
The Wall of Jericho Shall Fall Down Flat

Part Twenty-three

"The Oath and The Curse"

With **"ALL"** that is within me, I would like to take this grand opportunity to give all glorification, magnification, and veneration to the King of kings and Lord of lords, יהוה בן יהוה. Praising יהוה and His Son, יהוה בן יהוה, is truly my greatest honor. For I know that I was not put on this planet but for one thing and that is to give glory to my Father, יהוה, and His Son, יהוה בן יהוה, who is Heaven. Hallelu יהוה.

Blessed be the Lord, יהוה בן יהוה, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His "good" promise, which He promised by the hand of Moses his servant. The Lord, יהוה בן יהוה, our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers.

And let these my words, wherewith I have made supplication before the Lord, יהוה, be nigh unto the Lord, יהוה, our God day and night, that

He maintain the cause of His Servant, יהוה בן יהוה, and the cause of His people Israel at all times, as the matter shall require: That all the people of the Earth may know that **the Lord, יהוה בן יהוה, is God, and that there is none else.** So, let your heart therefore be perfect with the Lord, יהוה בן יהוה, our God, to walk in His statutes, and to keep His commandments, as at "this" day (1 Kings 8:56-61). For we are the people of God, בן יהוה יהוה, and He is saving us in **truth** and in **righteousness** (Zechariah 8:8). Therefore, let the whole house of Israel sing, "Hosanna, Hosanna. And blessed be the King, בן יהוה יהוה!!"

In our native Hebrew tongue, "Shalom Aleichem." It is most amazing to welcome you to our **Fortieth Annual Feast of Tabernacles and Holy Convocation**, and to also extend an additional welcome to part twenty-three of "**The Wall of Jericho Shall Fall Down Flat,**" which is our final seminar in this series. Hallelu יהוה!

Throughout the course of years, we have been decrypting the wall of Jericho falling down flat under a microscopic lens, and have come to some pretty extraordinary astonishments. When we go all the way back to part one of this seminar, when we talked about how our lineage begins with our forefather, Abraham, who was a friend of יהוה, we find that יהוה

promised him and his seed after him “ALL” the land of **CANAAN** for an inheritance (Genesis 17:8; Leviticus 25:28). This brings us to understanding the significance of Jericho in that it was the *very* first city in the land of CANAAN that our forefathers—Israel—entered into after being delivered from Egypt and crossing the Jordan River. Then, as is now, when our forefathers entered CANAAN, there were squatters in the land, so Jericho is also recorded as being the first city that our forefathers overtook in the land of CANAAN.

Such being the case, יהוה had to provide them with some very unique and unprecedented instructions on how to drive out the squatters in Jericho. This would set the standard for how they would gain back the rest of the land of CANAAN—city by city—from those, such as the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites who have been squatting on it (Joshua 3:10).

In fact, we are not going to recount it in detail, but the specifics of what יהוה told Israel to do is heavily concentrated in Joshua, Chapter 6, verses 1 through 5. All of which has been the core foundation for this entire seminar series. To make a long story short, we have decrypted how our forefathers had to compass an entire city for six days and on the

seventh day compass it seven times in that day; how seven priests had to blow trumpets of rams' horns all while carrying The Ark of the Covenant for six days, and on the seventh day make a long blast with the ram's horn and then shout with a great shout. All of which ultimately led up to an entire city falling down flat, and the children of Israel being able to descend into it.

And even though our forefathers' quest to seize all of the land of CANAAN is a remarkable story and creates a milestone in our history, this seminar series has been about more than our past. It has brought to light the understanding that it is not just our forefathers' past story, but it is our current story, too. It is but a foreshadowing of a future event that we, the children of Israel, shall fulfill in our lifetime. And, as a matter of fact, do you know what? As we have journeyed throughout the majority of Chapter 6 on a spiritual odyssey to understand all of this chapter, we now perceive that a great deal of this chapter has already taken course and has been fulfilled in "this" our present lifetime whether we have been conscious or unconscious of it. Praise יהוה! Praise יהוה בן יהוה!

Case and point, one scenario is that even though our forefathers were given the land of CANAAN and were allowed to enter into it, they are

not allowed to remain there, because of their deliberate disobedience. After entering CANAAN and defeating their enemies, they continually broke the commandments, judgments, laws, and statutes of יהוה. Therefore, they were rooted out of their land until “this” day, as recorded in Deuteronomy 29:28.

As we can see, history is repeating itself. 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 we are very much in need of “divine” deliverance. So, as יהוה then gave our people Joshua—meaning a Hebrew Deliverer and Savior—He has now given us His Son, יהוה בן יהוה, who is a euphemism for Joshua. And under the direction of יהוה בן יהוה, we shall be led to enter yet again into the PROMISED LAND, but this time for “perpetuity.”

As our research has shown, and as we have come to realize over the years, we actually were blessed in **“this generation”** to step foot again on Holy Ground—the land of CANAAN—but it was not for long-term stay. We were sent to spy out (search out) the land (Joshua, Chapter 2). And as Scripture has been and is being fulfilled, we now know from careful study and investigation that we are to return permanently. **IT IS NOW “HIGH”**

TIME THAT WE PREPARE AND MAKE READY OURSELVES TO OFFICIALLY RETURN HOME TO OUR LAND FOR GOOD! THIS TIME, WHEN WE ENTER, IT WILL NOT BE AS SPIES OF THE LAND, BUT RATHER KEEPERS AND OWNERS OF THE LAND WITH OUR LORD AND SAVIOR, יהוה בן יהוה! And that's just what these seminars on Jericho have been all about: helping us to officially prepare ourselves to return to our land. Praise יהוה! Praise יהוה בן יהוה!

Now, before we cover the remaining verses in this chapter, which will bring this seminar to conclusion, we must first bring you forward on where we left off in our last seminar. This is imperative in understanding the events that will be described in today's seminar. So, let us recapitulate the primary essence of what was captured in part twenty-two. We can do this by reading 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 last seminar, it was substantiated that the young men that are spies represent *particular* servants of יהוה of whom have been given the task to go into Jericho and bring out Rahab, her family, her kindred and all that she has—her wealth and riches. These *particular* servants, we

learned, shall receive clearance and approval by the Canaanite government to enter CANAAN, and upon their entrance they shall transport Rahab out of the city of Jericho.

In the meantime, Rahab is to prepare herself, wait for, look patiently, and tarry in expectancy of a transportation system or service, cryptically identified as the “scarlet line or thread in the window”—as described in Joshua, Chapter 2, verse 21—which makes regular trips between two or more points. This transportation system or service, known as the “scarlet thread,” also expresses the existence of something that is not immediately apparent, but is a wheel-shaped flying object, the **spacecraft of יהוה**, also depicted in Exodus as a “*flame of fire*” by night.

As we continued on in our studies, it was greatly authenticated that the **spacecraft of יהוה**—a circular band of metal or other durable material, especially of gold or other precious metal—is how Rahab shall be transported out of Jericho prior to the “final” destruction, and that this transport shall take place in a **WINDOW**. Simply put and plainly stated, we discovered 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 and her family to be a part of the

universal family of יהוה during the destruction that shall utterly befall Jericho. Praise יהוה! Praise יהוה בן יהוה!

We have now set the stage for today's seminar. So, without further ado, we can begin to establish our subject matter for today, which depicts the ultimate fate of Jericho. That being so, let us read the final verses of Joshua, Chapter 6, which are verses 24 through 27:

[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.

[26] And Joshua adjured them at that time, saying, Cursed be the man before the Lord, יהוה, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

[27] So the Lord, יהוה, was with Joshua; and His fame was noised throughout all the country.

After reading this, it can be validated that much of the content found in these verses, is content that we have already covered, in great detail, in previous seminars. Such being the case, we are going to introduce new

subjects as well as refresh our minds on previous content that will be intertwined to help bring this whole matter to a conclusion. And we shall begin with Verse 24 which gives us the exact narrative on how Jericho shall be destroyed. Hence, let us reread Verse 24 in part:

*And they **burnt** the city with fire, and all that was therein: . . .*

In light of this portion of the Scripture, it tells us that “they”—the children of Israel—**burnt** the city with fire and all that was therein. We shall begin our research with the word “burnt.” **Burnt**, as referenced in the *Hebrew-Greek Key Word Study Bible, Lexical Aids To The Old Testament*, copyright 1991, on page 1673, under the reference number 8313, in Hebrew is **saraph**, and it means “to consume.” **Consume**, in *The American Heritage College Dictionary*, Fourth Edition, copyright 2007, on pages 307-08, means “to utterly destroy.” Succinctly, we can deduce that we—the children of Israel—shall utterly destroy the city. Nevertheless, we will not only destroy it, but we shall do it with **“FIRE.”**

Now, when we recount part twenty of this seminar from Joshua, Chapter 6, verse 21, we can see that we went into great depths with what it meant to “utterly destroy.” It was brought out that to **utterly destroy the city of Jericho and all that was therein** 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 fact, we are to leave "*nothing*"—not one iota—of their ways behind.

Even more, 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. Even more, 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 wiped away.

Greater than this, as we continued on in our research, it was further revealed that we will even be completely responsible for wholly doing away with the characteristics, opinions, attitudes, and beliefs of those in the city of Jericho, to include people who have diverse mindsets and who are opposite of the teachings, tenets, and doctrines of יהוה בן יהוה.

When we took it above and beyond this, it was divulged to us that not only are we required to destroy "ALL" that is in Jericho, but rather 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 יהוה בן יהוה shall be the Supreme Head.

In clear terms, **ALL** governments in Jericho shall become Theocratic—the Government of יהוה. And this is how we, at the end, shall utterly destroy "**ALL**" that is in the city of Jericho. Praise יהוה! Praise יהוה בן יהוה!

And now Joshua, Chapter 6, verse 24, adds more color and shade to verse 21 by letting us know that this shall be done "*with*" **FIRE**. The *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, defines **with** as "at the same time of; at the same time as." In short, a rational deduction of this phrase tells us that at the same time of or at the same time as "**FIRE**" is taking place is when the city shall be utterly destroy. So, let us identify the **FIRE**.

A characterization of **fire** is given in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, and is stated to be "a luminous appearance." So, let us consider what a "luminous appearance is."

In the aforementioned *Random House Webster's Unabridged Dictionary*, **luminous** in the etymology comes from the Latin **lumen**, which is defined as "a luminary." Hence, we shall totally destroy the city of Jericho with the appearance of a luminary. And corroborated in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, the **Luminary** is "the light of the world; the Son of God"; while an **appearance** is "the second coming of God." In this same dictionary, **appearance** also means "to become apparent," and **apparent** means to be "entitled (as by right of birth) to succeed (as to a throne). See HEIR" (as documented in the *Merriam Webster's Unabridged Dictionary*, copyright 2003, Computer Software).

In keeping with the *Tyndale Bible Dictionary*, copyright 2001, on page 590, it states this about **heir**: ". . . the word '**heir**' is used with singular reference to God's Son, who is said to have been appointed "heir of all things" by His Father. Here is an instance where someone has been designated to receive an inheritance but will actually enter into full possession of it much later after judgment."

Accordingly, in assenting to the logic of all these definitions gathered, we can definitively assert that Jericho shall be "**utterly destroyed**"—

whereas nothing will be left of its laws, customs, or traditions; while at the same time this is happening, we shall be on the lookout for the "**luminous appearance**" of יהוה בן יהוה. This is to say that at the destruction of Jericho, יהוה בן יהוה shall come on the scene as "The Light of The World," "The Son of God, יהוה," who shall not only establish a New Government—**Government Theocracy**—but that He shall simultaneously **SUCCEED TO THE THRONE**, as is His right of birth to be ruler of CANAAN. Note, that although it appears that יהוה בן יהוה is not in "power" now, יהוה has already designated and appointed Him "HEIR OF ALL THINGS," at which He shall enter into the "FULL" possession of at His Second Coming and at final judgment.

In considering all of these dynamics, let us look at the word "fire" from yet another perspective in order to fully glean an understanding of the luminous appearance of יהוה בן יהוה. In consulting with the *Reader's Digest Illustrated Encyclopedic Dictionary*, copyright 1987, Volume A-K, on page 628, another definition of the word **fire** is "a beam; smoke."

And as referenced in the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, a **beam** is "a pillar"; while the *E-Sword's International Standard Bible Encyclopedia of The Word*,

copyright 2003-2015, defines a **pillar** as “the visible manifestation of the divine presence in the journeyings of Israel at the time of the Exodus; a true theophany.” **Theophany**, in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, is confirmed as “the visible manifestation of God; a physical or personal manifestation to man.”

Let us also define “smoke,” in the same source of reference. On page 1568, Volume L-Z, **smoke**, is explained as “having a cloud appearance”; while a **cloud appearance** in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 22, under the reference number 9.19, is marked as a “lenticular cloud.”

So, let us take a moment to summarize what we have gathered thus far. At the time of the utter destruction of Jericho, we are looking for יהוה בן יהוה, the Light of The World and Son of God, יהוה, to make a visible—physical and personal—manifestation to man just as He did with His Divine Presence in the journeyings of Israel at the time of the Exodus. And when He makes this appearance it will be in something that has a **cloud appearance**, known as a **“lenticular cloud.”**

Then the question now becomes, “What on Earth is a lenticular cloud?” For the answer, we must consult a website on the internet called

“Weatherundergrond.com.” Weatherunderground.com states that lenticular clouds, also called UFO clouds, are lens-shaped clouds that are usually spotted over mountain ranges and valleys” (Reference: <https://www.wunderground.com/weather-posters/lenticular-clouds>).

Therefore, we are looking for יהוה בן יהוה to make His appearance in a **lenticular cloud**—a **UFO cloud**—the **Spaceship of יהוה** at the time of utter destruction of Jericho and at her judgment. Scientists and meteorologists say that people often confuse and mistake lenticular clouds for spaceships, but the Bible makes it pretty clear that “a cloud” is how יהוה בן יהוה guided the children of Israel through the wilderness and it is also how יהוה בן יהוה spoke to Moses, “in a cloud,” over the mountain range of Mount Sinai.

For verification, let us read Exodus, Chapter 13, verse 21:

*And the Lord, יהוה בן יהוה, went before them by day in a **pillar of a cloud**, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

Also, Exodus, Chapter 16, verse 10:

*And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord, יהוה בן יהוה, appeared in the **cloud**.*

And Exodus, Chapter 24, verses 15 through 17 offers evidence that יהוה parked His cloud—spaceship—over a mountain range.

*[15] And Moses went up into the **mount**, and **a cloud covered the mount**.*

[16] And the glory of the Lord, יהוה בן יהוה, abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

[17] And the sight of the glory of the Lord, יהוה בן יהוה, was like devouring fire on the top of the mount in the eyes of the children of Israel.

If יהוה בן יהוה guided and talked with the children of Israel and His servant Moses from the midst of a cloud over the mount during the Exodus, then surely He shall be with us when we **“utterly destroy”** all the city of Jericho—also known as Mount Royal—and all that is therein! Praise יהוה! Praise יהוה בן יהוה!

In continuing on in our studies of the final verses of Joshua, Chapter 6, verses 24 through 25, we are reminded that we are not to just go about and destroy everything in the city, but there are some things that will be for the safekeeping and treasury of the Lord, יהוה. On this note, let us read Verse 24 after the colon and then Verse 25.

[24] . . . 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.

Here we see that יהוה is not only going to save Rahab the harlot, her father's household, and all that she has, but He is also making an exception for **"ALL"** the silver, gold, and vessels of brass and iron to be spared and come into His treasury.

Weighing the integrity of these verses, we are able to attest from all the studies that we completed in part seventeen from Joshua, Chapter 6, verse 19 that the silver, gold, and vessels of brass and iron symbolize people who show "specific" qualities. Additionally, the silver, gold, and vessels of brass and iron also represent people who possess "certain" dispositions, personalities, and temperaments. And these who have the "distinctive" characteristics of silver, gold, brass, and iron are those whom יהוה shall spare when Jericho is utterly destroyed. But, above and beyond this, these are also those who shall be deemed consecrated to come into the treasury of יהוה בן יהוה.

We learned that the incisive nature of the **silver** typify people who shall be highly proficient or expert in expressing views, thoughts, intentions, plans, designs, concepts, et cetera to יהוה בן יהוה effectively. Furthermore, the **silver** are people who shall be competently skilled at being "**vividly**" detailed. This is to say that they will include all specific details about a particular matter, especially exciting or unpleasant ones, even down to the *minutest* accounts or points.

Beyond this, the "**true**" **silver** are people who have a disposition, personality, or temperament that is self-controlled—even over their own body language and facial expressions. In other words, the **silver** who shall be consecrated unto יהוה בן יהוה, and who shall come into the treasury of יהוה בן יהוה, before the "utter destruction" of Jericho are those who know how to be restrained in style, meaning "appearance, dress, and clothes."

We also expounded upon the gold in part seventeen, and affirmed that the **gold** who shall come into the treasury of יהוה בן יהוה are those who can be trusted to be accurate or correct and who will provide true information to יהוה בן יהוה. To put it plainly, if the **gold** are given a task or job to do, they will get correct results and will take their time to be very

accurate at what they are doing. This means that they will not do a half or makeshift job. Their work will be “precise and free from errors”—no matter how small or menial it may seem to them. The **gold** is also an obedient people. They are able to “behave according to all the laws, rules, and standards prescribed by יהוה.

We also addressed those who have **brass** and **iron** exemplified in their actions. The **brass** are those who *strongly* exemplify determination, resolution, and tenacity in their actions. The **brass** that shall be considered consecrated and who shall come into the treasury of בן יהוה יהוה, prior to the destruction of Jericho, shall be those who know how to ascertain things, especially as a result of investigation or research. They exemplify a people who are “resolute.” This simply means that they know how to come with a “solution and an answer to a problem.” The brass stick firmly to what יהוה בן יהוה has taught, and they never deviate from His divine plan.

In this seminar, we also came to understand that יהוה will command the iron to come into His treasury before Jericho is to be “utterly destroyed.” The **iron** symbolize people who exemplify a “**firm**” **character** and who are not easy to yield to pressure. Summarily, they do

not “waste their time, attention, or energy to be given to stressful demands that affect their thoughts and behavior in an influential or powerful way, that usually comes in the form of several outside influences working persuasively” to get them off task.

All in all, the **iron** are “firm” in the laws of יהוה and will not deviate. Therefore, they are always “seeking earnestly to live in a right relationship with God [יהוה].” And to say the least, “they are not given to worldly or material matters.”

Hence, because of the exceptional qualities that the silver, gold, brass, and iron shall have, they shall be set apart for the “exclusive” use of יהוה בן יהוה. This means that they are given or belonging to no other. They belong only to יהוה בן יהוה for His “sole” pleasure and purpose. Hence, their value exceeds far more than that of any “physical” gold, silver, brass, or iron. And when יהוה is ready for the city of Jericho to “utterly” be destroyed, they shall be spared by יהוה.

It was also in part seventeen that we learned that the treasury of the house of יהוה is a **HIDDEN PLACE**, a place of **safekeeping**, and that when יהוה shall place them in this safekeeping it would be at the end of a *forty year period*—the end of “this” generation.

When we officially had part seventeen of this seminar, from the time of the coming of יהוה בן יהוה in 1979 up until that date it had been a period of only thirty-six and a half years, with an estimate of three and a half years or less until the return of יהוה בן יהוה and the destruction of the city of Jericho. And now here we are in 2020; we are here in the **fortieth year**. This should tell you something Israel? That the return of יהוה בן יהוה in a cloud—the Spaceship of יהוה—is at hand, very near, and that we shall shortly witness the fall of Jericho so that we may permanently return home to our land—CANAAN. Praise יהוה! Praise יהוה בן יהוה!

In line with Joshua, Chapter 6, verse 24, and our last couple of seminars that we have expounded upon in great depths, we know that יהוה not only saves the silver, gold, and vessels of brass and iron, but that He also saves His beloved Rahab, her family, and all that she has because she hid the messengers, which Joshua sent to spy out Jericho, as written in Joshua, Chapter 6, verse 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.

We are not going to recapitulate again on Rahab, so if you want to know more about her, we encourage you to go back and review parts twenty-one and twenty-two to understand her value and worth. We will leave you with the idea of knowing though that she is someone truly special to not have been of Israel, but to be transported in the Spaceship of יהוה, riding His transportation system known as "***the scarlet thread.***" In fact, her heroism in hiding the spies and her fear of יהוה earned her a safe place to dwell in Israel unto this day. Praise יהוה! Praise בן יהוה יהוה!

Therefore, we come to our next verse up for discussion. Let us read Joshua, Chapter 6, verse 26:

And Joshua adjured them at that time, saying, Cursed be the man before the Lord, יהוה, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

In this verse it tells us that Joshua—a euphemism for בן יהוה יהוה—*adjured them*—the children of Israel—at that time In the *Mickelson's Enhanced Strong's Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, the word **adjure** comes from the Hebrew word **shaba**, reference number 7650, and it means "to take an

oath.” And in the *Thorndike Barnhart Comprehensive Desk Dictionary*, copyright 1958, on page 540, an **oath** is “a solemn promise that something is true, which God is called on as a witness”; while a **promise** is “words said binding a person to do something; to vow.” To **vow**, as recorded in the *Encarta World English Dictionary*, copyright 1999, on page 1438, is “to assure somebody that something will certainly happen or be done; to warn somebody that something is true or inevitable.” And **time**, on page 1865, is “now; the present as distinguished from the past.”

By virtue of these facts, the conclusion can be drawn that when Joshua—who in this Scripture represents יהוה בן יהוה—adjured them at that time, He took an oath with יהוה as His witness. And this oath that יהוה בן יהוה took was a solemn promise in which He said words binding Him to do something. For it is a fact that if a man vow a vow unto יהוה or swears an oath, he shall not break it. Let us read Numbers, Chapter 30, verse 2:

If a man vow a vow unto the Lord, יהוה, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Hence, this oath or vow that יהוה בן יהוה took with יהוה as His witness assures them—the children of Israel—that something shall certainly happen or will be done. It also serves as a flat-out **WARNING** that something is true or inevitable—impossible of being avoided—should what יהוה בן יהוה vowed before God, יהוה, be fulfilled in the “now,” this present time as distinguished from the past.

So, let us move forward with the oath that יהוה בן יהוה took. The next part of Joshua, Chapter 6, verse 26 tells us that He said “. . . *Cursed be the man before the Lord, יהוה, that riseth up and buildeth this city Jericho:*”

Cursed, in the *Noah Webster’s 1828 Dictionary of the American English*, copyright 1828, Computer Software, is described as “condemnation.” **Condemn**, the base word of *condemnation*, in the *Encarta World English Dictionary*, copyright 1999, on page 377, is “to make a pronouncement stating what punishment has been imposed on a person found guilty of a crime, which often comes with a heavy penalty.”

Thus, the oath that יהוה בן יהוה made with יהוה as a witness is a curse of condemnation. In other words, the curse is a pronouncement stating a punishment imposed on any man found guilty of a crime, which is

rising up and **building** this city Jericho, and especially after יהרהר charged the children of Israel to “**utterly destroy**” it. This curse stands “**NOW,**” today in this present time as distinguished from the past. Furthermore, the man who tries to *rise up* and *build* Jericho shall undergo a heavy penalty, the Scripture tells definitively what this curse or penalty is. It says, “. . . *he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.*”

This sounds like a very frightening penalty, so let us first identify who the “man” is in this verse and then we shall take a look and find out what this shameful act “. . . *that riseth up and buildeth this city Jericho . . .*” actually means. In the *New Strong’s Complete Dictionary of Bible Words*, copyright 1996, on page 305-06, the Hebrew word for **man** is **iysh**, reference number 376, and it is denoted as “the mighty.” **Mighty**, as evidenced in the *Merriam-Webster’s Unabridged Dictionary*, copyright 2003, Computer Software, suggests those “having or wielding great power or authority; strong in social position: noble”; while **noble** is “belonging to an elite society.”

On this wise, the evidence is conclusive: if any person who is thought of as being “**NOBLE,**” belonging to an elite society or having a strong,

social position that wields great power or authority, thinks he can *rise up* and *build* the city of Jericho again after its destruction, he shall be penalized under the oath and curse of יהוה בן יהוה.

Let us now take a look at the words “rise up” and “build.” In the *Reader’s Digest Illustrated Encyclopedic Dictionary*, copyright 1987, Volume L-Z, on page 1445-46, **rise up**, under the definition **rise**, is connoted as “to resume or regain a seat of authority”; while **build** in the *Webster’s New World Dictionary of the American Language*, copyright 1960, on page 191, is delineated as “to order, plan, or direct the construction of; to establish.”

So, the summary of this can be put in very simplistic terms and that is any person of the **noble**—the elite society—who wants to resume or regain a seat of authority and who tries to establish, order, plan, or direct the construction of another government after יהוה בן יהוה has succeeded to the throne of Theocracy, then this shall be the oath and the curse laid upon him. Let us read Joshua, Chapter 6, verse 26 after the colon:

*. . . he shall lay the foundation thereof in his firstborn,
and in his youngest son shall he set up the gates of it.*

To begin to understand this heavy penalty pronounced by יהוה בן יהוה, let us first define the word “lay.” *The Sage VII Dictionary and Thesaurus*, copyright 2001-2020, Computer Software, describes the word

lay as “to place the burden”; while **burden** in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, is described as “mental suffering; grief; mourning; demise. **Demise**, in the same identical source is “loss of life. Furthermore, the word **in** means “belonging to,” and **foundation**, as recorded in the *Noah Webster’s 1828 Dictionary of the American English*, copyright 1828, Computer Software, is the “establishment,” and in keeping with The *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, the **establishment** is “the establishment people in power: a group of people who hold power in a society and dominate its institutions.”

Therefore, יהוה בן יהוה shall make an oath and the curse of sorrow, grief, mourning, and loss of life shall belong to the **firstborn** of the people who hold power in society and who dominate its institutions. So now there is a towering question that overshadows this matter: Who are the firstborn? We must consult the authorities.

In the *Mickelson’s Enhanced Strong’s Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, the Hebrew word for **firstborn** is **bakar**, reference number 1069, and it means “chief; descendant.” In the *Webster’s New World Dictionary and Thesaurus*,

copyright 2006, Computer Software, a **chief** is “the head; a person of the highest title or authority.” And in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 22, under the reference numbers 52.7 and 68.15, the **chief** is one and the same as “the crown; monarchy.”

Thus, because the land of CANAAN, and particularly the city of Jericho, is not headed by a president, as is the United States, then the consequences are evidenced by our definitions that the curse that בן יהוה יהוה shall place on the nobles is that if any one of them should try to resume or regain a seat of authority or try to establish, order, plan, or direct in the construction of any government opposite of the **Theocratic Government**, then this demise shall belong to the firstborn—the descendants—of the people who hold power in the society of CANAAN, and particularly the city of Jericho, and who dominate its institutions, which represent **THE CROWN** and **MONARCHY** of CANAAN. Plainly put, the people who hold the highest title and authority in **THE CROWN** and **MONARCHY** shall endure sorrow—the mental suffering, grief, and mourning due to the loss of life of their descendants. Doesn’t this sound familiar? This sounds very similar to what יהוה promised the Pharaoh of

Egypt when he refused to let the children of Israel go—the death of his firstborn.

But, in this case, יהוה בן יהוה not only makes an oath and a curse on the firstborn, but from Joshua, Chapter 6, verse 26, we also perceive that in “. . . *his youngest son shall he set up the gates of it*” as well.

Whatsoever does this mean?

Let us first depict “youngest son.” We shall begin with the noun “son,” and then we shall define the adjective “youngest” describing it. On the authority of the *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software, a **son** is “an heir.” And an **heir** is “somebody who is in line to receive wealth, riches, position, and a title” (as cited in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software).

So, we can briefly substantiate that since יהוה בן יהוה shall destroy the firstborn, whoever is the “youngest” that is in line to receive wealth, riches, position, and a title with **THE CROWN** or **MONARCHY**, in him shall he set up the gates of it. Now, the word “youngest.”

Youngest, in the *Mickelson’s Enhanced Strong’s Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, is the

English transliteration of the Hebrew word **tsaowr**, and it means “ignoble.”

Ignoble denotes “the quality of not being noble; displaying, motivated by, or characterized by baseness. **Base**, the root word of *baseness*, is symbolized as “inferior; mediocre; of less importance or of poor character.”

Accordingly, we can deduce that יהוה בן יהוה shall not only make a curse on the firstborn, but shall also “*set up*” *the gates of it* in the youngest heir in line to **THE CROWN** or **MONARCHY**, meaning the one who is most inferior (of low rank); the one who displays, is motivated by, or characterized by mediocracy. This represents the heir who is of less importance and who is of poor character. In him shall *he set up the gates of it*.

To **set up**, in the *Shorter Oxford English Dictionary*, Sixth Edition, copyright 2007, Computer Software, is one and the same as “overthrow.” In the *Merriam Webster’s Unabridged Dictionary*, copyright 2003, Computer Software, to **overthrow** means “to give back possessions to an original owner; to cause the downfall”; while to **downfall** is “to fall from estate.” The *Bartlett’s Roget’s Thesaurus*, copyright 1996, reference numbers 60.5, 469.3, and 485.3 describe **estate** as “wealth, mansion, palace, castle, personal belongings, wealth, affluence, money, and pot of

gold.” And **gate**, the singular of the plural word *gates*, is depicted as “access,” which **access** is “the way or means of approaching or getting; the way of obtaining something” (both definitions from the *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software).

Considering all of these definitions to be true, we can state assuredly that the phrase in “*his youngest son shall he set up the gates of it*” actually means that in addition to יהוה בן יהוה destroying the firstborn, if any person from THE CROWN or MONARCHY seeks to build a government in Jericho outside of the Government of יהוה, then the penalty shall be laid on the youngest in line to THE CROWN or MONARCHY—the one who is most inferior and of the lowest rank in achieving a position or title.

In him shall his own inferiority and poorness of character be used to cause him to be the downfall of THE CROWN or MONARCHY. And in this there shall be a fall from **estate**. This means that THE CROWN or MONARCHY shall have to give back the possessions of which already belong to יהוה בן יהוה, who is the ORIGINAL OWNER of the land. To name a few, they will have to give up “all” access to the mansions, palaces, and castles that ultimately belong to יהוה בן יהוה.

On top of this, the way or means of how thy obtain wealth, affluence, and money shall also have to be thrown down. They shall even have to give back the entire “pot of gold” as well as any other personal belongings that are the property of the THRONE. Praise יהוה! Praise יהוה בן יהוה!

This brings us to the culmination and last verse of this seminar. Let us read it together:

So the Lord, יהוה, was with Joshua; and His fame was noised throughout all the country.

In this final verse, it is most delightful to declare that because of all the greatness of Joshua, who is יהוה בן יהוה, and in that He had יהוה on His side, His fame was noised throughout all of the country. **Fame**, in the *Merriam Webster’s Unabridged Dictionary*, copyright 2003, Computer Software, is “general recognition for outstanding achievement; good report; the condition of being well known; popularity.”

On this wise, this is the most beautiful note to end this seminar on—the note that because we have יהוה בן יהוה helping us to fight our battles for Jericho, He wins general recognition for “outstanding achievement.” His good report supersedes Him and He is **noised**—“talked about”—throughout not just Jericho, but all the country of CANAAN (**noised**

defined in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software).

It is because of what He did for our forefathers and what He is doing for us in making the **WALL OF JERICHO TO FALL DOWN FLAT**, so that we may return to our own land, that He is most WELL KNOWN and POPULAR in all the country of CANAAN.

With that, this concludes our long-running series on **THE WALL OF JERICHO SHALL FALL DOWN FLAT**. It is His divine wisdom, knowledge, understanding, and revelations that has allowed us to break down an entire Chapter so that we may know the process on how we are to get back home.

We thank and praise יהוה בן יהוה for allowing us to be here this day to fulfill these Scriptures and we pray and ask יהוה for the strength and endurance to see this prophecy to the end when the wall “does” fall down flat and יהוה בן יהוה succeeds to the throne. Oh, what a **glorious** day that shall be!!

It has been a joy and pleasure sharing with you for all these years. May the grace, love, and beneficence of יהוה בן יהוה abound on us all. Shalom aleichem and aniy ahov.