

220727-4 Jos 6, How Israel Takes the City of Jericho—CThurman

In the previous chapter Joshua wrote of these things:

Vss.1, 2 –The manner in which the LORD had wonderfully brought Israel through the Jordan River on dry ground struck fear in the nations that inhabited Canaan; particularly named are the Amorites (the highlanders) and the Canaanites (the lowlanders). There was no spirit in them anymore. They lost the will to war against Israel.

Vss. 3-10 – That Israel had not been keeping the covenant of circumcision during the 40-yr. sojourn. For this reason the LORD directed Joshua to circumcise Israel again. This was done at Gilgal, the place of the rolling away of the reproach of Egypt from them; and after circumcision Israel observed Passover. Passover cannot be observed by anyone that is uncircumcised.

Note: To this time Passover was observed by Israel in the night of their exodus from Egypt and one year later when they were encamped at Sinai, but not again until now.

Vss.11, 12 – That once Israel ate of the *old corn*, the ripened grains of the land of Canaan the LORD ceased providing the daily supply of manna.

Vss.13-15 – Joshua meets the captain of the host (sing., army) of the LORD. The host probably refers to the host/army of Israel. Christ is the Prince of the host of Israel and Joshua is His servant. And as the LORD had said to Moses at Sinai to put off the shoe of the foot because the ground where he is standing is holy, so the LORD said to Joshua; to be here you will be holy, you will reverence me in this place.

It is my opinion that the one week observance of the Feast of Unleavened Bread is past.

Chapter 6

1 Now Jericho was straitly shut up

— מַפְנֵי —
because of the
from the face, presence of the (cf. 5.1)

Jericho, of the masc noun רִיחַ, reh-ach, tss. *a savour, a smell, a scent.*

was straitly shut up, is the combined Hebrew Qal part. Poel and Pual (intensive pass.) part. of the verb שָׁגַר, sah-gar, tss. *to shut, to shut up, to shut in, to shut out, to give up, to repair, to inclose* (English, enclose).

children of Israel: none went out, and none came in.
no one departed no one entered

LORD instructs Joshua how Jericho shall be overthrown (2-5)

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.
champions war

mighty men of, of the Hebrew adj. גִּבּוֹר, gib-bohr, tss. *mighty one, man and men, champion, strong, strong man, valiant men, giant.*

valour, יָלַח, chah-yil, a masc. noun tss. *wealth, activity, army, host, able, valiantly, goods, war, substance, valour, virtuous, strength, power.*

The LORD has delivered the king of Jericho and those champions of war into Israel's hand to be destroyed. And here is how the LORD will bring that to pass.

3 And ye shall compass the city, all ye men of war,
beset

and ye shall compass, Qal pret. of the verb שָׁבַח, sah-vav, tss. *to compass, to be in a circuit, to have occasion, to be about on every side, to to about, to besiege, to turn, to turn aside, to stand round about, to beset, to fetch a compass, to wind about, to avoid, to return, to lead about, etc.; vss. 3, 4, 7, 11, 14, 15 (twice),*

and go round about the city once.

go round, Hiphil (causative act.) infin. of the verb נָקַף, tss. *to compass, to compass about, to round* (the beard), *to go round, to go round about, to cut down* (the thickets), *to inclose* (enclose); **v.11**, *go about*.

Thus shalt thou do six days.

שׁוֹעֵר יוֹבֵל

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

Of the sons of Aaron?

(cf. Nu.10.8; 31.6)

trumpets, שׁוֹעֵר, shōh-phahr, Hebrew masc. noun tss. *trumpet, cornet*. **vss. 4, twice, 5, 6, 8, twice, 9, twice, 13, three, 16, 20, twice.**

rams' horns, יוֹבֵל, yoh-vehl, a Hebrew common noun, tss. *trumpet* (1), *jubilee* (20), *rams' horns* (3); **v.4, 5, 6, 8, 13**; 20 X's for redemption and this Hebrew term is found a total of 24 times in the OT, for priesthood.

and the seventh day ye shall compass the city seven times, and the priests

beset

שׁוֹעֵר

shall blow with the trumpets.

blow, Qal fut. of the Hebrew verb, תָּקַע, tah-qa[g], tss. *to pitch* (the tent), *to blow* (the horn), *to strike* (a nail), *to fasten*; **vss. 4, 8, 9 (three), 13 (twice), 16, 20.**

5 And it shall come to pass, that when they

(the seven priests bearing the seven trumpets)

בְּקֶרֶן הַיּוֹבֵל

קוֹל

make a long blast with the ram's horn, and when ye hear the sound

voice

when they make a long blast, Qal infin. of the Hebrew verb מָשַׁךְ, mah-shak, tss. *to draw, to stretch out, to be long, to draw out, to forbear, to handle, to extend, to sow, to prolong, to defer, to scatter.*

with ... horn, בְּקֶרֶן, בְּ, prefix with, קֶרֶן, keh-ren, a fem. noun tss. *horn, hill.*

ram's, v.4.

שׁוֹעֵר

of the trumpet, all the people shall shout with a great shout; and the wall of the high noise

great, גָּדוֹל, gah-dohl, an Hebrew adj. tss. *great, eldest, very, high, loud.*

shout, תְּרוּעָה, t^e-roo-[g]ah, a fem. noun tss. *to blow, blowing of the trumpet, jubilee, an alarm, a shout, a sounding, a rejoicing, a joy, a loud noise, to joyful sound.*

city shall fall down flat, and the people shall ascend up every man straight before him.

shall fall down, of the Hebrew verb נָפַל, vss. 5, 20.

flat, תַּחַת, tah-chath, a part. prep. tss. *instead under, in the stead of; vss. 5.20.*

straight before him, נֶגֶד, neh-ged, a part. prep. tss. *before, against, over against, about, in the sight.*

So the men of war and seven priests, each with a trumpet, shall walk around Jericho once every day for six days, and on the 7th day they would walk around the city seven times. All during this time the priests shall be blowing their trumpets. But then there will be a notable trumpet sound

that will mark when *the people* shall give a great shout, the wall will collapse and everyone of Israel can enter into the city. This seems like a synopsis of what Israel should do. It is further clarified in the next verses.

Joshua gives commandment to begin the conflict. (6, 7)

6 ¶ And Joshua the son of Nun called the priests, and said unto them,

The priests under consideration are of the Kohathites which are ordained to carry the ark. Four men must have come forward now.

Note: This is the 20th time Joshua is referred to as *son of Nun*.

שׁוֹעֵר

Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

ahead of

So four Kohathites take up the ark and *follow behind* the seven priests (of the sons of Aaron) which have their trumpets.

7 And he said unto the people, Pass on, and compass the city,

Go over

and let him that is armed pass on before the ark of the LORD.

(the warrior) go over ahead of

and ...him that is armed, Qal part. Paul of **קָלַץ**, tss. *to loose, to draw out, to withdraw, to deliver, to take away, to prepare, to be armed, to be ready armed; vss. 7, 9, 13.*

the people – These would be those that are unarmed, them that are not warriors, such as the rest of the sons of Levi, the young and the old of Israel.

him that is armed – is the warrior, the soldier.

At this Joshua gives a general command to the whole nation to fall into a certain order so that they might begin their march. The order for the march is given in the next verses.

The order of the procession.

8 And it came to pass, when Joshua had spoken unto the people, that the seven

שׁוֹעֵר

priests bearing the seven trumpets of rams' horns passed on before the LORD,
ahead of

שׁוֹעֵר

and blew with the trumpets: and the ark of the covenant of the LORD

followed them.

went after (the seven priests with their seven trumpets)

Seven priests are blowing with their seven trumpets with the ark of the covenant following directly behind them.

שׁוֹעֵר

9 And the armed men went before the priests that blew with the trumpets,
ahead of

So, the warriors are out in the very front of the procession leading the way.

and the rereward

came after the ark,

Them that are at the end of the line

the [priests] going on,

(leading them)

rereward, Piel (intensive act.) part. of the verb אָסַף, tss. to gather, to withdraw, to take up, to bring in, to assemble, to get, to receive.

שׁוֹעֵר

and blowing with the trumpets.

Vss. 9, 10 give us the order of Israel's march around the city of Jericho. The order of this march is not like the one Israel had during the wilderness sojourn in Numbers chapter 10. Here, the warriors are in the lead position, with the seven priests blowing their trumpets behind them, followed by the ark of the covenant, and last of all the sons of Levi, all of the women, the young (boys and girls), and the old. It looks like the LORD involves everyone in the nation of Israel in this conflict. Everyone participates in this conflict. No one is exempted from this warfare.

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.

But for the trumpets continual sounding Israel's march is silent. Then at a moment known only to Joshua the trumpet's sounding shall take on a whole other blast of a long duration. Then all the people shall give a great shout. The strategy is very unusual. makes no sense. It is certainly no strategy ever seen by any army before. contrary to what men would usually apply against other men in the flesh. There is more to the conflict that what meets the eye.

1Sa.17.47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.

2Co 10:3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Gill notes that to shout early would have brought contempt from their enemies. To me it's like taking a victory lap before the race is over. I saw a race where a runner is running on the track and he hasn't quite reached the finish line and he has his hands up as if he has won. But unbeknownst to him a runner was closing in quickly and at the last moment he beat him across the line. The race isn't over until we have crossed the line. It does matter that we finish our race and it does matter how we ran it.

1Co 9:24 *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

(It is very likely that the instructions given in vss. 17-19 were also given at this time.)

Early, the first day of conflict. (vss.11-13)

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.

So, we understand that everyone took their first lap around this great city, and then returned to camp.

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

and rose early, Hiphil (causative act.) fut of the verb שָׁכַם, shah-kam, tss. *to be early, to rise up early, to get early, to be up early*; **vss. 12, 15.**

שׁוֹעֵר

13 And seven priests bearing seven trumpets of rams' horns before the ark of
ahead of

שׁוֹעֵר

the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests
seven

שׁוֹעֵר

going on, and blowing with the trumpets.

The second day to the seventh day. (vss.14-16)

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

15 And it came to pass on the seventh day, that they rose early about the dawning of the day,

(So, *to arise early in the morning* (v.12) is the same here.)

that they rose early, Hiphil (causative act.) fut of the verb שָׁחַם, shah-kam, tss. *to be early, to rise up early, to get early, to be up early*; vss. 12, 15.

about the dawning of, Qal infin. of the verb עָלָה, tss. *to arise, to go up, to shoot forth, to come up, to go up*; v.5, and shall ascend up, , v.15, about the dawning of, v.20, so that ... went up..

and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

Repeated to emphasize the difference of this day from the other six, in that they walked around this city seven time in one day.

16 And it came to pass at the seventh time, when the priests blew with the

שׁוֹפָר

trumpets,

Joshua said unto the people, Shout;

evidently with a long blast (v.5)

for the LORD hath given you the city.

A warning against taking anything for personal gain of this city. (vss.17-19)

17 ¶ And the city shall be accursed, even it, and all that are therein,

in it

accursed, חֵרֵם, cheh-rem, a masc. noun tss. a devoted thing, a curse, a cursed thing, a dedicated thing; 6.17, accursed, 18, accursed thing (twice), 7.1 (twice), 11, 12, (twice), 13 (twice), 15.

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.

The LORD dedicated all the inhabitants of the city of Jericho to destruction. Only Rahab and those of her father's house that come to where she is are spared. (cf. Jos.2.18-21)

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.

(Meaning to bring trouble upon the entire nation by stirring up the anger of the LORD against them.)

ye make ... accursed, Hiphil (causative act.) fut. of **חָרַם**, v.21, *and they utterly destroyed, forfeited*.

and trouble it, Qal pret. of the verb **עָכַר**, [g]ah-kar, tss. *to trouble* (Jos.6.18; 7.25), *to be a troubler* (Jos.7.25), *to stir*.

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.

storehouse

treasury, **אֹצֵר**, oh-tzahr, a masc. noun tss. *treasure* (Deu.28.12), *treasury* (Jos.6.19), *store* (Mal.3.10), *storehouse* (Ps.33.7), *garner* (Joel 1.17), *cellars* (1Chr.27.28).

Destruction of Jericho & salvation of Rahab's house (vss.20-25) **שׁוֹעֵר**

20 So the people shouted when the priests blew with the trumpets:
(long)

שׁוֹעֵר

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,
under

so that the people went up into the city, every man straight before him, and they took the city.

and they took, Qal fut. of the verb **לָקַח**, tss. *to take, to catch*, and means to capture.

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.

The LORD brought this judgment upon this city and upon the nations that lived on this land because they had defiled His land by their wicked ways. This land is especially the LORD's land, a land for which He cares. (cf. Deu.11.12; 2Chro.7.20, Canaan is His land). But the earth is His as well and He shall remove the wicked from the earth for the same things.

Le 18:27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

De 18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

...

12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

Israel came to possess this land because of the LORD's promise to Abraham, Isaac and Jacob. This was because of the grace of God.

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.

Here there is there is a miracle. The wall fell down flat after the long blast of the trumpets and the great shout of the people, yet Rahab's house was preserved through that.

Jos.2.15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

She and her house did not perish.

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

The LORD preserved her and her father's family alive. Whether it was shown in the destruction by water in the days of Noah, when the LORD saved only eight souls, or four from the raining fire and brimstone upon the cities of Sodom and Gomorrah, or a single family out of Jericho, the LORD shall lose none of His people.

Ro.8.38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

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;
(with her of family)

and they brought out all her kindred, and left them without the camp of Israel.
family

kindred, מִשְׁפָּחָהּ, mish-pah-chah, a fem. noun, tss. kind (1), family (286), kindred (9), every family (1).

left, is said to be of the root verb נָח, noo-ach, to rest, to cease, to be quiet. (As with Jos.4.3, and leave, I can't prove it.)

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.

25 And Joshua saved Rahab the harlot alive, and her father's household,
house

and all that she had; and she dwelleth in Israel even unto this day;
of the souls with her

even unto this day – means that at the time of the conclusion of the writing of this book by Joshua that Rahab was still alive and living in the land of promise with the rest of the nation of Israel.

because she hid the messengers, which Joshua sent to spy out Jericho.
(the reason this was so)

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Jas 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 And Joshua adjured them at that time,
charged

adjured, Hiphil (causative act.) fut. verb of the Hebrew שָׁבַע, sha-va[g], tss. to charge with an oath, to charge, to swear.

saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho:

and buildeth, Qal pret. of the verb בָּנָה, bah-nah, tss. to build, to make, to build up, to repair, to set up.

This was Israel's first major victory on the land of Canaan.

he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

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

Joshua's fame (Jos.9.9)

One type that we might draw from this chapter:

In this chapter we read terms like *mighty men of valour*, which means 'champions of war.' We also saw the phrase, 'and ye shall compass the city', compass being tss. *beset* in other places. These terms, together with the children of Israel being led by the *men of war* lends to the idea of the child of God in a battle against probably the greatest enemy he faces, which is his own carnal mind, the fleshly mind.

This idea, that the child of God is in a battle is not new to most of us in this congregation. We are in a war.

2Co.10.4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

In our conflict it is true for all of us that there is some sin that dogs us over and over again. This is the besetting sin.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

I would suggest that the besetting sin is probably the one thing that keeps rearing its ugly head up again and again and again, causing more grief than any other thing. That's the case if we have not truly entered into a spiritual battle against it. Think of the thing that has brought more grief into our lives than most any other thing and we probably have put our finger on that besetting sin. This is that champion of war, my old nature is to be put off, put down, cast off, destroyed from having dominion over us. God has a program that will bring me into victory over this thing. No, as long as I am in this body of sin it will always be with me, but like tongue that cannot be tamed, but only bridled, so though we are in the flesh sin should not have dominion over us. We can yield our members servants to righteousness.

Another Type might be:

In this chapter we notice these things: the time, the people, the ark the trumpets sounding, and a great shout. Beyond question the ark stands to represent Jesus Christ. The people are the saints of God. A day represents thousand years. For six thousand years the children of God have waited for the time to possess the kingdom. It is at the end of this, at the 7th that Christ comes with His saints to destroy all of His enemies. That coming is preceded by the trumpet sound and a great should. Then the Lord and His people possess the kingdom.

In this chapter the major point is, it does matter how Israel obtains the victory. It does matter how they *win*. As we shall see, winning isn't everything.