body and ascend her to Heaven right before the final destruction of the city of Jericho.

So, now we must ask a “heavy” question: How is this transportation of Rahab going to take place in which the servants of יהוה will remove her from Jericho into Heaven as they promised her? This can be answered by going back to the story of Rahab when she hid the spies that entered Jericho, and when they made an agreement with her on how they were going to get her out of there. Let us read Joshua, Chapter 2, verses 17-18:

*[17] And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.*

*[18] Behold, when we come into the land, **thou shalt bind this line of scarlet thread in the window** which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.*

Here we can see that the instructions for the spies—the servants of יהוה—to transport Rahab out of Jericho, which is destined for destruction is for her to . . . **bind this line of scarlet thread in the window which thou didst let us (the spies) down by.** With this understanding, let us decrypt this so that we can see how she was able to get all that she had and her entire family out of Jericho prior to its “final” destruction.

In the *Webster's New World Dictionary of the American Language*, copyright 1960, on page 148, **bind** means "to become a part of a family; to gird." And **gird**, on page 612, is depicted as "to prepare oneself for; to strengthen and to fortify." Hence, when Rahab was asked by the men—the servants of יהוה—to bind this line of scarlet thread in the window, she was being asked to become a part of the family of יהוה. She was being told to prepare herself for—to strengthen and fortify herself for this line of scarlet thread in the window.

Thus, let us uncover what this "line" of scarlet thread is. In aforementioned *Mickelson's Enhanced Strong's Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, the Hebrew word for **line** is **tiqvah**, pronounced *tik-vaw*, under the reference number 8615, and it is figurative for "expectancy." **Tiqvah** derives from the Hebrew reference number 6960, **qavah**, pronounced *kaw-vaw*, which is confirmed as "to expect; look patiently, tarry, wait (for)." However, "line" also has another meaning. As referenced in the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, the word



**line** is characterized as “a transportation system or service consisting of regular trips between two or more points.”

Accepting the credibility of these reference sources, we can definitively determine that when Rahab was told by the servants of יהוה to bind this **line of scarlet** thread in the window, she was being told to become a part of the family of יהוה. She was also being told to begin to prepare herself and to wait for, look patiently, and tarry in expectancy of this transportation system or service consisting of regular trips between two or more points, and that this transportation system or service would be of **scarlet thread** in the window.

Having pointed this out, let us research the word “scarlet.” Right off the bat, many of us, when we hear the word “scarlet,” we automatically think of something sinful, promiscuous, or wicked, but there is definitely another intriguing side to the word scarlet. **Scarlet**, as defined in the *Microsoft Encarta Dictionary*, copyright 1993-2003, Computer Software, etymologically comes from Latin *sigillatus*, which is ultimately from *signum*, meaning “sign.” Succinctly, we can see that the word “scarlet” represents

a “sign.” In this same identical dictionary, a **sign** is “something representing something else: something that indicates or expresses the existence of something else not immediately apparent.” Additionally, **scarlet** from another perspective, in the *WordWeb Pro 9.01a*, copyright 2020, Computer Software, is also characterized as “a reddish-orange color,” and it is noted that “scarlet is traditionally the color of a flame of fire.”

Thus, we can put two and two together to determine that the word **scarlet** as it is mentioned in relation to thread is something representing something else. In fact, it expresses the existence of something that is not immediately apparent, but is seen as being traditionally the color of a **flame of fire.**

Such is the case, what is the “thread” described as representing something else and expressing an existence that is not immediately apparent? Many of us only have one idea of what thread is, and that idea being a fine string of fibers used for weaving or sewing, such as needle

and thread. But this is not it, so allow us to expand your mind to another understanding.

Taking into consideration the *Webster's New World Dictionary of the American Language*, copyright 1960, on page 1518, **thread** is defined as "a twist"; while a **twist**, on page 1575, is denoted as "a spiral." In the same dictionary, a **spiral** is "something wheel-shaped; a ring." And a **ring**, on page 1255, is "a typical circular band of metal or other durable material, esp. one of gold or other precious metal; a disc" (as recorded in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software). Also, a **disc**, in the *Webster's New World Crossword Puzzle Dictionary*, Second Edition, copyright 1997, on page 156, is "a flying object; a spacecraft."

Thus, in order for the servants of יהרה—who will receive clearance and approval—by the Canaanite government to be able to enter Jericho to transport Rahab out of Jericho, she will need to prepare herself, wait for, look patiently, and tarry in expectancy of this transportation system or service consisting of regular trips between two or more points. This

transportation system, cryptically called “scarlet thread” expresses the existence of something that is not immediately apparent, but is a wheel-shaped flying object, the spacecraft of יהוה, also known as a “flame of fire” by night. This spacecraft of יהוה, which is a typical circular band of metal or other durable material, especially of gold or other precious metal is how Rahab is to be transported out of Jericho prior to the “final” destruction of Jericho and brought into Heaven as a part of the **universal family of יהוה**. And all of this will happen in the **window**, according to Joshua, Chapter 2, verse 18.

Based on the correctness of *The Synonym Finder*, by J.I. Rodale, copyright 1978, on page 1347, a **window** is noted as an “opening or port.” On page 1138, a **port** is “a portal; a gateway; a harbor.” And **harbor**, on page 659, is “a place of refuge, safety, or retreat.” Hence, this transportation system or service that makes regular trips between two or more points is in the **window**. Simply stated, this means that this **window** is to Heaven. It is a portal or gateway between two or more points—Heaven and Earth—and offers a place of refuge, safety, and retreat

for Rahab from the destruction that shall befall Jericho. Praise יהוה!

Praise יהוה בן יהוה!

So, let us return back to our foundation Scripture, Joshua, Chapter 6, verse 23 and identify “**ALL**” that will be going with Rahab—seeing that she shall not be transported to Heaven alone. So, let us read Joshua, Chapter 6, verse 23 in part:

*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, . . .*

From the reading of this verse, we can acquire that not only does Rahab get transported to Heaven, but her father, her mother, her brethren, and all that she had. In conformity with this Scripture, she is even able to bring out **all of her kindred**. With this understanding, a question develops in the mind: If she is allowed to bring out all of her kindred, why make the distinction between her father, her mother, and her brethren? I mean, wouldn't they be included as a part of her kindred? That being so, they must represent something else.

We shall begin to find out what it is. Again, in the *E-Sword, Strong's Hebrew and Greek Dictionaries*, copyright 2000-2019, Computer Software, the Hebrew word for **father** is **ab**, pronounce *awb*, under reference number H1, and in a figurative application it means "patrimony." **Patrimony** in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software is defined as "an estate inherited from one's father or ancestors; the aggregate of one's property." Also, in the previously mentioned *Strong's*, the Hebrew word for **mother** is **'em**, pronounced *ame*, under the reference number H517, and in a wide sense it is like reference number H1. And in the same sense, **brethren**, in Hebrew is **ach**, pronounced *awch*, under the reference number 251, and also means the same as reference number H1.

Therefore, we can solidify that her father, her mother, and her brethren all represent the same thing. And, even more, from this we can see that Rahab did not leave Jericho broke. When the Scripture says that she brought her father, her mother, and her brethren, it clearly means that she left Jericho with all of her estate inherited from her father and ancestors. ***She left "entirely" rich!*** She took with her the aggregate

(the total gross or amount of the worth) of all of her property. Not only that but **all that she had was brought out**, too!

**All** is characterized as “the whole amount or quantity of; as much as possible.” As **have**, from the word *had*, in the *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software, is defined as to “possess; own.” These facts clarify that not only did she have the riches of her ancestors, but when she was transported to Heaven, she also left with the whole amount or quantity of—as much as possible—of all her possessions and all that she owned.

Lastly, because of her kindness and “great” fear of יהוה, her kindred were also brought out. In the *Mickelson’s Enhanced Strong’s Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, the Hebrew word for **kindred** is mishpachaw, pronounced *mish-paw-chaw*, under the reference number 4940, and it means “a family; a circle of relatives.” Thus, יהוה allowed her to leave and be transported to Heaven with her immediate family and circle of relatives to join the “**universal family of יהוה**.” Praise יהוה! Praise יהוה בן יהוה!

However, the last part of Joshua, Chapter 6, verse 23 tells us that:

. . . and left them **without** the **camp** of Israel.

The *E-Sword, Strong's Hebrew and Greek Dictionaries*, copyright 2000-2019, Computer Software, describes the Hebrew word for **without** as **chuwts**, pronounced *choots*, reference number H2351, and it means "outside or outdoors"; while **camp** in the same source, under the reference number H4264, is **machaneh** in Hebrew, pronounced *mach-an-eh*, and it means "the sacred courts."

With these definitions, we find out that although Rahab and her family was transported to Heaven, they had to stay outside or outdoors of the sacred courts of Israel. In the *International Standard Bible Encyclopedia*, copyright 1915, Computer Software, it reads under **camp** that: "*Hebrew law*. It is customary to leave the stranger outside the camp for a short period to undergo a purification process before dwelling with Israel."



Therefore, we can assert that by our Hebrew law, once Rahab and her family have been transported out of Jericho and have been put through a purification process for a short period of time, then they shall be allowed to dwell with Israel **forever** as a part of our family. On this wise, let us read the next couple of verses which is Joshua, Chapter 6, verses 24-25:

*[24] And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord, יהוה.*

*[25] And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; **and she dwelleth in Israel even unto this day**; because she hid the messengers, which Joshua sent to spy out Jericho.*

Therefore, after her purification process, Rahab will not be considered a **stranger** to us, but she shall become part of our family and become an actual "Israelite," just as we are! In other words, we shall all become "One" under the law of יהוה, as is written in Galatians, Chapter 3, verse 28:

*There is neither [Hebrew] nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ, יהוה בן יהוה.*

Well, this is the point at which we will end our seminar for today and at which we will pick up our seminar for the next time. We sincerely and wholeheartedly thank יהוה and His Son, יהוה בן יהוה, for revealing such wisdom, knowledge, and understanding to us through His **"Divine"** Ten Step Study Method concerning the hidden knowledge of Jericho. It is our prayer to see everyone for our last and final seminar, part twenty-three, as we shall bring to closure the revelation on **"The Wall of Jericho Shall Fall Down Flat."**

Enjoy the remainder of our **Fortieth Annual Feast of Weeks.**  
Aniy ahov. Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה!  
יהוה! Hallelu יהוה!