



Joshua 6:1-16 (The Battle of Jericho, Part I)

While most of you were out having a fun day off on July the 4th of 2022, I got to sit in my chair in front of the computer and do my regular work – uninterrupted by vacation, sickness, or holiday. In fact, it's certain I had more fun than all of you combined as I went through the verses.

People sped by on boats and jet skis, the smell of barbecue permeated the air, hanging heavily all-around Siesta Key, and Sergio attempted to entice me to join him at the north end of the island in a place he had rented for the day while he and Rhoda had visitors.

I blew him and all of the other temptations off, focused with laser concentration on the task set before me, and began typing about the coming destruction of Jericho. After an hour or so, I realized the parallel between the two events and sent a quick note to Sergio, saying, "I just realized. I am typing Joshua 6 and today is the 4th of July. They fit! Shout with a great shout at the victory of the Lord!"

America was established, undoubtedly and without question, by the victorious hand of the Lord. Our squandering of that blessing in no way negates the miraculous and divine intervention that was experienced by those who set out to make this an independent nation. After sending Sergio my message, I got something touching back from him that was penned by one of our great founding fathers –

"I conceive we cannot better express ourselves than by humbly supplicating the Supreme Ruler of the world . . . that the confusions that are and have been among the nations may be overruled by the promoting and speedily bringing in the holy and happy period when the kingdoms of our Lord and Savior Jesus Christ may be everywhere established, and the people willingly bow to the scepter of Him who is the Prince of Peace." Samuel Adams

That hasn't happened yet, but it probably isn't far off...

Text Verse: *"In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, ¹² buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. ¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. ¹⁵ Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it."*

-Colossians 2:11-15

There is this theme that has been running through the Joshua sermons and which is based on what transpired at the end of Deuteronomy when Moses died. And, of course, that is based upon Israel's transgression back in Numbers 14. Notice the progression of thought – circumcision, baptism, sins forgiven – it is all pictured so far in Joshua.

The law cannot bring anyone into the promise, except in Christ's fulfillment of it. And because of His work, the promise is not only available, it will come to pass for all who come to God through Him. This truth continues to be seen in Joshua 6.

Although it is late afternoon on the 4th of July for me and I have not yet figured out what is going on in this chapter, things have become a bit clearer. I'll keep talking to the Lord about it, and – hopefully – in a week or two the chapter will be finished, and it will all fit together.

For now, it is certain that we have a whole heap of verses to get through. For you, it's sermon time. Joshua 6! Great things are to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today, and may His glorious name ever be praised.

I. The Lord Speaks to Joshua (verses 1-5)

Chapter 5 ended with Joshua encountering the Commander of the Army of the Lord. As we noted then, that may not have been a chronological event, but simply a logical placement based on the surrounding text.

The text was clear that the events occurred "in Jericho." If that is to be taken literally, then it would mean that it occurred after the attack began, while Joshua was in the midst of battle. Regardless of that, verse 1 of chapter 6 is now a statement of fact that sets the tone for what lies ahead.

¹Now Jericho was securely shut up

The words are emphatic: *v'irikho sogereth u-m'sugereth* – "And Jericho shutting up was closely shut up." There is both the act of closing the city and then the continued closure of the city being detailed in the single thought.

With the spies having come into the city, and with the word that Joshua and the people of Israel had crossed the Jordan on dry ground, it was a certain indication that a siege lay ahead for Jericho, the Place of Fragrance. As it says, the city was securely shut up...

¹ (con't) **because of the children of Israel;**

The word "because" is an explanatory paraphrase. Rather, it says: *mip'ne bene Yisrael* – "From faces sons Israel." The people of Jericho were fully afraid of facing Israel, and so they shut

themselves away and secured the gates with bars and bolts. They were in total siege mode, hiding from the faces of the sons of Israel. And...

¹ (con't) **none went out, and none came in.**

This signifies a state of siege. The crops would not be tended to, any flocks in the fields or herds would be abandoned, and anyone who had not entered before it was shut down would be told to travel on to another friendly city, but they would not be allowed in.

And more, those inside would be there for the duration. To lay siege to a city was often a lengthy, and thus costly, thing to carry out. As such, stores of food, a source of water, and time were the inhabitants' best friends during a siege.

If the city inhabitants lasted until the invaders could no longer afford to stay and be slowly picked off, the city would survive. If not, exile, death, or total subordination was normally the result of being overrun. With this understood, the narrative now turns to Israel's side of things...

² **And the Lord said to Joshua:**

The Lord addresses Joshua. Because of this, it is deemed by pretty much every scholar that verse 6:1 is parenthetical and that the closing of chapter 5 and the opening of chapter 6 are referring to the same conversation –

“Then the Commander of the Lord’s army said to Joshua, ‘Take your sandal off your foot, for the place where you stand *is* holy.’ And Joshua did so. ... (Now Jericho was securely shut up because of the children of Israel; none went out, and none came in.) ... And the Lord said to Joshua: ‘See! I have given Jericho into your hand, its king, *and* the mighty men of valor.’”

I disagree. The two accounts are completely separate. Chapter 5's conclusion was an encounter with the eternal Christ, Jesus, revealing Himself to Joshua at a certain point in the narrative which is not necessarily chronological (5:13-15).

Chapter 6 opens with a simple statement of fact concerning Jericho (6:1), and then it takes up the narrative concerning Israel after their circumcision (5:2), observance of the Passover, and the ending of the manna (5:12).

As such, the same formula is followed as has been seen repeatedly throughout the first five chapters. The Lord speaks to Joshua, Joshua repeats the command to the people, and then the command is carried out by the people under Joshua's direction. The passage then ends with a statement of closure.

In this case, it will be verse 6:27, “So the Lord was with Joshua, and his fame spread throughout all the country.” But here, the Lord’s introductory words are...

² (con’t) **“See! I have given Jericho into your hand,**

The aspect of the verb is perfect – “I have given.” It is a statement of surety and completion. Joshua only needs to enter into the process and the Lord will see it through to its end. With that, the Lord describes the scope of the grant...

² (con’t) **its king, and the mighty men of valor.**

malkah gibore he’khayil – “king – mighties the valor.” It is a way of saying that the king and all of his most powerful men have already been defeated before the Lord. Again, Joshua simply needs to enter into the process, and it will come to pass. Next come the explicit instructions...

³ **You shall march around the city, all you men of war;**

v’sabotem eth ha’ir kol anshe ha’milkhamah – “And go around the city all men the war.” It would be an unusual and notable display for Jericho to behold. There is no hint of attacking, just men of war going around the city. That is further described as...

³ (con’t) **you shall go all around the city once.**

haqeph eth ha’ir paam ekhat – “circling the city stroke one.” The word I translate as “circling” is different than the previous clause. They are to go around, thus making a full circuit. The word *paam* signifies a stroke, as if on an anvil. It is thus something that marks out time. As unusual as this is, it is all the more unusual because that is all they were to do. Jericho would be mystified. And more...

³ (con’t) **This you shall do six days.**

Each day for six days, the exact same thing was to be done. Nothing is said of Sabbath observance. As such, it could be that the words are inclusive of a Sabbath, or the command ignores a Sabbath.

Jewish writers, who are generally not to be trusted, say the city fell on a Sabbath day. It seems highly unlikely that the Lord would have them purposefully break the Sabbath by carrying things, walking great distances, and engaging in battle.

In speculation, I would go with the idea that the words are inclusive of a Sabbath. Nothing says they are six consecutive days. They circled the city six times, but on the Sabbath, they observed the day and then resumed the circling the next day. It would be hard to imagine they simply ignored the Sabbath. Either way...

⁴ **And seven priests shall bear seven trumpets of rams' horns before the ark.**

v'shivah kohanim yisu shivah shofroth ha'yov'lim lipne ha'aron – “And seven priests shall bear seven shofars the Jubilees before the ark.” These are not the *khatsothroth keseph*, or the silver trumpets, of Numbers 10 that were to be used for signaling during war.

Rather, these are shofars first seen at the giving of the Ten Commandments, and which were mandated to be blown at the time of the Jubilee in Leviticus 25. Psalm 81 shows that they are blown at the New Moon festivals and on the full moon during the solemn feast, meaning Passover and/or Tabernacles.

They are also blown at numerous other times throughout the Old Testament. The word comes from *shafar*, meaning comely or beautiful. One can think of the shape of a ram's horn like that of a woman due to its curves.

These *shofars* are then described as *ha'yov'lim*, or “the Jubilees.” The word *yovel* comes from *yaval*, to conduct or bear along, and that will explain what these are picturing. Because the *shofar* is affixed to *yovel*, or “Jubilee,” it is telling us that this is a time of proclaiming liberty for the land. Those who possess it will be dispossessed. Jericho is the beginning of that event.

⁴ (con't) **But the seventh day you shall march around the city seven times,**

u-b'yom ha'sheviy tasovu eth ha'ir sheva peamim – “and in day the seven you shall go around the city seven strokes.” The meaning is obvious. Unlike the first six days, they are to walk around the city seven full times. All the while...

⁴ (con't) **and the priests shall blow the trumpets.**

v'ha'kohanim yitqeu ba'shofaroth – “And the priests shall blow in the shofars.” With the change from the first six days, the inhabitants of Jericho would know, without any doubt, that the battle was imminent. But they will have no way of expecting what was coming...

⁵ **It shall come to pass, when they make a long blast with the ram's horn,**

v'hayah bimsok b'qeren ha'yovel – “And it shall be in the prolongation in horn the Jubilee.” This is the signal for the events to really begin. There was to be a long blast. The word “horn” is singular even though the word “they” is plural. As such, it would be a terror to the people within, and it would be a sound of confirmation of the miracle of the Lord that was about to occur...

⁵ (con't) **and when you hear the sound of the trumpet, that all the people shall shout with a great shout;**

b'sham'akhem eth qol ha'shofar yariu kal ha'am t'ruah gedolah – “in hearing you (pl) voice the shofar shall shout all the people acclamation whopping!” The word *t'ruah* signifies a great clamor, an acclamation, a battle cry, rejoicing, etc. The idea is that of victory even before the battle has begun.

One could think of our use of “hurrah” (oohrah, hoo-rah, huzzah, booyah) in shouting out victory. It is an acknowledgment that the victory is secured, and without a doubt it is the victory of the Lord.

^{5 (con't)} **then the wall of the city will fall down flat.**

v'naphelah khomath ha'ir takhteha – “And shall fall wall the city under it.” No battering ram was needed. Rather, the description is very precise. The wall will simply collapse from below leaving the city entirely exposed.

It can be assumed that this was not the entire wall of the city. Rahab's house was on the wall and yet they were unharmed. Further, unless Israel completely encircled the city, people could escape in the areas where it was not surrounded. As such, it seems certain that the walls came down where Israel was and in a manner that would allow them to pour in and utterly destroy all life within. With this in mind, it says...

^{5 (con't)} **And the people shall go up every man straight before him.”**

v'alu ha'am ish negdo – “And will ascend the people man opposite him.” Wherever the soldiers were, the wall would be sufficiently razed to allow them to ascend directly opposite to where each was. Each could rush straight in.

As many soldiers of Jericho would certainly have been stationed along the wall, they would have been crushed along with the collapse and the soldiers would be able to rush in completely unopposed.

*The city is under siege, and none go out or in
While we prepare for that great and awesome day
Soon our battle plan will begin
And then the enemy we shall slay*

*As we march forward, those armed go first according to the word
And then the priests set out as the shofars they blow
Following them are the priests and the ark of the Lord
Making a circuit around the doomed city of Jericho*

*With us is the Lord our God! We cannot fail
Nothing can stop our destruction of the city – Jericho*

*We shall attack and we shall assail
And on to victory over the enemy, we shall go*

II. Joshua Speaks to the People (verses 6-11)

⁶ Then Joshua the son of Nun called the priests

They are words of immediate compliance. The Lord spoke and now Joshua speaks: *va'yigra Yehoshua bin nun el ha'kohanim* – “And called Joshua son Nun unto the priests.”

Joshua is mentioned eleven times in this chapter, and yet he is only called by his father's name this once. The name Joshua means, “The Lord is Salvation,” and Nun signifies to propagate or increase. He now calls the priests...

⁶ (con't) **and said to them, “Take up the ark of the covenant,**

va'yomer alehem seu eth aron ha'b'rith – “And said unto them, ‘Lift to you ark the covenant.” Notice that the designation is changed from “the ark” to “the ark of the covenant.” The priests are to lift it up...

⁶ (con't) **and let seven priests bear seven trumpets of rams' horns before the ark of the Lord.”**

v'shivah kohanim yisu shivah shofroth yov'lim liphne aron Yehovah – “and seven priests shall bear seven shofars Jubilees before ark Yehovah.” Now the designation is changed again to read “ark Yehovah.” When the Lord spoke, He simply called it the “ark.” Joshua is conveying the words of the Lord, but he is stating each thing in the manner in which the situation demands.

⁷ And he said to the people,

The written Hebrew says: *va'yomeru el ha'am* – “And they said unto the people.” Joshua gave direction to the priests, and then it can be assumed that the priests instructed the people to...

⁷ (con't) **“Proceed, and march around the city,**

For consistency, I would say, “Pass on, and go around the city.” Assuming it is the priests bearing the ark that are giving this instruction, they are telling the people to pass on before them and begin the process which will last for seven days. They then say...

⁷ (con't) **and let him who is armed advance before the ark of the Lord.”**

v'he'khaluts yaavor liph'ne aron Yehovah – “and the drawings off shall pass on before ark Yehovah.” The “drawings off” signifies those who have been drawn off for battle, and thus they are armed.

They are to pass on before the priests who are bearing the ark in the procession as it goes around the city. Now, from the command of the Lord to the command from Joshua comes the immediate compliance and fulfillment of the word...

⁸ So it was, when Joshua had spoken to the people,

v'hi k'emor Yehoshua el ha'am – “And it was according to say Joshua unto the people.” Joshua spoke to the priests, the priests told the people to pass on before them, and now according to the words of Joshua unto the people...

^{8 (con't)} that the seven priests bearing the seven trumpets of rams' horns before the Lord advanced and blew the trumpets,

v'shivah ha'kohanim nos'im shivah shofroth ha'yov'lim liph'ne Yehovah av'ru v'taq'u ba'shofaroth – “And seven the priests bearers seven shofars the Jubilees before Yehovah passed on and blew in the shofars.” Everything is occurring in a specific order. The armed passed on first. From there, the trumpet blowers pass on. Next...

^{8 (con't)} and the ark of the covenant of the Lord followed them.

v'aron b'rith Yehovah holekh akharehem – “and ark covenant Yehovah went after them.” Everything is being done with military precision. One thing follows directly after another according to a set plan. And again, the order is next restated...

⁹ The armed men went before the priests who blew the trumpets,

The words essentially repeat the thought already expressed. Those who were drawn off, meaning who are armed, were first and they were then followed by the priests who blew the shofars. However, the next words are extremely complicated...

^{9 (con't)} and the rear guard came after the ark, while *the priests* continued blowing the trumpets.

v'hamaseph holekh akhare ha'aron halokh v'taqoa ba'shofaroth – “and the gathering went after the ark, going on and blowing in the trumpets.” It is unsure what “the gathering” is. It is a verb. Despite this, most translations turn it into a noun and say, “rear guard.”

The same general thought is found several more times, such as in 1 Samuel 29:2 –

“And the lords of the Philistines passed in review by hundreds and by thousands, but David and his men passed in review at the **rear** with Achish.”

It is also seen in Isaiah 52:12 where many translations again say, “rear guard.” Young's goes with “gathering” –

“For not in haste do ye go out, Yea, with flight ye go not on, For going before you is Jehovah, And **gathering** you is the God of Israel!” (YLT)

Some speculate that this is, in fact, a rear guard. But that seems unlikely. It could be people that wanted to participate in the march but were not a part of the battle. It could be those who carried supplies of weapons, bandages, and other needed items for the soldiers who went into battle.

Again, the same thought is used in Isaiah 58:8 –

“Then broken up as the dawn is thy light, And thy health in haste springeth up, Gone before thee hath thy righteousness, The honour of Jehovah doth **gather** thee.” (YLT)

¹⁰ Now Joshua had commanded the people, saying, “You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, ‘Shout!’ Then you shall shout.”

The translation is close enough and the meaning is obvious. Joshua has strictly forbidden any type of noise at all. This is to be a completely quiet procession with the exception of the blowing of the shofars by the priests.

Only when Joshua gives the command were the people to shout and then they were to really let go. But until then the only sound was to be the noise of acclamation proceeding from the shofars.

¹¹ So he had the ark of the Lord circle the city, going around *it* once.

The verb is not causative. Rather than “he had the ark,” it says: *va’yashev aron Yehovah eth ha’ir haqeph paam ekhat* – “And went around ark Jehovah the city, circling stroke one.” The words are very precise. Even though the people performed their duties as instructed, the attention is on the ark...

¹¹ (con’t) Then they came into the camp and lodged in the camp.

That was it for the day’s activity, exactly as the Lord has said to Joshua, and exactly as he then conveyed to the people. One thing to wonder about is whether Rahab’s family had all gathered together each day, anticipating the battle to begin. Depending on the number of them, could they all stay in her house? If not, all would have dispersed each day after the procession left, probably repeating this seven times.

Nothing is said, but it is something to be curious about. With the words of this verse complete, the next verses reexplain the process that occurred for the next day...

*Listen to the sound of the shofar blow
It is telling us that the Lord is on our side
Here we are circling around Jericho
Ready to be an overflowing tide*

*Once a day, six times in all
We get up and circle around Jericho
Waiting for the day when down comes the wall
At the sound of the long shofar blow*

*One step at a time and around we go
Six days we do it and then back to the camp we head
But on the seventh day, we have a surprise for Jericho
On that day, we shall face the city and march straight ahead*

III. Seven Days (verses 12-16)

¹² **And Joshua rose early in the morning, and the priests took up the ark of the Lord.**

The note of rising early in the morning is probably anticipating the seventh day. Each day the same pattern would be followed, but because of what occurs on the seventh day, it was necessary to set the pattern as being early in the morning from the beginning.

As such, Joshua rose early, ensured everyone was awake and ready, and then the priests would bear the ark of the Lord. Once it was readied...

¹³ **Then seven priests bearing seven trumpets of rams' horns before the ark of the Lord**

v'shivah ha'kohanim nos'im shivah shofroth ha'yov'lim liph'ne aron Yehovah – “And seven the priests bearers seven shofars the Jubilees before ark Yehovah.” The order is reversed in the details even though it is the same order as always. The ark follows the priests with the shofars who...

¹³ (con't) **went on continually and blew with the trumpets.**

It is a sort of superlative concerning their blowing: *hol'khim halokh v'taq'u ba'shofaroth* – “goings going on and blew in the trumpets.” It gives the sense of nonstop blowing as they continue around the city. Despite the silence of the people, this was by no means a solemn silent procession.

It would have been a most disturbing sound to those within the city as the wails of the trumpets continually rose and fell with the breath of the priests...

¹³ (con't) **And the armed men went before them. But the rear guard came after the ark of the Lord,**

More precisely, it reads, "And the drawn off went before them and the gathering went after ark Yehovah." It is the same order as always despite having been referred to in reverse – 1) the armed men, 2) the seven priests with the shofars, 3) the priests bearing the ark, and 4) the gathering. And again, it notes...

¹³ (con't) **while the priests continued blowing the trumpets.**

The words are very similar to those of verse 9. They give the sense of the entire procession simply moving forward and the sound of the trumpets unceasingly accompanying the movement: *holekh v'taqoa ba'shofaroth* – "going on and blowing in the trumpets."

¹⁴ **And the second day they marched around the city once and returned to the camp.**

v'yashovu eth ha'ir ba'yom ha'sheni paam akhat – "And went around the city in the day the second stroke one." It is a confirmation that as the Lord had instructed, so the people did. And more...

¹⁴ (con't) **So they did six days.**

koh asu shesheth yamim – "Thus they have done six days." Exactly as instructed, so they did. Again, as noted earlier, nothing here indicates that they failed to observe a Sabbath. Several possibilities seem to exist. The first is that the days are not all joined together, and the Sabbath was observed at some point, such as: Day 1 march, day 2 march, Sabbath, Day 3 march, and so on.

Or, the Lord gave them a waiver to the Sabbath law, which I noted above seems unlikely. Or it could be that the distance walked was not considered a violation of the Sabbath and the priests bearing the ark as a priestly duty is not considered a violation according to both the law and Jesus' note concerning it –

"Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?" Matthew 12:5

The problem is that the soldiers carrying their weapons would not be exempted without a waiver. I would go with the first option, but others argue different views.

¹⁵ **But it came to pass on the seventh day that they rose early,**

The events of the seventh day are the reason for rising early each day. What will happen on the seventh day necessitates rising early in order to have enough sunlight to accomplish the tasks set before them. And so...

15 (con't) **about the dawning of the day,**

ka'aloth ha'shakhar – “according to rising of the dawn.” It is very early, in fact...

15 (con't) **and marched around the city seven times in the same manner.**

It says *ka'mishpat ha'zeh* – “according to the judgment, the this.” In other words, it was determined that they should go early each day, and that is because of the necessity on the seventh day. It was set forth as an ordinance by the Lord in verse 4 that on the seventh day, they were to go around the city seven times. The other days anticipated this seventh day ordinance by going early each day.

15 (con't) **On that day only they marched around the city seven times.**

There is an emphasis in the words: *raq ba'yom hahu shavevu eth ha'ir sheva peamim* – “Only in the day the this they went around the city seven strokes.” The point is not that Israel marched around Jericho thirteen times. The point is that they marched around Jericho six times once and once seven times.

16 **And the seventh time it happened,**

v'hi ba'paam ha'shevit – “And it came to pass in the stroke the seventh.” Each circuit of the city was as if an anvil had been struck. On the striking of the seventh, events began to take place quickly. It was...

16 (con't) **when the priests blew the trumpets, that Joshua said to the people:**

taq'u ha'kohanim ba'shofaroth va'yomer Yehoshua el ha'am – “blew the priests in the shofars and said Joshua unto the people.” This would have been the long blast mentioned in verse 5, and it probably would have scared the living daylights out of everyone in the city.

Not only had the city been circled seven times, telling them that today was the day, but now, instead of a continuous sounding of the shofars, there is a long and prolonged sounding of them. There would be no doubt that this was the moment they had dreaded.

Hearts would have seized in the old, terror would have seized the young, and horror would have seized anyone else with a modicum of sense in his head. But that sudden and ghastly sensation would be overcome by one even worse within mere moments. After the command of Joshua was obeyed...

*16 (fin) **“Shout, for the Lord has given you the city!**

hariau ki nathan Yehovah lakhem eth ha'ir – “Shout! For has given Yehovah to you the city!” It is completely unknown how many people surrounded the city each day or on the seventh day, but even one-tenth of the capable fighting men would be sixty thousand.

And it could be well less than that, but supposing only twenty thousand were drawn off for the battle, the sound of the shout would have paralyzed every person in the city with abject fear.

And more than that came something that would have been so terrifying that there would not be a breath of hope left in anyone within the city except Rahab and those with her, as will be seen when we continue the passage next week.

For now, let us consider that Jericho was destroyed because it was a part of a nation of people that had completely departed from what God expects of His creatures. He did it on a global scale in Genesis 6, and He has continued to remove miscreant nations and peoples since then.

The Bible says that He will do it on a global scale again someday. That is probably not too far off. Isaiah says that He will make man more rare than fine gold (Isaiah 13:12). People who keep track of such things say that there will be eight billion people on earth in just a few months, probably in November.

Imagine the magnitude of the carnage if even a billion survive. The people of the US are just like the people of the rest of the world. We have left behind our Christian heritage, and we are actively fighting against it. Will there be another 4th of July celebration? Time will tell, but every year, we are a bit closer to the end.

The people of Canaan had their chance and blew it. The battle against Jericho is the first part of the destruction to come. But in the midst of it, there was salvation. And before the coming global catastrophe, there is salvation and escape from what lies ahead still available.

I hope you would make the right choice and consider the holiness of God. We cannot stand before such greatness on our own merit. But God has made a way for us to do so – on His merit. Come to Jesus Christ who makes this possible.

Closing Verse: *“If a trumpet is blown in a city, will not the people be afraid?
If there is calamity in a city, will not the Lord have done it?” Amos 3:6*

Next Week: Joshua 6:17-27 *The city has got to go; yes, it is true...* (The Battle of Jericho, Part II) (12th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

The Battle of Jericho, Part I

Now Jericho was securely shut up
Because of the children of Israel
None went out, and none came in
That was pretty much it in a nutshell

And the LORD said to Joshua:
“See! I have given Jericho into your hand
Its king, and the mighty men of valor
None will be able to make a stand

“You shall march around the city
All you men of war
You shall go all around the city once
This you shall do six days, once and nothing more

“And seven priests shall bear seven trumpets
Of rams’ horns, before the ark they shall go
But the seventh day you shall march around the city seven times
And the priests shall the trumpets blow

“It shall come to pass, when they make a long blast
-----with the ram’s horn
And when you hear the trumpet’s sound
That all the people shall shout with a great shout
Then the wall of the city will fall down flat all around

“And the people up they shall go
Every man straight before him, not running to and fro”

Then Joshua the son of Nun called the priests and said to them
“Take up the ark of the covenant, according to my word
And let seven priests bear seven trumpets of rams’ horns
Before the ark of the LORD”

And he said to the people
“Proceed, and march around the city, hear now my word
And let him who is armed advance
Before the ark of the LORD”

So it was, when Joshua had spoken to the people
That the seven priests bearing the seven trumpets of

-----rams' horns before the LORD
Advanced and blew the trumpets
And the ark of the covenant of the LORD followed them rearward

The armed men went before the priests
Who blew the trumpets as they were going
And the rear guard came after the ark
While the priests continued the trumpet blowing

Now Joshua had commanded the people, saying
"You shall not shout or make your voice ring out
Nor shall a word proceed out of your mouth
Until the day I say to you, 'Shout!' Then you shall shout!"

So he had the ark of the LORD
Circle the city, going once around
Then they came into the camp and lodged
This was not the day for the battle sound

And Joshua rose early in the morning
And the priests took up the ark of the LORD, so they did do
Then seven priests bearing seven trumpets of rams' horns
Before the ark of the LORD went on continually
-----and with the trumpets blew

And the armed men went before them
But the rear guard came after the ark of the LORD
While the priests continued blowing the trumpets
All according to the spoken word

And the second day they marched around the city once
Such were their ways
And returned to the camp
So they did six days

But it came to pass on the seventh day
That they rose early, about the dawning of the day
-----surely with that yawning sound
And marched around the city seven times in the same manner
On that day only, the city they seven times marched around

And the seventh time it happened
When the priests blew the trumpets, as instructed to do

That Joshua said to the people

“Shout, for the LORD has given the city to you!”

Lord God, turn our hearts to be obedient to Your word

Give us wisdom to be ever faithful to You

May we carefully heed each thing we have heard

Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone

We will follow You as we sing our songs of praise

Hallelujah to You; to us Your path You have shown

Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...