



Shalom aleichem, family! It is with great joy and honor that I stand before you this morning to give all acclamation and laudation to יהוה and to His most brilliant Son, יהוה בן יהוה. For יהוה בן יהוה is Alpha and Omega, the Beginning and the End (Revelation 21:6). He is without descent, having neither beginning of days, nor end of life.

Behold, the days come, saith the Lord, יהוה, that He will raise unto David a righteous Branch, and the King, יהוה בן יהוה, shall reign and prosper, and shall execute judgment and justice in the Earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, יהוה בן יהוה, **THE LORD OF OUR RIGHTEOUSNESS.**

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Again, behold, the days come, saith the Lord, יהוה, that they shall no more say, The Lord, יהוה, liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord, יהוה, liveth which brought up and which led the seed of the house of Israel out of the north country, America, and from all countries whither He has driven them. And in that day, we shall dwell in our own land (Jeremiah 23:5-8). **As we are witnessing all that is taking place on Earth today, that time is coming soon, very soon!!**

For יהוה בן יהוה, our God shall bring us into a "good" land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land wherein we shall eat bread without scarceness. We shall not lack anything in it; a land whose stones are iron, and out of whose hills we may dig brass (Deuteronomy 8:7-9).

For יהוה will **bless us** with the dew of Heaven, and the fatness of the Earth, and plenty of corn and wine: People will serve יהוה בן יהוה, and nations shall bow down to Him (Genesis 27:28-29). Why? Because יהוה בן יהוה **is the Messiah of the World** whom יהוה has made unto us wisdom,

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and righteousness, and sanctification, and redemption (1 Corinthians 1:30).

So, **Let the Righteous Be Glad and Rejoice Before** יהוה בן יהוה!

Saying, Blessed be the King, יהוה בן יהוה, that cometh in the name of the Lord, יהוה: Peace in Heaven, and glory in the Highest! Hosanna to the Son of David!! Let all the people of יהוה בן יהוה rejoice and praise Him with a loud voice for "ALL" of His mighty works (Psalm 68:3; Matthew 21:19; Luke 19:38)!! So let everything that hath breath, praise יהוה! Praise יהוה בן יהוה יהוה! Hallelu יהוה!

It is with high esteem that I welcome you to our **Forty-First Annual Feast of Tabernacles and Holy Convocation 6024**. And with great fervor and zeal that I also welcome you to this new seminar series entitled, **"When The Sun Stood Still."** This is part one.

Many of us are familiar with the Bible story of how when Joshua called on יהוה in his day of trouble that יהוה stood the sun still a full day for Joshua so that He could defeat his enemies. In fact, we use it as a point of reference when we want to express how "powerful" and "mighty" יהוה is in

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that He would do that for the children of Israel. Yet, many of us don't know very much more about the story.

So, this seminar will be to unfold the surrounding events that took place, which led up to the "awe" of יהוה **standing the sun still** as well as to identify the key players or characters in the story. All of which has a direct relation to what is happening today. After all, we always state that what happened in the past with the children of Israel has a direct parallel to what is happening with us today. Such being the case, let us begin by reading Joshua, Chapter 10 and we are going to read all the way down through verse 14 to get the flavor of the story. Let us begin:

[1] Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

[2] That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

[3] Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

[4] Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

[5] Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

[6] And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

[7] So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

[8] And the Lord, יהוה, said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

[9] Joshua therefore came unto them suddenly, and went up from Gilgal all night.

[10] And the Lord, יהוה, discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.

[11] And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord, יהוה, cast down great stones from Heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

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[12] Then spake Joshua to the Lord, יהוה, in the day when the Lord, יהוה, delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

[13] And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of Heaven, and hasted not to go down about a whole day.

[14] And there was no day like that before it or after it, that the Lord, יהוה, hearkened unto the voice of a man: for the Lord, יהוה, fought for Israel.

Now, of course, this story continues on through the remainder of the chapter, but we are going to stop right here for today. There is a lot to go over in just these fourteen verses. And, most definitely, you know we will not cover it all in this one seminar, but we will cover a portion of it.

Because this story is one of the most amazing and miraculous things to happen in our history right next to the wall of Jericho falling down flat, plenty of people have tried to theorize and give scientific accounts of what they actually perceive happened that day, such things as the sun stood still because there was a solar eclipse, miracle of refraction, or a slowing down

of the Earth's rotation. **And as so clearly stated in the Scripture THERE HAS NOT BEEN ANOTHER DAY LIKE IT!!**

It is a fact that the sun, as we know it, is already still and does not move around the Earth causing day and night, but rather the Earth revolves around the sun. It is the Earth that moves and not the sun. So, in light of this, there must have been a reason why Joshua didn't cry out to יהוה, "Earth stop moving," or "Earth slow down your spinning on your axis?" Why didn't he choose to address the six sextillion tons of the Earth?

Moreover than this, there are plenty of instances in the world where there is daylight for twenty-four hours straight. For example, during summer in Antarctica, the sky is never dark. Around the summer solstice, weather conditions permit the sun to be visible twenty-four hours a day and in the winter months, the opposite occurs for twenty-four hours of night. Even more, every summer, the Earth's northern hemisphere tilts closer to the sun experiencing longer hours of daylight.

In the Arctic circle, the tilt is so significant that the regions towards

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the poles are rarely left untouched by the sun, and you get to see the sun even at midnight. In Fairbanks, Alaska if you wake up in the middle of the night, you'll see the sun shining bright. Such is the same for many countries, at certain periods of time throughout the year in the Northern Hemisphere parts of the USA, Canada, Greenland, Norway, Sweden, Finland, and many small countries in the former Soviet Union, which all have twenty-four hours of sunlight. With that understanding, there must be something very profound about what Joshua asked יהוה to do.

We said all of this to say, that there is way more to this story and such a "divine" spiritual connotation in the significance of Joshua, Chapter 10 in relevance to how the sun stood still and how the moon stayed; especially, on what little basic background knowledge we have. Nonetheless, יהוה says it's the glory of יהוה to conceal a thing, and the honor of kings to search out a matter (Proverbs 25:2). And that is exactly what we intend to do: Search out this matter so that we can get a better and more intellectual understanding.

Having said that, we are going to start right at the beginning of this

Scripture with Verse 1. But we are going to read Verses 1 and 2. Let us begin:

[1] Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

[2] That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

From this verse, we see that "**now** it came to pass . . ." that Adoni-zedec, king of Jerusalem, heard how Joshua had destroyed Ai, as he did Jericho and her king. **Now**, as referenced in the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, is synonymous to "at this time, right now, and this day." And according to *The Cassell Concise Dictionary*, copyright 1998, on page 267, **come to pass**, under the word **come**, means the same as "to happen." On page 672 of the same dictionary, to **happen** is described as "to take place; to affect someone in an unpleasant way"; while **unpleasant**, on page 1606, is characterized as "irksome or bothersome; causing annoyance."

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So, very briefly, we can summarize that when the Scripture says, "Now it came to pass . . ." the Scripture is telling us that we are talking about the present meaning "at this time, right now as we speak, and this very day," it is taking place that Adoni-zedec, the King of Jerusalem, heard how Joshua had taken Ai and had utterly destroyed it as he had done to Jericho and her king. And when he heard of these things it affected him in a very unpleasant way. In other words, he found this news to be very irksome or exceedingly bothersome, and consequently it caused him extreme annoyance.

On this wise, let us find out who Adoni-zedec actually represents today, especially since we are talking about someone who is present in today's time. On the authority of *The New Strong's Exhaustive Concordance of The Bible*, Hebrew and Chaldee Dictionary, copyright 1990, on page 8, **Adoni-zedec** in Hebrew is **Adoniy-Tsedeq**, under the reference number 139. This name comes from two reference numbers 113 and 6664. In the *E-Sword, Strong's Hebrew and Greek Dictionaries*, under the first reference number 113, **ad-own** is "from an unused root (meaning to rule); a sovereign and is used as a prefix for names." A **sovereign** in the *Microsoft Encarta Reference Library*

2004, copyright 1993-2003, Computer Software, is "a head of state"; and in the *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, a **prefix** is equivalent to a "title."

By virtue of these facts, the conclusion can be made from our definitions thus far that "Adoni" from Adoni-zedec is used as a prefix or title in front of Zedec, which represents someone who rules as the Head of State. So, let us also look at the name "**Zedec**," and then we will look at the word "rule" since his name means to rule, and also because he is the "ruler" of Jerusalem.

As noted earlier, **Zedec**, comes from the reference number 6664, pronounced in Hebrew **Tsedeq**, and is recorded in *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 497, as "justice." The *Webster's New World Dictionary and Thesaurus*, copyright 2006, Computer Software, depicts **justice** as "law." And in this very same source, **law** is equivalent to "government." So, what exactly is this telling us here?

Even further, we can succinctly deduce that it is telling us that Adoni-

zedec also called Adoniy-Tsedeq is someone who rules as the Head of State in a government and to be clear he is the "ruler" of Jerusalem. Having validated that, let us get a better of understanding of the word "rule," especially as it relates to him being the **ruler of Jerusalem**.

The *Merriam Webster's Unabridged Dictionary*, copyright 2003, Computer Software, corroborates that to **rule** is one and the same as "command"; while **command**, in the same source, is synonymic with "bid." When we continue in the *Webster's New World Dictionary of American Language*, copyright 1960, on page 145, it reads that *bid* etymologically derives partly from the Middle English *bidden*, also spelled **biden b-i-d-e-n**. Is it becoming a little more clearer?

If not, let us keep going forward by taking a look at the word "bid," from the word *rule*, from yet just one more perspective. **Bid**, under a card game definition, means "tricks" (as sourced from the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software). Again, in this same dictionary, a **trick**, the singular of the plural word *tricks*, is "a cunning deception," and from the standpoint of a **trick** being a noun, as in a

person, it symbolizes “a frontman.”

The *Webster’s New World Dictionary and Thesaurus*, copyright 2006, Computer Software, depicts a **frontman**, as “a person who lends his prestige to a group by acting as its public representative or nominal leader; a figurehead.” In this case, **prestige** is “reputation or standing in the eyes of people due to high rank in political office”; while a **figurehead** is “a person put in a position of leadership because of name, rank, etc., but having no real power or authority.”

Thus, what do we fully understand from all of this research? The summary of this can be put in very simplistic and plain terms and that is Adoni-Zedec represents a Head of State or ruler whose name is **Biden**. And he has been given the title of the President of Jerusalem. However, he is nothing more than a **cunning deception**—a **frontman** and a **figurehead**.

In other words, he is a person who has lent his prestige—his name, reputation and standing—in the eyes of the people of what they perceive as his high-ranking political office to an aristocratic group to act as its public

representative or nominal leader. In addition, this elite group put him in a position of leadership to rule Jerusalem, but he has no “real” power or “true” authority. Is this not obvious?

So, I’m sure you can already guess what or who Jerusalem represents. However, if it is not clear we will identify it for you anyway. We will do this based on research already established in the book written by The Witnesses of Yahweh Ben Yahweh, copyright 1999, titled *“The Crucifixion of The Messiah.”* On pages 32-33, it is established that Jerusalem is used as a sacred word in writings, more specifically, Biblical writings. And that Jerusalem is also a substitute for a figure or symbol that has a “hidden” meaning. When the hidden meaning of Jerusalem was broken down in this book, it was described as a syllogism, which is dependent on the position of the MIDDLE term of the word. And the question was asked, “What is the middle term of the word Jerusalem? **The middle term is USA.** USA is an acronym for the United States of America. Therefore, Jerusalem is completely disclosed as representing the **USA**, the **United States of America**.

Having established what Jerusalem represents, we are now fully aware

that Adoni-zedec in Joshua, Chapter 10, verse 1 represents the Head of State of the government of the United States of America, President Biden, who has been put in office under a cunning deception to act as a public representative or nominal leader when really, he has no “real” power or “true” authority over the United States of America. He’s just a frontman and a figurehead.

Notwithstanding, regardless of his “acting” position or role playing, when he shall hear of how Joshua had taken Ai, and had utterly destroyed it, the same as he had done to Jericho and her King and how the inhabitants of Gibeon have made peace with Israel, and are among us today, they—and particularly Biden—shall **fear greatly**. So, let us read this portion again in the Bible. Verses 1 and 2, let us read:

[1] Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

[2] That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

From these verses, there are two things that we can see from this

Scripture that is going to make the President, the Head of State, extremely irksome and very bothered, and, is in fact going to definitely cause Him great annoyance and that is: (1) that Joshua had taken Ai and utterly destroyed it as he had done to Jericho and (2) how the inhabitants of Gibeon shall make peace with Israel and shall be among them.

Hence, let us first reestablish who Joshua is and then we are going to establish who Ai and Jericho are that were taken and utterly destroyed. We are going to use the seminar series, *The Wall of Jericho Shall Fall Down Flat*, as a point of reference to establish who Joshua is. In this seminar, particularly part one, we transliterated the name Joshua into **Yehowshua**, and it was described as “the Hebrew leader.” In addition, *Yehowshua*, derived from the word **yasha**, which also means “deliverer and savior.” Therefore, we established that יהוה בן יהוה, in these present times, is representative of Joshua our Hebrew Leader, Deliverer, and Savior who is to bring us yet again into the land of **CANAAN**—the **PROMISED LAND**.

Furthermore, according to the seminar series, *The Wall of Jericho Shall Fall Down Flat*, Jericho was the first city that the Israelites took in the land

of Canaan, the Promised Land, and in the *Tyndale Bible Dictionary*, copyright 2001, on page 26, **Ai** was another Canaanite city. It was the second city that the children of Israel took when they entered Canaan and utterly destroyed it. With this knowledge, we don't want to get off subject by going too in depth with Jericho or Ai, but the bottom line is the Head of State, President Biden, shall hear of what happened to both of these great cities. And if you want the *details* "The Wall of Jericho Shall Fall Down Flat" will give you an understanding and a prequel as to how Ai shall be utterly destroyed in the same fashion as Jericho, which will completely open your eyes as to why they **greatly fear**, יהוה בן יהוה, who is representative of Joshua, today.

So, let us look at the second reason of what they—and particularly the President of the United States—**greatly fears**, which is one of the main points of this seminar. What they also greatly fear is how the inhabitants of Gibeon shall make peace with Israel, and shall be among us. As we read further on in this Scripture, we see that this was the real reason why Adonizedec and the four other kings that joined on with him wanted to do battle with Joshua, who is יהוה בן יהוה, and the children of Israel. The battle

where יהרה had to **stand the sun still** was mostly about Gibeon, and how highly annoyed Adoni-zedec was that the children of Israel were helping to fight for and save Gibeon.

Such being the case, let us now move forward to establish who the inhabitants of Gibeon are or represent, specifically today. In keeping with the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 61, under the key number 61.2, **inhabitants** are denoted as "people at large, communities, neighborhoods"; while, **Gibeon** in Hebrew translation is **Gibown** and in the *Mickelson's Enhanced Strong's Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, under the reference number H1391, means "hilly." Even more, the *Bridgeway Bible Dictionary*, from *The Word* Computer Software, copyright 2004, documents **Gibeon** was "a Horite city." What does this mean?

As recorded in *The New Strong's Complete Dictionary of Bible Words*, copyright 1996, on page 376, **Horite**, under the reference number 2752 is another form of reference number 2022. Under the reference number 2022, the Hebrew word **har**, is "a range of hills (sometimes used fig.):—hill coun-

try,” and the **Hill Country** is cited in the *Merriam Webster’s Geographical Dictionary*, Third Edition, copyright 1997, on page 485, as “the hilly area of central Texas.”

Thus, it can be concluded that Gibeon or Gibown is “hilly.” It represents a range of hills used figuratively to describe the “Hill Country.” Better yet, the hilly area of Central Texas. Hence, it can be gathered that the people at large, the communities, and neighborhoods of the Hill Country shall make peace with Israel—the children of Israel. For this to happen, it says that Israel—the children of Israel—must be dwelling in the Hill country with the people at large among them. So, what does it mean that Gibeon shall make peace with Israel?

Again, in the *Mickelson’s Enhanced Strong’s Dictionaries of the Greek and Hebrew Testaments*, copyright 2015, Computer Software, the Hebrew word for **peace** is **shalam**, reference number 7999, and it means “to be safe (in mind, body, and estate); to be friendly.” In the *Bridgeway Bible Dictionary*, from *The Word* Computer Software, copyright 2004, **peace** is denoted as “to enjoy God’s peace; to be free from destruction or harsh weather

conditions; to maintain security and harmonious relationships.”

This says that there is safety wherever the children of Israel are. And that the inhabitants of Gibeon—the people at large, the communities, and the neighborhoods—are going to show themselves friendly to Israel—the children of Israel because they know the God of Israel and they want to enjoy His peace and security. So, it is in their best interest to keep harmonious relationships with Israel.

In return, when Gibeon shall dwell among Israel, it will be like being in Goshen back in Exodus where יהוה offers a state of peace or shalom in that they are free from His destruction and His harsh weather conditions. For instance, if יהוה protects Israel and does not bring His harsh weather elements or conditions down on Israel then it protects Gibeon—the Hill Country—too just by our mere presence of being here. And they know that too!!

The definition of peace says they are safe in mind, body, and estate; **estate** meaning their “land, property, farm, ranch, etc.” is secure (as recorded from the *Webster’s New World Dictionary and Thesaurus*, copyright

2006, Computer Software). Thus, they too enjoy the peace and security of יהרה.

But this also becomes a problem for Adoni-zedec and according to the Scriptures, he goes to get four other kings to unite and ally with him so he can disrupt the peace of Gibeon. And his ultimate plan becomes to smite Gibeon. Let us read the next few verses from Joshua, Chapter 10, which are verses 2 through 4:

[2] That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

[3] Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

[4] Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

Therefore, because Gibeon—the Hill Country—shall make peace with the children of Israel, Adoni-zedec and his four kings shall definitely try to smite Gibeon—the Hill Country. And as a result, יהרה shall help go to battle for Gibeon and shall cause the **sun to stand still** so that Joshua, who is

יהוה בן יהוה, may smite all of His enemies in one “day.” And this is where we will pick up in our next seminar.

In our next seminar, there shall be more to discuss regarding the background of who the Gibeonites are by visiting their story in Joshua, Chapter 9, and we shall give more insight into their character as being a royal city, greater than Ai, and having mighty men. Even further, we shall identify the four kings that shall ally and form a confederation with Adoni-zedec, the Head of State, President Biden in an attempt to smite Gibeon. Ultimately resulting in **“the sun standing still”** for about a day and the moon staying in her place.

We hope you have enjoyed this introduction into this seminar series today. And we thank and praise יהוה בן יהוה for allowing us to delve into the wisdom, knowledge and understanding of His divine Word. May you have a wonderful remainder of the feast. Enjoy **Feast of Tabernacles and Holy Convocation 6024!** Shalom shalom!!