

# A Practical Study of JOSHUA

## “The Path of Obedience Leads to Victory”

### Study Number Six – Joshua 6:1-27

In *Prince Caspian*, the second volume of *The Chronicles of Narnia* written by C. S. Lewis, there’s a little account of Lucy as she meets Aslan. Aslan is the great who is a picture of Jesus Christ. Lucy sees him and this is the account:

(Prince Caspian: The Return to Narnia by C. S. Lewis)

A circle of grass, smooth as a lawn, met Lucy’s eyes, with dark trees dancing all round it. And then—oh joy! For *He* was there: the huge Lion, shining white in the moonlight, with his huge black shadow underneath him....

She rushed to him. She felt her heart would burst if she lost a moment. And the next thing she knew was that she was kissing him and putting her arms as far round his neck as she could and burying her face in the beautiful rich silkiness of his mane.

“Aslan, Aslan. Dear Aslan,” sobbed Lucy. “At last.”...

“Welcome, child,” he said.

“Aslan,” said Lucy, “you’re bigger.”

“That is because you are older, little one,” answered he.

“Not because you are?”

“I am not. But every year you grow, you will find me bigger.”

(source unknown)

We can really identify with those words. Every year we grow it seems that God gets bigger in His goodness and His grace and His love. And the more we grow the bigger God seems to us.

And so it is with the children of Israel. Now they're going to see a big God begin to get bigger as they have been brought into the land.

In the first five chapters we've called it—the **INVASION OF THE LAND**—and we've passed those chapters now and come to the second section.

Chapter 1 was the **COMMISSIONING** of Joshua.

Chapter 2 was the **SPYING EPISODE** with Rahab in Jericho.

Chapter 3 was the **CROSSING**.

Chapter 4 was the **MEMORIALS** that were set up.

Chapter 5 was the **CONSECRATION OF THE PEOPLE**.

Now this brings us to chapters 6 to 12 and in chapters 6-12 we have **THE SUBJECTION OF THE LAND**.

And for want of a better term, we can call chapter 6 **JERICHO**, because that's the first major obstacle they're going to face in the land.

Let's get into the text. There are some great lessons in this. Pretend we've never heard the story. We read familiar passages and we have a tendency to slip it into neutral and not let it speak to us in a fresh way. So let's really focus upon the Lord speaking to us in a fresh way and allow Him that privilege.

**v. 1 Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in.**

“Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in.”

Back in chapter 5 we had the PREPARATION OF THE PEOPLE and now we're ready. It's kind of like we've cleaned up the clutter and now we're ready for conquest in what's getting ready to take place.

Here's a neat principle. PRIOR OBEDIENCE leads to PRESENT VICTORY and blessing in our lives.

Once we begin to walk in the obedient way with the Lord, prior obedience builds up and leads to a present victory and joy and blessing in our lives. And now because of prior obedience, God's getting ready to bless them in this first endeavor as they come now to the first obstacle.

Jericho is “tightly shut up.” Thinking about how they call for hurricane warnings down on the coast everybody boards up.

Basically that's what's happening.

We have a bunch of people hunkered down in their storm cellar because there are tornado warnings. We have two and a half million people on the west bank and it's a dangerous situation. And so what they've done here is "tightly shut up" the city and wait for the tornado to hit because something bad is going to happen. There's been a lot of press about Israel. They've also been impressed by the fact that there was a dry river bed for them to cross and to get them into the land.

How does Rahab and her family feel on the inside? There are a couple of feelings that are going on in their minds. She's probably excited because the red cord is hanging out the window and she's been checking it on a daily basis.

And she has the promise that everything's going to be okay. But in those moments of anxiety she knows that she's in a city that is set aside for destruction so naturally she has some apprehension in the midst of this.

Now notice for security measures it says:

"No one went out and no one came in."

All the traffic in the city has stopped, everything is shut down and we have a picture of this formidable fortress that's right before them now as they go in the land.

That's exactly the picture that Jesus Christ gets when He

comes into our hearts and lives. He comes into our hearts and lives but He finds fortress after fortress that has to be broken down. He has to bring thoughts captive to the obedience of Christ. There's a work that goes on in the possession of the land.

Well the city's shut up and what does verse 2 have to tell us?

**v. 2 Then the Lord said to Joshua, "See, I have delivered Jericho into your hands, along with its king and its fighting men."**

"Then the Lord said to Joshua, 'See, I have delivered Jericho into your hands, along with its king and its fighting men.'"

We're right on schedule. The Lord comes to Joshua and He says look at it! There it is!

I've delivered it "into your hands." It's yours along with "its king and its fighting men."

Well that's the announcement of the gift and the process of appropriation is going to be in the next verses—verses 3-5. But what is strange about this—"See, I have delivered Jericho into your hands"?

Why is it that the Lord always seems to speak in the PAST TENSE about things that have not happened yet? We need to learn a principle and that is God is an eternal being. And when He looks at something He's doing it—He sees it already

finished.

For instance, there's a great verse of scripture that illustrates this:

### Romans 8:30

Those whom He predestined, He also called; and those He called, He also justified; and those He justified, He also glorified.

Have we been glorified? No, not from our perspective. We aren't there yet.

From our perspective it is "Soon we shall be like Him, for we shall see Him as He is." (ref. 1 John 3:2)

But as far as He's concerned, the work is already finished. And from His perspective, it's an accomplished fact that we're already like Jesus Christ.

And so as He takes Jericho there and communicates with him, He says, "See, I have delivered [it] into your hands." It's already yours—the king and his army are yours.

Now Joshua is just chafing at the bit to get going in the campaign to override and to overrun the city. But notice the Lord's thoughts are not our thoughts. Neither are His ways our ways. Isaiah 55:8-9 can be written over verse 3.

**v. 3 March around the city once with all the armed men. Do this for six days.**

“March around the city once with all the armed men. Do this for six days.”

And Joshua said, “You have to be kidding. You mean march around the city once with all the armed men? I thought that’s what you said.” And the Lord says, “Yes, that’s what I said. That’s what I want.”

That’s a whole lot like Gideon when he first meets the Lord and the Lord says, “You’re going to take the Midianites.”

So bless Gideon’s heart, he realizes there’s 120,000 Midianites so he’s going to need a pretty good army. And he institutes the draft and comes up with 32,000 and comes to the Lord and says, “You know Lord, I have 32,000.” He’s thinking one in four odds aren’t too good. One Israelite for every four Midianites is going to be a tough fight and it’s going to take a miracle to win.

The Lord’s perspective is altogether different. So He says, “Gideon, you have too many.” And Gideon says, “I thought that’s what You said.”

“Tell all the chickens to go home” and he gets killed in the rush. Twenty-thousand head for the house. He’s left with 10,000 people.

And God says again, “You have too many.” And Gideon can’t believe what he’s hearing. And so the Lord says, “Take them down to the brook and I’ll separate the rest of them for you.” So He says, “Let them have a drink of water.”

By the way they drink the water. We have the KNEELERS and the LAPPERS. And he puts them in two groups and he realizes he has 300 over here and this little small group and he has 9,700 over here who are the kneelers. And obviously he thinks the 9,700 have to be it and the Lord says, “Send the kneelers home. I want the lappers.”

And now we’re down to 300. And out of the ridiculous set of circumstances God miraculously intervenes to bring about victory to Israel simply because Gideon is obedient and He’s doing it God’s way.

Now Joshua does have this press going for him. They have just come across a dry riverbed and God worked that all out. So there is a lot of confidence and faith is high in the nation, even though these instructions are very, very strange.

He’s saying for six days there’s to be a silent march only interrupted by the blowing of the rams’ horn trumpets by the priests.

Imagine that. Tramp, tramp, tramp around the city and every once in a while and hear the eerie rams’ horn. Ever heard one of those? It’s worse than the cry of the lion in the wilderness in the north.

And every once in a while those things go off as they're marching around the city.

Now what's strange about that? Well the thing that's strange about it is it's going to take a whole week. Joshua's thinking they've waited long enough!

Why? Well there's one reason. God's not in a hurry and the sooner we learn that, the better off we're going to be. God is never in a hurry.

And then secondly, we have to realize that God always gives us plenty of time to view our impossibility before He works. And in the process of viewing our impossibility we also have to come to the end of ourselves before God will actually do it, and it's going to take them 13 trips around the city for them to do that.

So the six days involved six times around, and on the seventh day seven times around. So it's 13 trips before they finally are convinced that they couldn't do this and only God can. And so they come to that point.

But how about us? Are we any different?

Here's a great poem:

Let Go and Let God

As children bring their broken toys  
with tears for us to mend,  
I brought my broken dreams to God,  
because He was my friend.  
But then, instead of leaving Him,  
In peace, to work alone;  
I hung around and tried to help,  
with ways that were my own.  
At last, I snatched them back and cried,  
“How could you be so slow?”  
“My child,” He said,  
“What could I do?  
You never did let go.”  
(source unknown)

That’s just exactly the way we are. We’re in a hurry and we don’t let go and let God do it.

**v. 4 Have seven priests carry trumpets of rams’ horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.**

“Have seven priests carrying trumpets of rams’ horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.”

Now we have the basic format.

Once each day for six days, then on the seventh day seven

times around the city.

Now there are all kinds of different thoughts about how big the city is. There are some who say it was as small as nine acres and some who will go as high as one hundred and something acres. If it's 9 acres it's going to be a good 35 or 40 minute trip around the block and back again. If it's much bigger than that, of course there's going to have additional time involved.

Now as we get the statistics before us, they're going to go seven times—verse 4:

“Have seven priests carrying the trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.”

Then on the seventh day everything's going to happen, and that's what we have in verse 5.

**v. 5 When you hear them sound a long blast on the trumpets, have all the people give a loud shout; then the wall of the city will collapse and the people will go up, every man straight in.”**

“When you hear them sound a long blast on the trumpets, have all the people give a loud shout; then the wall of the city will collapse and the people will go up, every man straight in.””

God says on that seventh day there will be a “long blast” then

the people will “shout,” the walls “will collapse,” and everybody can go “straight in” and take the city.

Now we look at those kind of strange, strange instructions for the first campaign and we have to think for a while. What is in God’s mind and thinking for these strange circumstances?

We can only come up with two:

1. God is testing them in the realm of obedience to His will. When we get strange instructions in our life and seemingly strange circumstances, God is testing us to see if we’re willing to be obedient to His will.

They need to be tested right out of the box if they’re going to allow the commander of the Lord of hosts who visited Joshua to take over, then now they’re tested. And the circumstances are so strange, are they willing to be obedient?

2. Then the second thing is this—these circumstances are designed to strike fear into the hearts of every person living in Jericho.

Just imagine what’s going on inside that city right now. Just after this first day of March they’ve burnt the midnight oil going over what is going to happen when a mob like that is marching around the city.

And it’s just like the World Series. It builds up until the seventh game! And everything is all there and we come to this

seventh big dramatic day and God is getting ready to give them the city.

Now we need a little information. We need to have a parade lineup. We need to know how this is going to look when they get ready to do their thing. They have the instructions.

Now let's summarize the instructions in kind of capsule form so we have an idea of what's going on. If we were there and watching it, it would be something like this:

First of all there would be a large company of armed men in place number one in the parade. Leading the parade would probably be somewhere in the neighborhood of two to three hundred thousand soldiers. They are in the number one position.

Now coming in number two position following them in their white robes with their rams' horns are the seven priests. This is the band.

The Army is in front then we have the priests with their horns.

In the third position and in the center of all this is the Ark of the Covenant and the priests carrying the Ark follow the priests with the rams' horns.

In the last position and following the Ark are some more soldiers.

So we have the military in the front and military in the fourth slot. And then we could say, if we want to add one more, all the people who are just coming along for the ride. So we have a mass of people in the fifth slot bringing up the rear.

Not all two and a half million people are involved in this. It's necessary and that would be too realistic to see two and a half million people marching around the city on a daily basis.

But that's basically the picture now. We have it kind of in our mind as we're getting ready.

Actually twenty out of twenty-seven verses in this study have to do with procedure. Actually there's only seven that are recording historical fact.

Now let's see how Joshua responds to this.

Well the first thing he does in verse 6 is he speaks to the priests. In verse 7 he speaks to the people.

**v. 6 So Joshua son of Nun called the priests and said to them, "Take up the ark of the covenant of the Lord and have seven priests carry trumpets in front of it."**

"So Joshua son of Nun called the priests and said to them, "Take up the ark of the covenant of the Lord and have seven priests carry trumpets in front of it."

Now we have the Ark taken care of and what they're supposed to do. The Ark is now the center of attention like we have seen in the crossing of the river in the other experiences.

**v. 7 And he ordered the people, “Advance! March around the city, with the armed guard going ahead of the ark of the Lord.”**

“And he ordered the people,”—now he starts talking to the people—“Advance! March around the city, with the armed guard going ahead of the ark of the Lord.”

See the general? “Forward march!” He’s calling shots. He’s in control and he’s in essence saying, “Let’s get on with it.”

So we have the “armed guard,” the priests with the rams’ horns, the Ark, more soldiers, and the people. We’re ready to do it.

**v. 8 When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the Lord went forward, blowing their trumpets, and the ark of the Lord’s covenant followed them.**

“When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the Lord went forward, blowing their trumpets, and the ark of the Lord’s covenant followed them.”

**v. 9 The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding.**

“The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding.”

Just at intervals.

**v. 10 But Joshua had commanded the people, “Do not give a war cry, do not raise your voices, do not say a word until the day I tell you to shout. Then shout!”**

“But Joshua had commanded the people,”—here comes another command from the general—“Do not give a war cry, do not raise your voices, do not say a word until the day I tell you to shout. Then shout!”

Does that sound like a general?

“Y’all shut up and shout when I tell you! And just keep still and do what I say. No war cries, no hoopin’ and hollerin’. This is a silent march and every once in a while they’re going to hear a rams’ horn and that’s all—plus the tramping of the feet while we march around the city.”

We can almost hear the strains of the “Battle Hymn of the Republic.”

Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of His terrible swift sword;  
His truth is marching on.  
(source unknown)

This is God's battle and this is God's way of doing it.

That second verse could almost be what the people in Jericho saw from the wall every night:

I have seen Him the watch-fires of a hundred circling camps;  
They have builded Him an altar in the evening dews and damps;  
I can read His righteous sentence by the dim and flaring lamps;  
His day is marching on.

He has sounded forth the trumpet that shall never sound retreat;  
He is sifting out the hearts of men before His judgment seat.  
O be swift, my soul, to answer Him! be jubilant, my feet!  
Our God is marching on.  
(source unknown)

Getting excited about it! Let's get on with it—verse 11.

**v. 11 So he had the ark of the Lord carried around the city, circling it once. Then the people returned to camp and spent the night there.**

“So he had the ark of the Lord carried around the city, circling it once. Then the people returned to camp and spent the night there.”

What happened when they came up to the walls? Some of the soldiers started looking over thinking what in the world is this menagerie? Seeing this hodge-podge of all of these things. Great big giant military cavalcade comes moving by the walls, then here comes some priests. There is that Ark of the Covenant, and there's some more soldiers and people.

And then all of a sudden nothing happens. Just a quiet march, blowing of the horns a little bit and we're gone again. And they're back at camp and they don't quite understand that.

“Joshua”—WHAT?

**v. 12 Joshua got up early the next morning and the priests took up the ark of the Lord.**

“Joshua got up early the next morning”—we miss so much when we sleep late.

Joshua got up early again. Here we go.

“and the priests took up the ark of the Lord.”

So we're on DAY 2 now.

**v. 13 The seven priests carrying the seven trumpets went forward, marching before the ark of the Lord and blowing the trumpets. The armed men went ahead of them and the rear guard followed the ark of the Lord, while the trumpets kept sounding.**

“The seven priests carrying the seven trumpets went forward, marching before the ark of the Lord and blowing the trumpets. The armed men went ahead of them and the rear guard followed the ark of the Lord, “

Now the text says “marching and blowing the trumpets.” Another version says “while the trumpets kept sounding.”

**v. 14 So on the second day they marched around the city once and returned to the camp. They did this for six days.**

“So on the second day they marched around the city once and returned to the camp.”

Now what's the last phrase of verse 14?

“They did this for six days.”

So it's just like “same song, second verse, third verse, fourth

verse, fifth verse and sixth verse.” Nothing significant happened. They just went out, did their little dippy-doodle around the city and went back to camp. They went out and did it again and again and again for six days, conserving time and space.

We now come to the big day.

**v. 15 On the seventh day, they got up at daybreak and marched around the city seven times in the same manner, except that on that day they circled the city seven times.**

“On the seventh day, they got up at daybreak and marched around the city seven times in the same manner, except that on that day they circled the city seven times.”

Well they got up when?

“daybreak”

They really got up early on this one. Why? Their trip is going to be six times longer than the usual one so they have to go seven times around it and it’s going to take longer.

Psalm 27:14

Wait on the Lord;  
Be of good courage, and he will strengthen your heart;  
Wait, I say, on the Lord.

Now why did they march seven times around on the seventh day? That's because he wants to get all the military men on the wall. When this thing collapses it's going to be total annihilation of most of the military force.

And what are they thinking when they're up on the wall on the seventh day? "Well here they come! And there they go!"

No—here they come! And there they go.

And about the third or fourth time we could hear things like this:

"Ring around the rosie! Pockets full of posies! Ashes, ashes, we all fall down."

It's soon coming. "You guys are out here on a picnic. I thought we were going to have a war." And you know there's got to be all kinds of derision.

"We thought you were going to attack us! You know why are you playing around like this? Let's get on with the confrontation and quit dancing around in the ring here."

And there has to be this opposition on the seventh day.

Why 13 times around the city? They have to view the walls of impossibility and finally come to the place where they have to say, "God if You don't do something nothing's going to

happen.”

That’s exactly what happened in John chapter 5 when that man was laying there for 38 years. He was the only one healed because he was the only one hopeless.

And when we finally give up and really surrender to God and give it to Him, then He begins to work.

And here they’ve had 13 trips. It’s been a long arduous journey and a long weekly campaign. And all the military men certainly must be up on the wall.

**v. 16 The seventh time around, when the priests sounded the trumpet blast, Joshua commanded the people, “Shout! For the Lord has given you the city!”**

“The seventh time around, when the priests sounded the trumpet blast, Joshua commanded the people, ‘Shout! For the Lord has given you the city!’”

Now what did they shout? Well if they were southerners they probably went, “Yee Haw!”

But we would think maybe “Jehshua! Yeshua! Jesus! Joshua, our leader!”

Perhaps “Glory!”

Perhaps “Victory!”

Perhaps “Hallelujah!”

Now why did they shout?

The INTERNAL EXPRESSION of their faith is manifested in their MARCHING around the city 13 times in obedience.

The OUTWARD EXPRESSION of their faith is the SHOUT.

INTERNALLY—they believed God. They followed the instructions and marched around the city.

But then came the time to express it EXTERNALLY and VERBALIZE—that’s the shout.

Have we ever verbalized our faith in God’s ability to handle impossible circumstances in our life? And then have we ever seen God, because we verbalized it, done it and moved in in a mighty way?

Robert Moffat was a great missionary and father-in-law of David Livingstone. For seven years he was in Bechuanaland but there were no visible results. Nobody came to know Jesus Christ as Savior during those seven years.

And in those days it took the mail about six months to get from Scotland, his homeland, to where he was on the mission field. So one year his home church wrote to him and asked him what he would like to have as a Christmas gift.

(Promised Land Living by J. Oswald Sanders)

As yet there was not a single convert, but in sublime faith Mofatt replied, “A communion service.” When it arrived at Christmas [some six months later], was it put to use? Of course it was! That letter had been his shout of faith for seven years. God could not disappoint His trusting servant, and many new believers joined the missionary in using that Communion service to celebrate the Lord’s death.

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Just maybe we’re hung up with walls that don’t fall because there’s been no shout of faith, believing that He is the Lord God of all flesh and nothing is too hard for Him. That we can call unto Him and He will answer us and show us great and mighty things which we know nothing about. The walls are getting ready to fall.

Now Joshua has a few final instructions here before the actual historical account takes place. That is instructional there. Look at verse 17.

**v. 17 The city and all that is in it are to be devoted to the Lord. Only Rahab the prostitute and all who are with her in her house shall be spared, because she hid the spies we sent.**

“The city and all that is in it are to be devoted to the Lord. Only Rahab the prostitute and all who are with her in her

house shall be spared, because she hid the spies that we sent.”

Notice he only mentions Rahab and the house that’s on the wall. He does not mention the red cord. Why? Well everybody knows there’s a red cord hanging out of that window because they’ve been marching around it 13 times and everybody’s talking about the red cord hanging out of that window. And the spies said, “That’s Rahab’s house and y’all keep your grubby hands off it. Don’t touch Rahab’s house.” So now it’s a reminder from Joshua here of the people.

**v. 18 But keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring trouble on it.**

“But keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring disaster on it.”

Oh that Achan were listening. It’s going to be rough simply because this man is not listening.

God is very specific about His instructions here. And the violation is also going to affect the whole nation. That is another thing that is critically important.

“Don’t bring disaster and destruction on yourself and disaster

on the nation,” Joshua says in doing any of this.

Now verse 19 says:

**v. 19 All the silver and gold and the articles of bronze and iron are sacred to the Lord and must go into his treasury.”**

“All the silver and gold and the articles of bronze and iron are sacred to the Lord and must go into his treasury.”

J. Vernon McGee says Jericho is a picture of the world to the believer. And if we took it like that we would use 1 John 5:4:

1 John 5:4

For whatsoever is born of God overcomes the world: and this is the victory that overcomes the world, even our faith.

It’s trusting God to cause us to have victory over this present evil world.

1 John 2:15, 16

Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father but is of the world. The world and its desires pass away, but the man who does the will of God abides forever.

Now with the ending of verse 19 we have the end of the instructions. Now comes the beginning of everything happening in accordance with what's been done.

**v. 20 When the trumpets sounded, the people shouted, and at the sound of the trumpet, when the people gave a loud shout, the wall collapsed; so every man charged straight in, and they took the city.**

“When the trumpets sounded, the people shouted, and at the sound of the trumpet, when the people gave a loud shout, the walls collapsed; so every man charged straight in, and they took the city.”

Just exactly the way he'd said.

They made a shout and God pushed the great plunger in the sky so that all the dynamite in the wall just dropped the wall as it collapsed in its place.

Now don't get in this business of having an earthquake or having the foundations of the walls shook by all the marching feet around there. Don't come up with all these hair-brained natural explanations. Let's just believe that God did it! He rumbled it and it collapsed in accordance with what He had said.

Hebrews 11:30

By faith the walls of Jericho fell down, after they had been

encircled for seven days.

Now as we come to the study, perhaps we have some walls. Perhaps it's the wall of indifference. Perhaps it's the wall of sin. Perhaps it's the wall of materialism.

F. B. Meyer says it so well:

(Joshua by F. B. Meyer)

The Apostle speaks of strongholds that had to be cast down, and of high things that exalted themselves against the knowledge of God; and asserts that he did not war against such things according to the flesh, and that the weapons of his warfare were not of the flesh, but mighty before God for the casting down of strongholds, and for the bringing of every high and proud thought into captivity to the obedience of Christ. pp. 80-81

Do you know where that is? That's 2 Corinthians chapter 10—tearing down strongholds in human hearts, dealing with the fortresses behind which men hide in order to accomplish His divine purpose in the lives of individuals.

**v. 21 They devoted the city to the Lord and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.**

“They devoted the city to the Lord and destroyed with the sword every living thing in it—men and women, young and

old, cattle, sheep and donkeys.”

Wiped it all out—leveled it. This was God’s plan that this happened, that the city be totally destroyed. Why? They never responded to His grace and judgment finally comes.

It’s a fearful thing to fall into the hands of the living God. And here is a graphic picture of it once again. They destroyed everything in the city. Why?

1. Canaan’s debased religion is so satanic involving child sacrifice and sex and all of that.
2. Because of the degenerate culture in which they live. The time had finally come.
3. Because God had given them warning after warning and had been patient and patient and patient.
4. And Israel’s divine commission is to totally destroy the city.

And such is the case. The time is here.

Whereas God used fire and brimstone to rain down on Sodom and Gomorrah to wipe it out, He uses the sword of the Israelites here to destroy the city of Jericho.

Now get this. Isn’t it great? Verse 22.

**v. 22 Joshua said to the two men who had spied out the land, “Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.”**

“Joshua said to the two men who had spied out the land, ‘Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.’”

Are these guys excited?

Now that the wall has fallen, what’s left? It’s almost like a space needle hanging up there. There’s this part of the wall in which her house is located that’s still standing. But everything around it has collapsed. And there’s a red cord hanging out of the window of the one house in the wall that has survived the collapse.

Now what’s going to be fun is for us to run up to the house and see if Rahab has any believers to come and join her. Those that really believed that this was going to happen. See if there’s anybody in the house. We’re going to find out how effective she was in her witness.

Now Lot, when he tried to witness to his family in the city of Sodom and Gomorrah, he couldn’t get anybody to go out with him. They all just made fun of him the night before.

Is Rahab going to be that way? Or is she going to have a few people in the house?

Well the fellas are eager and enthusiastic and excited about this and so they don't need a second command. And they're tripping through debris and climbing over timbers and racing to this part of the wall and climbing up there to see if there's anybody inside the house.

**v. 23 So the young men who had done the spying went in and brought out Rahab, her father and mother and brothers and all who belonged to her. They brought out her entire family and put them in a place outside the camp of Israel.**

“So the young men who had done the spying went in”—look what happened. It's wall-to-wall people.

“and brought out Rahab, her father and mother and brothers and all who belonged to her.”

They were crammed in there like sardines in a can.

“They brought out her entire family and put them in a place outside the camp.”

She convinced a whole bunch of them that this is what needed to be done.

Before we say goodbye to Rahab it's very, very important for us to remember one thing. Rahab is adopted into the land of Israel and she meets a man by the name of Salmon. They

start dating and fall in love and get married. And in that marriage she is brought under the shelter of the nation of Israel.

And then, low and behold, she gets pregnant and she has a little baby by the name of Boaz. Sons are like fathers here. Boaz's momma was a Gentile. He grew up in her arms. She was a woman from outside the nation.

And it's altogether fitting that Boaz, having grown up in that home, when the day comes for him to marry a little Moabite princess by the name of Ruth. He would marry her and become her kinsman redeemer.

And Ruth and Boaz have a baby by the name of Obed. And Obed has a baby by the name of Jesse. And Jesse has eight sons and his youngest is David. And 26 generations later there's Jesus Christ.

Want more on the exciting sacred thread through the scripture? We have that Christmas message in "Tracing the Seed" from Genesis 3:15 down through to the Person of the Lord Jesus.

What a magnificent demonstration of the grace of God! Two Gentile women brought into the sacred line—Rahab and Ruth. Isn't that something? God is so good. It's just a tremendous testimony that nobody is beyond the confines of the love and the grace of God and His forgiveness.

**v. 24** Then they burned the whole city and everything in it, but they put the silver and gold and the articles of bronze and iron into the treasury of the Lord's house.

“Then they burned the whole city and everything in it, but they put the silver and gold and the articles of bronze and iron into the treasury of the Lord's house.”

**v. 25** But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.

“But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.”

**v. 26** At that time Joshua pronounced this solemn oath: “Cursed before the Lord is the man who undertakes to rebuild this city, Jericho: “At the cost of his firstborn son will he lay its foundations; at the cost of his youngest will he set up its gates.”

“At that time Joshua pronounced this solemn oath: ‘Cursed before the Lord is the man who undertakes to rebuild this city, Jericho: ‘At the cost of his firstborn son will he lay its foundations; at the cost of his youngest will he set up its gates.’”

**v. 27 So the Lord was with Joshua, and his fame spread throughout the land.**

“So the Lord was with Joshua, and his fame spread throughout the land.”

Remember what the Lord said in Joshua 1:5?

Joshua 1:5

No one will be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you or forsake you.

God’s been faithful. Joshua’s been exalted. The victory has been won.

Here are the lessons from our text.

Lesson #1: The time for judgment of the city of Jericho has now come.

We have to focus on the fact that God’s timing is always perfect and the time for judgment is here.

Lesson #2: The Lord tells Joshua that the city of Jericho is his—all he has to do is claim it.

He has the promise—claim it. The city is yours.

Lesson #3: The Lord's plans are not our plans.

Lesson #4: God gives us plenty of time to view the walls of impossibility before He works.

Lesson #5: God isn't ever in a hurry.

Lesson #6: God is the one responsible for the falling walls.

We don't have to make a natural explanation of that any more than we did the opening up of the Jordan River.

Lesson #7: Rahab and her family are kept from destruction in honor of the oath.

Want to write something out there that makes that personal?  
Put John 5:24:

### John 5:24

Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but has passed from death unto life.

You will not come into judgment. You'll be passed from death into life—John 5:24.

Lessons number 8 and 9 are questions.

Lesson #8: What walls of difficulty are you facing today?

Lesson #9: Are you willing to believe God and move ahead?

Here are a couple of observations as we get ready to close. Listen to J. Oswald Sanders:

(Promised Land Living by J. Oswald Sanders)

Today, as you stand facing your daunting Jericho, turn your eyes away from it to your Commander, who knows your problem and has promised victory. Say with Paul when he was facing one of his Jerichos: “Keep up your courage...I have faith in God that it will happen just as he told me” ...

Is God calling to a new step of faith? Do we need to renew our surrender to our Commander-in-Chief? Have we exhausted the possibilities of what God can do in and through us? Let us not be content to live on the lower levels of mediocrity.

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What walls are we facing as we come to the conclusion of this study?

Perhaps it's the wall of bereavement. Maybe it's the wall of marital difficulty, children who are not walking with the Lord. Perhaps it's physical infirmity. Perhaps it's financial—it is with a lot of people. Perhaps it's the pain of divorce. And God is simply waiting to work until we're willing to open up and in

faith believe Him and allow Him to do what only He can do. It is only when we give up trying and simply appropriate His promises that we begin to experience His blessing.

Think on these words of A. W. Tozer:

(I Talk Back to the Devil by A. W. Tozer:

This can be simply but plainly illustrated. Suppose a very rich man dies and leaves a will, the text of which passes on all of his millions to his only son. So the son and heir borrows the text of his father's will from the attorney and carries it around on the street for a crust of bread.

But when someone says, "Poor fellow, you are in bad shape, weak and pale and sickly," the heir to the fortune reacts strongly.

"Don't talk to me like that," he says. "I have much more than I will ever be able to use!"

To prove it, he opens the will and reads: "Unto my dear son, Charles, I bequeath my property, my stocks and bonds, my bank accounts, my entire estate."

You see, Charles is completely satisfied with the text of the will. He has it and he holds it—but he has never had it executed, never had it filed for probate, never presented his legitimate claims to the inheritance. In actual experience, he has received nothing. He simply holds the text of the will.

In the same sense, a Christian may go around clutching the book of Ephesians and not realize that he is spiritually lean and hungry, pallid and weak, and ragged as well. If a pastor or an evangelist suggests that he could be in a more

prosperous spiritual state, a strong, bristling reaction may result.

“Don’t talk about me like that,” he may say. “Am I not accepted in the Beloved? Do I not have everything in Jesus? Is not God my father and am I not an heir with God?”

How many of us does this portray, limping our ragged and lonely way down the street? It is one thing to have the text of the will—it is another thing to come into possession of the riches. The will of God is one thing but to have the will of God is another.

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(Streams in the Desert by Mrs. Charles Cowman)

The capacity for knowing God enlarges as we are brought by Him into circumstances which oblige us to exercise faith; So, when difficulties beset our path let us thank God that He is taking trouble with us, and learn to lean hard on Him.

(source unknown)

Jeremiah 32:27

I’m the Lord God of all flesh, there’s nothing too hard for Me.

Jeremiah 33:3

Call unto Me and I will answer thee and show thee great and mighty things which thou knowest not.

Father, thank You for this powerful passage. Thank You that

we can be honest with You that there are walls of difficulty that each of us face. Please enable us to speak this and with the shout of faith see the walls come tumbling down. We would just pray that Your Holy Spirit now would minister to those studying Your Word. That there would be those who would recognize that You are a faithful prayer-answering God. And when we really believe You and see things from Your perspective and do things Your way that You do bring about the desired results—the walls begin to collapse. We love You and rejoice in Your unconditional love toward us. In Jesus' name we pray. Amen.

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# A Practical Study of JOSHUA

## “The Path of Obedience Leads to Victory”

### Study Number Six – Joshua 6:1-27

### NOTES

v. 1 Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in.

v. 2 Then the Lord said to Joshua, “See, I have delivered Jericho into your hands, along with its king and its fighting men.

v. 3 March around the city once with all the armed men. Do this for six days.

v. 4 Have seven priests carry trumpets of rams’ horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.

v. 5 When you hear them sound a long blast on the trumpets, have all the people give a loud shout; then the wall of the city will collapse and the people will go up, every man straight in.”

v. 6 So Joshua son of Nun called the priests and said to them, “Take up the ark of the covenant of the Lord and have seven priests carry trumpets in front of it.”

v. 7 And he ordered the people, “Advance! March around the city, with the armed guard going ahead of the ark of the Lord.”

v. 8 When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the Lord went forward, blowing their trumpets, and the ark of the Lord’s covenant followed them.

v. 9 The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding.

v. 10 But Joshua had commanded the people, “Do not give a war cry, do not raise your voices, do not say a word until the day I tell you to shout. Then shout!”

v. 11 So he had the ark of the Lord carried around the city, circling it once. Then the people returned to camp and spent the night there.

v. 12 Joshua got up early the next morning and the priests took up the ark of the Lord.

## NOTES

v. 13 The seven priests carrying the seven trumpets went forward, marching before the ark of the Lord and blowing the trumpets. The armed men went ahead of them and the rear guard followed the ark of the Lord, while the trumpets kept sounding.

v. 14 So on the second day they marched around the city once and returned to the camp. They did this for six days.

v. 15 On the seventh day, they got up at daybreak and marched around the city seven times in the same manner, except that on that day they circled the city seven times.

v. 16 The seventh time around, when the priests sounded the trumpet blast, Joshua commanded the people, “Shout! For the Lord has given you the city!”

v. 17 The city and all that is in it are to be devoted to the Lord. Only Rahab the prostitute and all who are with her in her house shall be spared, because she hid the spies we sent.

v. 18 But keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring trouble on it.

v. 19 All the silver and gold and the articles of bronze and iron are sacred to the Lord and must go into his treasury.”

v. 20 When the trumpets sounded, the people shouted, and at the sound of the trumpet, when the people gave a loud shout, the wall collapsed; so every man charged straight in, and they took the city.

v. 21 They devoted the city to the Lord and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.

v. 22 Joshua said to the two men who had spied out the land, “Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.”

v. 23 So the young men who had done the spying went in and brought out Rahab, her father and mother and brothers and all who belonged to her. They brought out her entire family and put them in a place outside the camp of Israel.

v. 24 Then they burned the whole city and everything in it, but they put the silver and gold and the articles of bronze and iron into the treasury of the Lord’s house.

v. 25 But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.

v. 26 At that time Joshua pronounced this solemn oath: “Cursed before the Lord is the man who undertakes to rebuild this city, Jericho: “At the cost of his firstborn son will he lay its foundations; at the cost of his youngest will he set up its gates.”

v. 27 So the Lord was with Joshua, and his fame spread throughout the land.

**QUESTIONS:**

1. Read Joshua 6:1-27 and in your own words pull out the main thought of this passage.

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2. What is the description of Jericho in verse 1?

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3. Summarize the Lord's instructions for taking the city of Jericho in verses 2-5.

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4. What did they do on the seventh day, according to verses 15 & 16?

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5. Who comes up for mention in verse 17?

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6. What warning does Joshua give in verses 18 & 19?

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7. What happened when they shouted, according to verse 20?

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8. Describe what happened in verses 22-26.

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9. What verse in the study has meant the most to you?

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10. What lesson have you learned from this study?

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## LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: The time for judgment of the city of Jericho has now come.

LESSON #2: The Lord tells Joshua that the city of Jericho is his—all he has to do is claim it.

LESSON #3: The Lord's plans are not our plans.

LESSON #4: God gives us plenty of time to view the walls of impossibility before He works.

LESSON #5: God isn't ever in a hurry.

LESSON #6: God is the One responsible for the falling walls.

LESSON #7: Rahab and her family are kept from destruction in honor of the oath made by the spies.

LESSON #8: What walls of difficulty are you facing today?

LESSON #9: Are you willing to believe God and move ahead?