

Joshua 06 - God Instructs Joshua; The Destruction of Jericho; Rahab Rescued; Joshua Curses Jericho's Rebuilding

- I. Israel's conquest of Canaan (Joshua 1:1—12:24)
 - (3) Israel conquers Canaan (Joshua 5:13—12:24)
 - (A) Central campaign (Joshua 5:13—9:27)
 - (b) Victory at Jericho (6:1-27)

Joshua 6

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1 Now Jericho was **tightly shut** because of the sons of Israel; no one went out and no one came in.

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1 Meanwhile, Jericho was fortified inside and out because of the Israelis. Nobody could leave or enter.

1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

- "...tightly shut" - the city of Jericho was "tightly shut" or had strong fortifications, because of their fear of the Israelites (Cf. 5:1)

- The fear of Israel's enemies was a complete reversal from 38 years earlier, when Israel was gripped with fear

2 But the LORD said to Joshua, "See, **I have handed** Jericho over to you, with its king *and* the valiant warriors.

2 The LORD said to Joshua, "See, I have given Jericho into your hand, with its king *and* the valiant warriors.

2 The LORD told Joshua, "Look! I have given Jericho over to your control, along with its kings and valiant soldiers.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, [and] the mighty men of valour.

- As in the previous section, God's command is recorded first (v2-5; Cf. Ps 108:12-13), then Joshua's execution of the command (v6-21; Cf. 3:7-8; 4:1-3,15-16); this is an example

of the futuristic present tense (Cf. Rom 8:29-30; 1 Cor 15:42-44; 2 Peter 3:8; 1 John 2:17; Jude 14)

— Unlike Moses, who argued with God at length at the burning bush (Ex 3:11-4:17), Joshua obeyed without question (v6-8)

- "...I have handed" - the victory was already theirs; this was because Joshua was "second in command"

— We do not fight *for* victory; we fight *from* victory

— Jesus has already defeated every spiritual enemy (John 12:31); not only in the wilderness (Matt 4:11), but also during His earthly ministry (12:22-29), on the Cross (Col 2:13-15), and in His resurrection and ascension (Eph 1:19-23; Rom 8:31).

It isn't necessary that we understand everything. All the Lord asks is that we believe.

[Palau]

Believing a promise is like accepting a check, but reckoning is like endorsing the check and cashing it. [Wiersbe]

Plans are the prerogative of God; obedience is the privilege of His children. It is His and His alone to map our path to maturity. [Palau]

3 And you shall march around the city, all the men of war circling the city once. You shall do so for six days.

3 You shall march around the city, all the men of war circling the city once. You shall do so for six days.

3 March around the city, all the soldiers circling the city once. Do this for six days,

3 And ye shall compass the city, all ye men of war, [and] go round about the city once.

Thus shalt thou do six days.

Three Ways to Approach God's Work

(1) Make the best plans we can, and carry them out to the best of our ability

(2) Having carefully laid our plans and determined to carry them through, we may ask God to help us and to prosper us in connection with them

(3) Begin with God; ask Him His plans, and to offer ourselves to Him to carry out His purposes

4 Also **seven** priests shall carry **seventrumpets** of rams' horns in front of the ark; then on the **seventh** day you shall march around the city **seven** times, and the priests shall blow the **trumpets**.

4 Also seven priests shall carry seven trumpets of rams' horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the

trumpets.

4 with seven priests carrying in front of the ark seven trumpets made from rams' horns. On the seventh day march around the city seven times while the priests blow their trumpets.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the **seventh** day ye shall compass the city **seven** times, and the priests shall blow with the trumpets.

- "...seven" [4x] - priests, trumpets, days, times...

- "...trumpets" [2x] - *shofar*, to proclaim liberty throughout the land (Lev 25:9-10); the term is used 14x in this chapter

— The blowing of trumpets in Israel reminded the people of God's miraculous activity for them, in providing their needs and fighting their enemies

5 It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people shall go up, everyone straight ahead."

5 It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead."

5 When they sound a long blast with the ram's horn, as soon as you hear the sound of the trumpet, then the entire army is to cry out loud, the city wall will collapse, and then all of the soldiers are to charge straight ahead."

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 So Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and have seven priests carry seven trumpets of rams' horns in front of the ark of the LORD."

6 So Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns before the ark of the LORD."

6 So Nun's son Joshua called for the priests. "Pick up the Ark of the Covenant," he told them, "and have seven priests carry seven trumpets made from rams' horns in front of the ark of the LORD."

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 Then he said to the people, "Go forward and march around the city, and the armed men shall go on ahead of the ark of the LORD."

7 Then he said to the people, "Go forward, and march around the city, and let the armed men go on before the ark of the LORD."

7 He told the army, "Go out and encircle the city. Have the armed men march out in front of the ark of the LORD."

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

- Over 2 million people were in the nation; over 600,000 able to bear arms (Num 26)

— Most scholars speculate that not all participated: only warriors and priests marked around the walls of Jericho (v3,4,6,9,et al.). The people referred to in the context (v7,16) were these two groups, not *all* Israelites

8 And it was so, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before the LORD went forward and blew the trumpets; and the ark of the covenant of the LORD followed them.

8 And it was so, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before the LORD went forward and blew the trumpets; and the ark of the covenant of the LORD followed them.

8 And so, just as Joshua had commanded, seven of the priests went forward, carrying the seven trumpets made of rams' horns in the LORD's presence, blowing the trumpets while the Ark of the Covenant of the LORD followed them.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went ahead of the priests who blew the trumpets, and the rear guard came after the ark, while they continued to blow the trumpets.

9 The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while they continued to blow the trumpets.

9 Armed men preceded the priests who were blowing the trumpets, and a rear guard followed the ark, while the trumpets continued to blow.

9 And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

- Levites exempt from military duty, yet used here!

10 But Joshua commanded the people, saying, "You shall not shout nor let your voice be heard, nor let a word proceed from your mouth, until the day I tell you, 'Shout!' Then you shall shout!"

10 But Joshua commanded the people, saying, "You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, 'Shout!' Then you shall shout!"

10 Joshua issued orders to the army: "You are not to shout or even let your voice be heard. Don't utter a word until I tell you to shout. Then shout!"

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

- Keep silent? Is there a parallel with Rev 8:1?

— During the 13 trips around the walls of Jericho, the people were to remain silent; then, they were to shout at Joshua's command

11 So he had the ark of the LORD taken around the city, circling *it* once; then they came into the camp and spent the night in the camp.

11 So he had the ark of the LORD taken around the city, circling *it* once; then they came into the camp and spent the night in the camp.

11 So the ark of the LORD was taken once around the city, then they went back to camp and spent the night there.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 Now Joshua got up early in the morning, and the priests took up the ark of the LORD.

12 Now Joshua rose early in the morning, and the priests took up the ark of the LORD.

12 Joshua got up early the next morning, and the priests picked up the ark of the LORD.

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

13 Then the seven priests carrying the seven trumpets of rams' horns in front of the ark of the LORD went on continually, and blew the trumpets; and the armed men went ahead of them, and the rear guard came after the ark of the LORD, while they continued to blow the trumpets.

13 The seven priests carrying the seven trumpets of rams' horns before the ark of the LORD went on continually, and blew the trumpets; and the armed men went before them and the rear guard came after the ark of the LORD, while they continued to blow the trumpets.

13 The seven priests who carried the seven trumpets made from rams' horns preceded the ark of the LORD, blowing their trumpets constantly. The armed men preceded them, and the rear guard followed the ark of the LORD, while the trumpets continued to blow.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

- The marching order was: soldiers, priests, the ark, then more soldiers (v6-9,13)

- Jericho was not a large city...archaeology has revealed that its walls enclosed only about 8.5 acres

14 So the second day they marched around the city once and returned to the camp; they did the same for six days.

14 Thus the second day they marched around the city once and returned to the camp; they did so for six days.

14 On the second day they marched around the city once and then went back to camp. They did this for six days.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 Then on the seventh day they got up early at the dawning of the day and marched around the city in the same way seven times; only on that day did they march around the city seven times.

15 Then on the seventh day they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times.

15 They rose early at dawn on the seventh day and marched around the city seven times, just as they had before, except that on that day only they marched around the city seven times.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

- The warriors and priests were to remain silent as they circled the city once each day, then six times on the seventh day

— On the very last circling of the seventh day, they shouted (v16)

16 And at the seventh time, when the priests blew the trumpets, Joshua said to the people, "Shout! For the LORD has given you the city.

16 At the seventh time, when the priests blew the trumpets, Joshua said to the people, "Shout! For the LORD has given you the city.

16 As they completed the seventh time, after the priests had blown the trumpets, Joshua told the army, "Shout, because the LORD has given you the city!

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

- No military weapons were used in the destruction of the "impregnable" city of Jericho (Cf. 7th trumpet judgment, Rev 10:7)

- This passage makes it clear that the destruction was not due to the Israelites lust for blood...God won the victory and executed His judgment upon the Canaanites

17 But the city shall be **designated for destruction**, it and everything that is in it belongs to the LORD; only Rahab the prostitute and all who are with her in the house shall live, because she hid the **messengers** whom we sent.

17 The city shall be under the ban, it and all that is in it belongs to the LORD; only Rahab the harlot and all who are with her in the house shall live, because she hid the messengers whom we sent.

17 The city—along with everything in it—is to be turned over to the LORD for destruction. Only Rahab the prostitute and everyone who is with her in her house may live, because she hid the scouts we sent.

17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

- "...designated for destruction" - *cherem*, a thing devoted or dedicated; a ban (Cf. v24)

- "...messengers" - note they are called messengers in this verse instead of spies (Cf. James 2:25)

- The most dangerous place in Jericho was on the walls! Yet the safest place—the exception, by faith—was Rahab's house!

18 But as for you, only keep yourselves from the things designated for destruction, so that you do not covet *them* and take some of the designated things, and turn the camp of Israel into something designated for destruction and bring disaster on it.

18 But as for you, only keep yourselves from the things under the ban, so that you do not covet *them* and take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it.

18 Now as for you, everything has been turned over for destruction. Don't covet or take any of these things. Otherwise, you'll make the camp of Israel itself an object worthy of destruction, and bring trouble on it.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

- Specific instructions to not take spoil

— In Joshua 7, Achan will prove to be an unfortunate counter-example in the next engagement at Ai

19 But all the silver and gold, and articles of bronze and iron are holy to the LORD; they shall go into the treasury of the LORD."

19 But all the silver and gold and articles of bronze and iron are holy to the LORD; they shall go into the treasury of the LORD."

19 But everything made of silver and gold, and vessels made of bronze and iron are set apart to the LORD. They are to go into the treasury of the LORD."

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

- These are to be the tithe, or firstfruits (Cf. Gen 14:20)

— In Battle of Nine Kings, Abraham takes matters into his own hands, he had 318 trained military men in his household; after the victory, Abraham tithes to Melchizedek

20 So the people shouted, and the priests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout, and the wall **fell down flat**, so that the people went up into the city, everyone straight ahead, and they took the city.

20 So the people shouted, and *priests* blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout and the wall fell down flat, so that the people went up into the city, every man straight ahead, and they took the city.

20 So the army shouted and the trumpets were blown again. As soon as the army heard the sound of the trumpets, they shouted loudly and the wall collapsed. The army charged straight ahead into the city and captured it.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the 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.

- "...fell down flat" - excavations at Jericho by John Garstang (1930-36) and more recently by Kathleen Kenyon (1952-58) have confirmed the collapse of the wall *under itself* as recorded

— They also reveal that the invaders burned the city (v24)

— It was the faith of Joshua and the Israelites that caused the walls to fall (Heb 11:30); victory came by the power of God and the faith of His people

21 They utterly destroyed everything in the city, both man and woman, young and old, and ox, sheep, and donkey, with the edge of the sword.

21 They utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

21 They turned over everyone in the city for destruction and executed them, including both men and women, young and old, and oxen, sheep, and donkeys.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

- This was the commandment of God. He made a distinction between the cities in Canaan (where Israel would dwell) and those afar off (Deut 20).

— God's command to eliminate the Canaanites (Deut 7:2; Joshua 7:1-26; 8:24-26) is disturbing to people today, but more disturbing is sin's serious offense against a holy, gracious God and His creation. Sin is deadly, and under God's sovereign judgment.

— The people in the land had plenty of opportunity (over 400 years, Gen 15:16; Lev 18:24-28; Deut 12:29-32; 20:16-18)—as Rahab had (Joshua 2:8-13; Cf. 2 Peter 3:9)

— God is perpetually at war with sin. Because the Jews didn't fully obey this commandment in later years, it led to national defilement and divine chastening (Ps 106:34-48).

— The Book of Judges would not be in the Bible if Israel had remained faithful (Judges 2:11-13)

— See [Canaanite Genocide](#); also see Tag: **Canaanite Genocide**

22 And Joshua said to the two men who had spied out the land, "Go into the prostitute's house and bring the woman and all she has out of there, just as you have sworn to her."

22 Joshua said to the two men who had spied out the land, "Go into the harlot's house and bring the woman and all she has out of there, as you have sworn to her."

22 Joshua told the two men who had scouted the land, "Go into the prostitute's home and bring her out of it, along with everyone who is with her, just as you promised her."

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

- God had commanded the Israelites to consecrate all the spoils of this battle to Him (v17), since He had given Jericho into their hands as the "firstfruits" of the Land

— Thus, they were to give Him the firstfruits of the conquest; the firstfruits always belonged to the Lord in Israel

23 So the young men who were spies went in and brought out Rahab, her father, her mother, her brothers, and all she had; they also brought out all her relatives, and placed them **outside the camp** of Israel.

23 So the young men who were spies went in and brought out Rahab and her father and her mother and her brothers and all she had; they also brought out all her relatives and placed them outside the camp of Israel.

23 So the young men who had been scouts went in and brought Rahab out, along with her father, her mother, her brothers, and everyone else who was with her. They brought her entire family out and set them outside the camp of Israel.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

- Rahab was removed, just as Lot out of Sodom (Gen 19) was the prerequisite to destroying the city; Israelites at Passover in Egypt

— In over 400 years, Scripture only records only Rahab as seeking God's mercy (Heb 11:31)

— The Canaanites had known of God's glory, power and grace toward Israel since its Red Sea crossing over 40 years earlier. Now, despite a week of intense and terrible warning as Israel circled the city, none in Jericho but Rahab's family turned to God.

- "...outside the camp" - initially (Num 5:1-4; 12:14; Deut 23:9-14)

24 Then they burned the city with fire, and all that was in it. Only the silver and gold, and the articles of bronze and iron, they put into the treasury of the house of the LORD.

24 They burned the city with fire, and all that was in it. Only the silver and gold, and articles of bronze and iron, they put into the treasury of the house of the LORD.

24 Then the army set fire to the city and to everything in it, except that they reserved the silver, gold, and vessels of bronze and iron for the treasury of the LORD.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

- The Israelites were to burn cities under the "ban" (Heb. *herem*, v17; Cf. Deut. 20:16-18), and to kill their inhabitants, even including all the animals (Lev 27:29)

— The only objects they were to spare were metals: gold, silver, and articles of brass (bronze) and iron

— These they were to be placed in the treasury of the tabernacle ("house of the LORD," v19; Num 31:54)

- Our God is a consuming fire (Deut 4:24; Heb 12:29)

— Fire speaks of judgment; Jericho is a picture of the judgment of God (Matt 13:42; 25:41,46; Rev 19:20; 20:10,14)

The Israelites *completely destroyed* only three Canaanite cities west of the Jordan along with their entire populations: Jericho, Ai, and Hazor. They captured many others, and slew only *some* of their inhabitants. Earlier they completely destroyed Hormah (Num 21:3), Heshbon (Deut 3:1-2), and Og's towns (Deut 3:3), all east of the Jordan.

Joshua is perhaps best known as a book of war. Israel was at war with the Canaanites, but behind these human soldiers God was waging war against sin. Earlier in Israel's history God was compared to a warrior (Ex 14:14; 15:3; Deut 1:30; 3:22; 20:4). But now Israel experienced His leadership in war as never before. God is constantly at war with sin because it is an affront to His holiness and because it destroys people whom He loves and desires to bless (Cf. Rom. 6:23).

25 However, Rahab the prostitute and her father's household and all she had, Joshua spared; and she has lived in the midst of Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

25 However, Rahab the harlot and her father's household and all she had, Joshua spared; and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho.

25 But Joshua spared Rahab the prostitute, along with her family and everyone who was with her. Her family has lived in Israel ever since, because she hid the scouts whom Joshua sent to observe Jericho.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 Then Joshua made them take an oath at that time, saying, "Cursed before the LORD is the man who rises up and builds this city Jericho; with *the loss of* his firstborn he will lay its foundation, and with *the loss of* his youngest son he will set up its gates."

26 Then Joshua made them take an oath at that time, saying, "Cursed before the LORD is the man who rises up and builds this city Jericho; with *the loss of* his firstborn he shall lay its foundation, and with *the loss of* his youngest son he shall set up its gates."

26 Then Joshua made everyone take the following oath at that time. He said:

"Cursed in the presence of the LORD is the man who restores and rebuilds this city of Jericho!

He will lay its foundation at the cost of his firstborn, and at the cost of his youngest he will set up its gates."

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

- In the days of wicked King Ahab, more than 500 years later, Hiel the Bethelite rebuilt Jericho—and it cost him the lives of both his eldest and youngest sons (1 Kings 16:34)
— The “oldest city in the world” is still uninhabited. The present city called Jericho is near, but not on, the ancient ruins. It is remarkable that it is, today, one of the Muslim strongholds again—*Bet Yerah*, the City of the Moon God.

27 So the LORD was with Joshua, and his fame was in all the land.

27 So the LORD was with Joshua, and his fame was in all the land.

27 So the LORD was with Joshua, and as a result, Joshua’s reputation spread throughout the land.

27 So the LORD was with Joshua; and his fame was noised throughout all the country.

- Another *Yeshua* is about to dispossess the Planet Earth of its usurpers, by sending ahead two witnesses, and climaxing with 7 trumpet judgments...]

- Today we see the Jericho of sin. The Jericho of materialism. The Jericho of paganism. The Jericho of indifference. Which Jericho are you facing?

Nothing can more raise a man’s reputation, nor make him appear more truly great, than to have the evidences of God’s presence with him.

Jericho was not only the first, but the strongest town of Canaan, and as such was the key to the conquest of the whole land, the possession of which would open the way to the whole, and give the whole, as it were, into their hands. The Lord would give His people the first and strongest town of Canaan, as the firstfruits of the land, without any effort on their part, as a sign that He was about to give them the whole land for a possession, according to His promise; in order that they might not regard the conquest of it as their own work, or the fruit of their own exertions, and look upon the land as a well-merited possession which they could do as they pleased with, but that they might ever use it as a gracious gift from the Lord, which he had merely conferred upon them as a trust, and which He could take away again, whenever they might fall from Him, and render themselves unworthy of His grace. This design on the part of God would of necessity become very obvious in the case of so strongly fortified a town as Jericho, whose walls would appear impregnable to a people that had grown up in the desert and was so utterly without experience in the art of besieging or storming fortified places, and in fact would necessarily remain impregnable, at all events for a long time, without the interposition of God.