

So the people shouted  
 when the priests blew with  
 the shofars (trumpets): and it  
 came to pass, when the people heard  
 the sound of the shofar (trumpet), and the  
 people shouted with a great shout,  
 that the wall fell down flat, so that  
 the people went up into the city,  
 every man straight before him, and  
 they took the city.



שופר  
 6720

וירע העם, ויתקעו  
 בשפרות, ויהי כשמע  
 הקצם את-קול השופר, ויריעו  
 הקצם תרועה גדולה,  
 ותפל החומה פתיה  
 ויעל העם העירה איש נגדו, וילכדו  
 את-העיר

18<sup>th</sup> Sept 2022  
 colored - 21 MAY 2015 KALLERSON  
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**Joshua 6:17-27**  
**(The Battle of Jericho, Part II)**  
September 18, 2022

Of the passage today, Adam Clarke says –

“The city shall be accursed - That is, it shall be devoted to destruction; ye shall take no spoils, and put all that resist to the sword. Though this may be the meaning of the word חרם cherm in some places, see the note on Leviticus 27:29, yet here it seems to imply the total destruction of all the inhabitants, see Joshua 6:21; but it is likely that peace was offered to this city, and that the extermination of the inhabitants was in consequence of the rejection of this offer.”

This is entirely incorrect. Deuteronomy 20, when referring to the cities within the borders of Canaan is very clear, it says –

“But of the cities of these peoples which the Lord your God gives you *as* an inheritance, you shall let nothing that breathes remain alive, <sup>17</sup> but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the Lord your God has commanded you, <sup>18</sup> lest they teach you to do according to all their abominations which they have done for their gods, and you sin against the Lord your God.” Deuteronomy 20:16-18

Adam Clarke is one of my favorite scholars, but he does what too many people do. He inserts his emotions and personal affections into the narrative. I often say, “We are never to allow our emotions to drive our theology. Rather, we are to have our theology drive our emotions.”

We are to be emotional over what the Lord has done for us. We are to be angry at what angers the Lord. But we are to ignore our own personal thoughts about the tenderness or frailty of the young, old, feminine, or supposedly innocent as we evaluate what Scripture is telling us.

When it says in Genesis 6, “The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth,” we are to allow God to be God. He created and thus He is the Creator. How He dispenses with His creation is up to Him.

At the time of Noah, it was through a global flood. At the time of Israel entering Canaan, it was to be through the sword of Israel. In the end, dying by a flood is really no different than dying by the sword. When the action is complete, dead is – after all – dead.

But just as Noah found grace in the eyes of the Lord, Rahab was also spared. And both of them are ancestors of Jesus. As for Noah, Hebrews says that by faith he moved with godly fear, prepared an ark for the saving of his household, and by that he “condemned the world and became the heir of the righteousness which is according to faith.” In like manner, we now come to Rahab’s deliverance...

**Text Verse:** *“By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.” Hebrews 11:31*

Rahab’s deliverance is attributed to her faith. She had faith in Yehovah the God of Israel, and she had faith that He would be merciful to her. The others of Jericho may have had faith in Yehovah (meaning belief in the existence of), but they did not possess faith in His grace and mercy.

And more, in her state of faith, she was willing to step forward and act on her faith by receiving the spies. This could have cost her life if she was found out, but she was willing to trust the Lord beyond head knowledge and act out her internal faith by deeds of faith. If she didn’t do this, she would not have received the promise of deliverance.

The others in the city could have demonstrated faith as well, just as the Gibeonites will in Joshua 9. Though cunning on their part, what they did demonstrated faith that they could be saved, or at least that inaction would certainly result in death. Those in Jericho did not even attempt to act on what they knew.

They may have had faith in the existence of the Lord, but they never acted on it. Their faith was misdirected, and misdirected faith is, after all, wasted faith. How close one can come to salvation and yet miss the mark! Israel has been in that state for millennia. But that time will end. Another typological hint of that continues to be seen in Joshua 6.

Such 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. Bring Out the Woman and All That She Has (verses 17-27)**

<sup>17</sup> **Now the city shall be doomed by the Lord to destruction, it and all who *are* in it.**

*v’hayetha ha’ir kherem hi v’kal asher bah l’Yehovah* – “And shall be the city anathema, it and all who in it, to the Lord.” The word *kherem* is a noun that speaks of something shut up and kept apart. Hence, it is where the word harem comes from. It is under the ban, meaning doomed to destruction.

As a noun, the word anathema is what best suits. In this case, it is anathema “to Yehovah,” and thus it is a total devotion to Him alone. However, an exception has been made that must be carefully adhered to...

17 (con’t) **Only Rahab the harlot shall live,**

The word “only” should be set off with a comma to convey the proper intent. It says: *raq rakhav ha’zonah tihyeh* – “Only, Rahab the prostitute shall live.” The adverb *raq* comes from a noun signifying “lean.” Hence, here it means “leanness,” and thus “as a narrow exception.” Rahab is to be excepted...

17 (con’t) **she and all who are with her in the house,**

The translation is exact. The “leanness” of exception is to include only her and those in her house, according to the vow previously made –

“Now therefore, I beg you, swear to me by the Lord, since I have shown you kindness, that you also will show kindness to my father’s house, and give me a true token, <sup>13</sup> and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death.” Joshua 2:12, 13

“So the men said to her: ‘We *will be* blameless of this oath of yours which you have made us swear, <sup>18</sup> unless, *when* we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father’s household to your own home. <sup>19</sup> So it shall be *that* whoever goes outside the doors of your house into the street, his blood *shall be* on his own head, and we *will be* guiltless. And whoever is with you in the house, his blood *shall be* on our head if a hand is laid on him. <sup>20</sup> And if you tell this business of ours, then we will be free from your oath which you made us swear.’” Joshua 2:17-20

This is...

17 (con’t) **because she hid the messengers that we sent.**

Here the word often translated as angels, *malakh*, is used: *ki hekh’b’atah eth ha’malakhim asher shalakhnu* – “for she hid the messengers that we sent.” It signifies a messenger, specifically of God. The use of the word adds credence to the analysis provided in chapter 2 concerning what they pictured, meaning the two testaments of Scripture.

Rahab had faithfully hidden these two men. At that time, the agreement was made, and it became binding upon Israel. As such, Joshua specifically acknowledges this and commands her and those with her to be spared.

An interesting thought comes forth concerning the devotion of Rahab to the Lord. Being devoted is essentially what happened to her, meaning those who issue from her. A section of her line entered into the genealogy of Christ Jesus, being devoted to this purpose.

**18 And you, by all means abstain from the accursed things,**

*v'raq atem shimru min ha'kherem* – “And only, you watch from the anathema.” Joshua’s words form an exhortation of warning. The people must carefully keep from being enticed into taking anything at all from the city. It is wholly devoted to the Lord, and nothing from it must enter into common use.

**18 (con't) lest you become accursed when you take of the accursed things,**

The words are not passive, but causative – *pen takhrimu u-l'qakhtem min ha'kherem* – “lest you anathematize yourselves and you take from the anathema.” Any who takes something that is anathema causes himself to become anathema.

The sad result, however, will be seen in the next chapter. As one makes himself anathema, then everything that comprises who he is – meaning family and home – becomes anathema. But more...

**18 (con't) and make the camp of Israel a curse, and trouble it.**

*v'samtem eth makhaneh Yisrael l'kherem wa'akhartem oto* – “And place camp Israel to anathema and trouble it.” Any Israelite who takes of what is anathema causes his anathematization to go in both directions, thus subjecting the entire camp to become anathema. This clearly demonstrates the corporate nature of the nation. With that stated, it next says...

**19 But all the silver and gold, and vessels of bronze and iron,**

The precious metals were to be set apart because of their intrinsic value and probably because they couldn't be burned. This would make it possible for them to later be removed by treasure seekers as they would not be a part of the burning of the city. If so, they could then be converted for common use. As such they...

**19 (con't) are consecrated to the Lord;**

It is emphatic: *qodesh hu l'Yehovah* – “holiness IT to Yehovah.” The city was to be wholly devoted to the Lord as *kherem l'Yehovah*, anathema to Yehovah. As these belong to Yehovah but would not be burnt up, they would become holy to Him. And therefore...

**19 (con't) they shall come into the treasury of the Lord.”**

*otsar Yehovah yavo* – “storehouse Yehovah they shall come.” They are set apart as holy and therefore, they were to be brought to the place where the sacred things of the Lord were stored. Thus, it makes the entire city of Jericho, the Place of Fragrance, holy to the Lord.

In this devotion to the Lord, the city is given as a type of firstfruits to the Lord and a token to Israel that all of the land would likewise fall into their possession.

<sup>20</sup> **So the people shouted when *the* priests blew the trumpets.**

*va'yara ha'am va'yitqeu ba'shofaroth* – “And shouted the people and blew in the shofars.” This is what was mandated in verse 5 last week, and is more fully explained in the next words...

<sup>20</sup> (con't) **And it happened when the people heard the sound of the trumpet,**

*vayhi kishmoa ha'am eth qol ha'shofar* – “And it came to pass according to hearing the people voice the shofar.” This would have been the long blast specifically noted in verse 5. And like in verse 5, the word is singular, shofar, even though all seven priests were told to blow.

The shofars had been blowing all the time around the city, but this is when they all blew in unison with a long blast, such as was heard at the sounding of the shofar at the giving of the law –

“And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.” Exodus 19:19

The signal is given with the sounding of the shofar. Therefore...

<sup>20</sup> (con't) **and the people shouted with a great shout, that the wall fell down flat.**

*va'yariu ha'am t'ruah g'dolah va'tipol ha'khomah takhteha* – “and shouted the people acclamation whopping and fell the wall under it.” Exactly as the Lord said would occur in verse 5, so the wall collapsed from below, leaving the city entirely exposed. Thus...

<sup>20</sup> (con't) **Then the people went up into the city, every man straight before him, and they took the city.**

Like verse 5, it is more precise, saying, “And ascended the people the city, man – opposite him – and they took the city.” Each man, regardless of where he stood, had freedom to go in directly. Nothing obstructed him from doing so, and there was no need to divert because no wall remained standing where he was.

It cannot go without note at this point that our text verse, Hebrews 11:30, says that the walls fell down “by faith.” There is no secondary cause described by Joshua, such as a trembling of

the earth or a meteorite slamming into it and causing it to drop. But even if that was the case, the miracle of timing would still be sufficient.

But nothing else is recorded. The people were to have faith that the walls would collapse, and they did collapse. It is an important point to consider in regard to typology. Next, it says...

<sup>21</sup> **And they utterly destroyed all that *was* in the city,**

It more correctly says, “And they anathematized all that *was* in the city.” Everything was devoted to the Lord as required...

<sup>21</sup> (con’t) **both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.**

*me’ish v’ad ishah, mi’naar v’ad zaqen, v’ad sor va’se va’khamor l’pi kharev* – “from man and unto woman, from young and unto old, and unto ox and sheep and donkey to mouth sword.” As always, the sword is considered a devouring instrument where the edge is equated to a mouth that consumes as it strikes. No one and nothing escaped it within the city, except...

<sup>22</sup> **But Joshua had said to the two men who had spied out the country,**

*v’lishnayim ha’anashim hamrag’lim eth ha’arets amar Yehoshua* – “And to two the men, the reconiterers the land, said Joshua.” The same two men who had made the agreement with Rahab are chosen to also rescue her from the destruction. Logically they are chosen because they are aware of the layout of the house.

<sup>22</sup> (con’t) **“Go into the harlot’s house, and from there bring out the woman and all that she has,**

The translation is close enough to get the full sense of what is expected. What is notable is that her house was built up to the wall of the city.

And so, either the wall did not fall down where her house was, or it fell down without harming anyone inside as it fell. In this, it is seen that the walls fell by faith, and she was also saved by faith. Both were accomplished through the superintending hand of the Lord. Knowing this, the final words of the verse are important...

<sup>22</sup> (con’t) **as you swore to her.”**

*kaasher nishbatem lah* – “according to which you swore to her.” In swearing to her, the agreement was made, and it had to be performed. They were sent out at the word of Joshua, and therefore what they said had to be performed as if Joshua himself had said it.

<sup>23</sup> **And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had.**

This was what she had asked for, and what they agreed to –

“Now therefore, I beg you, swear to me by the Lord, since I have shown you kindness, that you also will show kindness to my father’s house, and give me a true token, <sup>13</sup> and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death.”

<sup>14</sup> So the men answered her, “Our lives for yours, if none of you tell this business of ours. And it shall be, when the Lord has given us the land, that we will deal kindly and truly with you.” Joshua 2:12-14

<sup>23</sup> (con’t) **So they brought out all her relatives and left them outside the camp of Israel.**

The word “left” gives an awkward sense: *v’eth kal mishp’hoteha hotsiu va’yanikhum mi’khuts l’makhaneh Yisrael* – “And all her families they brought out and rested them from outside to camp Israel.” Israel didn’t abandon them but settled them as a people under their protection.

Being outside the camp means that they were deemed unclean and not acceptable to be in the camp itself. That obviously changed later, and they were assimilated into the community as verse 25 implies.

<sup>24</sup> **But they burned the city and all that *was* in it with fire.**

This is the formal act of *kherem* on the city. The people had all been killed with the sword, but the city also was to go up as an offering devoted to the Lord through fire. But in accord with verse 19, it says...

<sup>24</sup> (con’t) **Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the Lord.**

These are as firstfruits to the Lord. They could withstand fire and would have been put through fire before they were placed in the treasury. This is seen in Numbers 31:22, 23 –

“Only the gold, the silver, the bronze, the iron, the tin, and the lead, <sup>23</sup> everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified with the water of purification.”

<sup>25</sup> **And Joshua spared Rahab the harlot, her father’s household, and all that she had.**

The verb is causative, “And Rahab the harlot, and house her father, and all that to her, *caused* to live Joshua.” The power of life rested with him as the leader of the people and under his authority, Rahab and her family lived...

<sup>25</sup> (con’t) **So she dwells in Israel to this day,**



*va'teshev b'qerev Yisrael ad ha'yom ha'zeh* – “And she dwells in midst Israel until the day, the this.” This shows us quite clearly that she was accepted into the congregation. She no longer was “rested” outside the camp, but she dwelt in Israel’s midst. Also, the phrase, “to this day,” clearly shows that the writer of Joshua is a contemporary of Rahab.

<sup>25</sup> (con’t) **because she hid the messengers whom Joshua sent to spy out Jericho.**

Here again, the term *ha'malakhim*, or “the messengers,” is used of the two men. They were sent by the direction of Joshua, and she hid them, thus indirectly acknowledging Joshua’s authority.

Her act of faith, as explicitly stated in Hebrews 11, is recorded here indicating the same thought by using the word *ki*, “for” or “because.” Because she acted, she was *caused to* live among Israel.

<sup>26</sup> **Then Joshua charged *them* at that time, saying, “Cursed *be* the man before the Lord who rises up and builds this city Jericho;**

The verb is causative. It essentially means, “And Joshua caused them to swear.” Joshua made them swear on behalf of all generations, confirming their oath with a curse. It is implied from Deuteronomy 13 that any city that was anathematized was to not be built again –

“And *if it is* indeed true *and* certain *that* such an abomination was committed among you, <sup>15</sup> you shall surely strike the inhabitants of that city with the edge of the sword, **utterly destroying** [*kherem*] it, all that is in it and its livestock—with the edge of the sword. <sup>16</sup> And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the Lord your God. It shall be a heap forever; it shall not be built again.” Deuteronomy 13:14-16

As this is the case, Joshua pronounced a particular curse upon anyone who would rebuild Jericho saying...

<sup>26</sup> (con’t) **he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates.”**

There is an alliterative and almost poetic nature to the words: *bivkoro yeyas'denah u-vitsiro yatsiv d'lataha* – “in his firstborn he shall lay its foundation, and in his least he shall set up its doors.” This curse came into effect as is recorded in 1 Kings 16 –

“In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest *son* Segub he set up its gates, according to the word of the Lord, which He had spoken through Joshua the son of Nun.” 1 Kings 16:34

Despite the curse being realized, it was confined to Hiel's house and not the city. Jesus spoke of and visited the city, showing that the rebuilt city was not considered anathema.

<sup>\*(fin) 27</sup> **So the Lord was with Joshua, and his fame spread throughout all the country.**

The wording is simpler: "And was Yehovah with Joshua; and was his fame in all the land." There is a new word, *shoma*, meaning a report or fame. It will be seen again in Joshua 9:9 when speaking of the fame of the name of the Lord, once in Esther 9 when referring to Mordecai, and once in Jeremiah 6 concerning a bad report coming to the people about their impending doom.

The closing out of the chapter is given to highlight Joshua as the key point of focus for all that is to be honored or feared in the land – meaning among Israel, and also among all who heard of him.

*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 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*

## **II. Pictures of Christ**

Almost every day of the week prior to this sermon, I re-read the passage from Joshua 6:1-16 and tried to fully harmonize what is said here with the same general typology that we have already seen concerning Israel's finally coming to Christ.

As we have seen, the individual passages are all part of one process that has been carefully separated to show the finer details of what occurs in the process of salvation, even if they all occur at once.

In other words, and to understand what is going on, we have been seeing the process of salvation in individual passages, but they all happen at once. \*Moses, the law dies. Israel accepts Christ's fulfillment of the law. \*Israel enters the Jordan (Christ); Israel is baptized into

Christ's death (Chapter 3). \*Israel, signified by the stones carried to Gilgal and which are then rested there, enters its rest (Chapter 4). \*Two sets of stones are set up, signifying the heavenly government of Jew and Gentile (Chapter 4). \*Israel is circumcised; Israel has put off the body of sins of the flesh / The reproach of the past is taken away when believers are circumcised by the Lord (Chapter 5). \*Believers partake of Christ as their Passover (Chapter 5). \*The Lord is the Leader of the people, and they are brought into "holy ground." (Chapter 5). \*Access to that holy ground is brought about by acceptance of Christ's work (Chapter 6).

These all happen at the same moment, but we have seen the individual applications spread out over several chapters now. All of this will happen to Israel someday, just as it happens to every believer who comes to Christ now.

With this in mind, we can evaluate the chapter as it is given. In Chapter 1, Jericho is said to be securely shut up. Heaven, a return to paradise is securely shut up "from faces sons Israel" (see Genesis 3:24). But the Lord says to Joshua (typical of Jesus) that He has given Jericho into his hand.

In order to do this, Israel is to march around the city one time a day for six days. The instruction is that seven priests are to bear seven "shofars the Jubilees." Being consistent with the previous passages, the priests are typical of Christ in His priestly duties. In blowing the shofars, they are heralding what He has accomplished in order to bring about the Jubilee.

The first time such a horn was blown was at the giving of the law and with a long blast to introduce it (Exodus 19:19). As was noted in verse 4, these *shofars* are described as *ha'yov'lim*, or "the Jubilees." The word *yovel* comes from *yaval*, to conduct or bear along. Because the *shofar* is affixed to *yovel*, or "Jubilee," it anticipates a time of proclaiming liberty for the land.

On the seventh day, Israel was to circle the city seven times and a long blast was given to proclaim the moment of the Jubilee. As noted, the word horn was singular even though it also said "they," meaning seven priests. They gave a united blast. It was at that time that the army was to give a whopping acclamation and the wall would fall under itself.

In verse 6, Joshua (the Lord is Salvation) was also designated by his father's name, Nun, to propagate or increase. Jesus is the Lord who is salvation, and He is the one who increases the family of God by including both Jew and Gentile.

In verse 6, it was noted that the term "ark" changed to "ark of the covenant." The name continued to change throughout the narrative according to what is going on in the surrounding text. Each time, it is giving hints as to Christ's role – His person, His humanity, His deity, His death, His fulfillment of the covenant, and so on. Thinking on each instance as you read will help you see this.

Still in verse 6, Joshua (typical of Jesus the Leader) confirms the words of the Lord for seven priests (typical of Jesus in His priestly duties) to bear the seven shofars of the Jubilees before the ark of Yehovah. I would suggest that these seven shofars of the seven priests are the seven proclamations of Christ's deity –

- “I am the bread of life.”
- “I am the light of the world.”
- “I am the door of the sheep.”
- “I am the good shepherd.”
- “I am the resurrection and the life.”
- “I am the way, the truth, and the life.”
- “I am the true vine.”

If you remember (or if you didn't yet see or read – shame on you) Exodus 40:1-16, entitled “Seven I AMs,” you know that the construction of the tabernacle (a picture of Jesus the God/Man) followed the same order as the seven I AMs that were spoken by Jesus in the Gospel of John.

He is the tabernacle where the priestly duties are conducted. The seven priests with the seven shofars of the Jubilees picture Christ proclaiming who He is. He is the procession that will lead to retaking paradise.

With that understood, it next said (vs. 7), “And they said to the people.” It can be assumed that the priests (Christ in His priestly role) give the next instruction.

In other words, Jesus in His priestly role is giving the instruction to the armed men at the head to “Pass on and go around the city.” They go first (vs. 7), then the priests with the shofars (vs. 8), then the ark of the covenant of the Lord (vs. 8), then “the gathering” (vs. 9). The entire procession anticipates the Lord, as was seen in Isaiah 52:12 –

“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)

This is just what is seen in Joshua. There is no haste, the Lord goes first, and the God of Israel gathers up as well.

Verse 10 was Joshua's imperative to not shout or make any noise until he gave the order to shout. Until Jesus speaks the word, the event will not take place.

Verse 13 gave the description of the nonstop blowing as the procession continued around the city. Only the sound of the priests proclaiming the Jubilees through their horns is heard, and it continues unabated.

Also in verse 13 was the reversal of the references concerning the procession. It was as if the passage was telling us, “Don’t worry; even if the ark of the Lord passes by, there is still the gathering.” In the completed work of the law and the death of Jesus, the story is not over.

The procession went on for six days in the same manner, and then it noted that on the seventh day (vs. 15), things started at the rising of the dawn. It is reminiscent of the words of Luke –

“Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared. <sup>2</sup> But they found the stone rolled away from the tomb.” Luke 24:1, 2

It was noted at that time that 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.

The typology is that of Christ in His humanity proclaiming who He is prior to His fulfillment of the Law. On the seventh day, it is Christ in His deity demonstrating that the Law is fulfilled.

At the end of last week’s passage, the words of Joshua concluded the verses, “Shout, for the LORD has given you the city!” The word went forth claiming victory.

Stopping to remember the typology, this is Christ’s work but it also anticipates Israel’s finally accepting Jesus someday. Each step has shown the process of this. It is the Lord who accomplishes the work, and Israel will enter in by faith in that. As such this week’s passage began with the note that the city and everything in it was to be anathematized to the Lord.

It is the Lord who defeats and destroys the enemy. And the enemy is comprised of any who are not of Israel. However, in this account, the promise to Rahab is brought back to the center of focus. Israel was given the promise and they will receive the Lord someday, but there are those who are not of Israel who are joined to the commonwealth of Israel (Ephesians 2:12).

The thing about Rahab is that she was actually saved before Israel entered the inheritance. Even if it is not realized, the guarantee of salvation was already given, as was noted in Chapter 2. The reminder of that is seen in verse 17 where it noted she hid the messengers that were sent.

As we saw in Chapter 2, they pictured the two testaments of Scripture. She hid them and preserved them by faith, and she is to be preserved. It anticipates Gentile salvation, even before national Israel is saved.

Along with that is the note of those of Israel taking of the accursed things and becoming accursed. That is easily understood from the words of Hebrews, a book directed to the Hebrew people –

“Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; <sup>13</sup> but exhort one another daily, while it is called “Today,” lest any of you be hardened through the deceitfulness of sin.” Hebrews 3:12, 13

“Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.” Hebrews 4:1

The words of Hebrews are giving the same warnings as Joshua. “Have faith and don’t come short of the promise.” Those who fail to believe will be dealt with.

Verse 21 noted the blowing of the shofar on a long blast. It is recorded as a single long blast, even if all seven blew. The parallel of a long blast at the giving of the law and the completion of the law isn’t to be missed.

Christ completed His work, and the law was ended, heralding that the Man who had proclaimed the seven I AM’s is also the Lord God Almighty. At that moment, the walls of Jericho fell, and at that moment, access to heaven was restored.

It is to be noted that the trumpet of the Jubilee described in Leviticus 25 was to be blown on the Day of Atonement –

“Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.” Leviticus 25:9

The Day of Atonement is a picture of Christ’s atoning death (see Leviticus 16 and Leviticus 23 sermons). This is exactly why the shofars of the Jubilee are mentioned in Joshua 6. It is to show us this typology. Christ died saying, “It is finished,” and the trumpet is blown. Liberty is proclaimed, and the walls come down.

Someone could argue that the typology doesn’t fit because Christ died on Friday and on Sunday early in the morning He arose. As such, the account of Joshua and Jericho doesn’t match.

But that would be incorrect. In Romans, Paul ties the crucifixion and the resurrection into one event, saying, He “was delivered up because of our offenses, and was raised because of our justification” (Romans 4:25).

The death of Christ on the cross performed one function of the act, the fulfilling of the Law, His resurrection performs another, both confirming it and calling forth the victory of it in our justification. Having this account in Joshua occur starting in the early morning is just a nice touch to strengthen that notion.

Remember, the six days picture Christ in His humanity. The seventh day is confirming Christ in His deity. In order to match all of the typology, the account must provide these different parts separately.

Christ proved He is God by fulfilling the law. That happened on the cross, actually, when the veil was torn because only God can fulfill the law. But the resurrection also confirms it.

The people (Christ as the head of the procession) were, at that moment, given free and unfettered access into the city. They went straight forward, each one of them, and the city was anathematized.

At the same time, Rahab was identified by the two who reconnoitered the land and she and all her father's house were delivered. Upon their delivery, they were rested outside the camp of Israel (vs. 23). Their state of salvation is then confirmed in the words of verse 25, saying, "And Rahab the harlot, and house her father, and all that to her, *caused to live* Joshua."

Jesus will cause all who come to Him in faith to live, which means granting the life that is truly life. Those who come to Christ are joined to the commonwealth of Israel (Ephesians 2:12).

With this typology hopefully understood, verse 26 noted the curse spoken forth by Joshua. No person should ever presume to rebuild what had been destroyed. Paradise was inaccessible because of the violation of law. Christ restored access through fulfillment of the law. Paul speaks of exactly this in Galatians 2 –

"For if I build again those things which I destroyed, I make myself a transgressor. <sup>19</sup> For I through the law died to the law that I might live to God. <sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. <sup>21</sup> I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain." Galatians 2:18-21

We cannot reintroduce the law and come away unscathed. This is what is being told to those who would try to rebuild what Christ has eliminated.

With this now understood, we can go back and review our text verse from last week and see how what Paul says in Colossians so closely matches the details of what we have been seeing in these Joshua sermons.

The theme has been running through them and it 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 –

“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, <sup>12</sup> 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. <sup>13</sup> 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, <sup>14</sup> 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. <sup>15</sup> Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.” Colossians 2:11-15

In Christ, the law is ended (Moses’ death), there is circumcision, baptism, sins forgiven, and being made alive together with Christ all because the law is taken out of the way and nailed to the cross. In this, the principalities and powers are disarmed (Joshua 6).

This is what happens in each person who comes to Christ, and it is what will happen to Israel when they finally come to Him as well. The template is Israel. What is stated for them will come to pass, and because God has been faithful to preserve them, it is for sure that He will do so for us as well.

Our chapter today ended with words about Joshua. All we need to do is change the name to Jesus and we can see what is being conveyed –

“And was Yehovah with Jesus; and was his fame in all the earth.” (6:27)

In the end, the entire story is about what God is doing in and through Jesus Christ. The fact that He has been faithful to Israel, even after their rejection of Him, should give us total assurance “that He who has begun a good work in you will complete *it* until the day of Jesus Christ” (Philippians 1:6).

Thank God for Jesus Christ who gives us such a strong and wonderful guarantee.

**Closing Verse:** *“By faith the walls of Jericho fell down after they were encircled for seven days.”*  
-Hebrews 11:30

**Next Week:** Joshua 7:1-15 *Bad times are coming for Achan for shor’ and it won’t be no fun...*  
(The Valley of Achor, Part I) (13<sup>th</sup> 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 II

Now the city shall be doomed by the LORD to destruction  
Both it and all the people, be sure their lives are spent  
Only Rahab the harlot shall live, she and all who are with her  
-----in the house  
Because she hid the messengers that we sent

And you, by all means abstain from the accursed things  
Lest you become accursed, and not just a bit  
When you take of these things  
You make the camp of Israel a curse, and trouble it

But all the silver and gold  
And vessels of bronze and iron, according to this word  
Are to the LORD consecrated  
They shall come into the treasury of the LORD

So the people shouted when the priests blew the trumpets  
And it happened when the people heard the trumpet sound  
And the people shouted with a great shout  
That the wall fell down flat all around

Then the people up into the city they went  
Every man straight before him, and they took the city  
-----before the day was spent

And they utterly destroyed all that was in the city  
Devoting it to the Lord  
Both man and woman, young and old, ox and sheep and donkey  
With the edge of the sword

But Joshua had said to the two men who had spied out the country  
“Go into the harlot’s house for sure  
And from there bring out the woman and all that she has  
As you swore to her

And the young men who had been spies went in  
And brought out Rahab, her father, her mother, her brothers  
-----and all that she had as well  
So they brought out all her relatives  
And left them outside the camp of Israel

But they burned the city and all that was in it with fire  
Only the silver and gold, according to the word  
And the vessels of bronze and iron  
They put into the treasury of the house of the LORD

And Joshua spared Rahab the harlot  
Her father's household and all that she had, as we know  
So she dwells in Israel to this day  
Because she hid the messengers whom Joshua sent  
-----to spy out Jericho

Then Joshua charged them at that time, saying  
"Cursed be the man before the LORD who rises up and builds this  
-----city Jericho  
He shall lay its foundation with his firstborn  
And with his youngest he shall set up its gates, so shall his fate go"

So the LORD was with Joshua, exalting his name  
And throughout all the country spread his fame

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...