

Joshua: Chapter 6

- V. 1 – Now Jericho was tightly shut (SC: those are key words) because of the sons of Israel
 - SC: *Why* were they shut because the sons of Israel? Look at 5:1 and 2:9, 11, and 24. The enemy was *demoralized!*
 - Isn't it interesting that the first words out of Joshua's mouth were, "Are you an ally or an enemy?" That *tells* you enemies abound and are all around you at all times.
 - Look at Matthew 10:16: "You are to be as wise as serpents and as gentle as doves."
 - "Behold, I send you out as sheep in the midst of wolves; therefore, be shrewd as serpents, and innocent as doves." That's a *command*. I'm telling you what to *do*, how to *act*. And the only reason they were demoralized was because the children of Israel *knew* EVERYBODY around there is either an ally or an enemy. If you're an *enemy*, we're coming *after* you. If you're an ally, we're your *friend*. It's real simple.
 - So the lesson is: Live and practice Matthew 10:16.
 - And it continues: "...no one went out and no one came in."
- SC: Now, notice the difference between the *king here* and the *kings* in 5:1.
- V. 2 – And the LORD said to Joshua, "See, I have given Jericho into your hand, with its king (SC: Singular) and the valiant warriors.
- V. 3 – "And you shall march around the city, all the men of war..."
 - SC: So if the people in the city, and the kings, are already demoralized, imagine what they're thinking/feeling as they see Israel's *men of war* marching around the *city*. What's it *doing* to them? Make them terrified.
 - And it continues: "...circling the city once. You shall do so for six days."
 - SC: So they march around the city *once* per day. What's that *doing*? It's showing their presence to their demoralized enemy. And it's demonstrating, "We're not afraid of *you*, you better be afraid of *us*." And it reminds them *six times, six days*.
- V. 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..."
 - SC: So what are you doing? You're causing your enemy to get used to your rhythm. Once a day, I intentionally make you aware of my presence. Then on the *seventh* day, I don't just do it *once*. I do it *seven times*.
 - "...and the priests shall blow the trumpets."
- SC: That is, make a noise. So the first *six* days were in silence. **They're just seeing your presence**, marching. Walking around. *Seventh* day, they *hear* and see your presence.
- V. 5 – "And it shall be that when they make a long blast with the ram's horn (SC: "A long blast" is key), and when you hear the sound of the trumpet (SC: That is, the sound of the *horns*), 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."
 - SC: Straight ahead!
- V. 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."

- V. 7 – Then he said to the people, “Go forward (SC: Key word there is *go. Do. Act.*), and march around the city
 - SC: Again. Don’t *sit* there and ask *why*. Don’t *sit* there and *contemplate*. Don’t do more *research*. Don’t ask more *questions*. Go. Act. Do.)
 - ...and let the armed men go (SC: Key word, go) on before the ark of the LORD.”
- SC: And it’s supposed to be *before* or *in front* of versus *behind*. So write Joshua 3:6 and 11 out to the margin.
- V. 8 – And it was so, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets (SC: Before the Lord went forward and *blew* the trumpets) of rams’ horns before the LORD went forward... (SC: That is, went *behind* them.)
- V. 9 – And the armed men went before the priests who blew the trumpets, and the rear guard came after the ark (SC: So, there was a *rear* guard and a “front” guard, if you will.), while they continued to blow the trumpets.
- V. 10 – But Joshua commanded the people, saying, “You shall not shout nor let your voice be heard (SC: This is *cool*), nor let a word proceed out of your mouth, until the day I tell you, ‘Shout!’ Then you shall shout!”
 - SC: Now, what’s *key* here is: keep your mouth shut. Don’t say a word until I say to speak. Then when I say to speak, you speak.
 - Again, it’s about obedience: doing what you’re told to do.
 - That requires listening. And where did we see in a previous verse to listen? What was the word “listen”? It was 5:6...
 - **Remember, everything’s based on habit. If you don’t have a habit of listening, you miss it.**
- V. 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.
 - SC: In other words, they didn’t just sleep outside the walls of the city. They had a specific place that was their camp.
- V. 12 – Now Joshua rose early in the morning (SC: Second time he did this. The first was in Joshua 3:1. So connect those two verses together in the margins of your Bible), and the priests took up the ark of the LORD.
- V. 13 – And 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 (SC: The armed men when *before them*. That means they were *brave* men.), and the rear guard came after (SC: Rear guard’s responsible for *watching your back*.) the ark of the LORD, while they continued to blow the trumpets.
- V. 14 – Thus the second day they marched around the city once (SC: I mean, **there’s a blueprint here.**) and returned to the camp; they did so for six days.
- V. 15 – Then it came about on the seventh day that they rose early at the dawning (SC: People didn’t have electricity. So people’s sleep cycle was governed by sunlight. When sun went down, they went to bed soon after. When the sun came up, they woke.) 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.
- V. 16 – And it came about at the seventh time, when the priests blew the trumpets, Joshua said to the people, “Shout! For the LORD has given you the city.
 - SC: Promise declared.
- V. 17 – “And 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.
 - SC: That is *huge*.
- V. 18 – “But as for you, only keep yourselves from the things under the ban, lest you covet them and take some of the things under the ban (SC: Leviticus 27:28 is listed as the reference verse for “under the ban.”), so you would make the camp of Israel accursed and bring trouble on it.
- V. 19 – “But all the silver and gold and articles of bronze and iron (SC: Basically, all the stuff that was used for *spiritual* purposes) are holy to the LORD; they shall go into the treasury of the LORD.”
 - SC: So all the *valuable* stuff goes to the Lord.

- V. 20 – So the people shouted, and priests blew the trumpets; and it came about, when the people heard the sound of the trumpet, that the people shouted with a great shout and the wall fell down flat, so that the people went up into the city (SC: Into), every man straight ahead (SC: *Straight* ahead. Not delaying.), and they took the city.
- V. 21 – And 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.
 - SC: In other words, this was bloody. So where’s the verse in the Bible that talks about the tongue being a sword?
 - Proverbs 12:18
 - Hebrews 4:12, and
 - Psalm 64:3.
 - You should memorize those three verses. The point is, **your voice can be a sword**. Destruction came from both their voices and their sword.
- V. 22 – And 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 (SC: In other words, her possessions) out of there, as you have sworn to her.”
 - SC: So they destroy all the metals in the city except for the precious metals.
- V. 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.
 - SC: So they’re outside the walls of the city, but they’re also outside the camp of the Lord. That’s because she’s unclean hearted, probably. But what I want you to see is that we think of harlots as being homeless, poor, on their own. Here, she lived with her father, her mother, her brothers, and her relatives. So there’s an economic equation here.
 - Obviously, there were some women who by the force of economics or by their choice to survive were harlots. And, apparently, to some degree, it was acceptable, at least within her family structure. That’s what’s interesting to me, here.
 - And my point is, we, especially evangelical Christians, so harshly judge and condemn women like this and we shouldn’t.
 - Not saying their conduct is right, nobody’s saying they’re right, but we have no place to judge them. What brought them and their life’s path to the place where they felt forced to do that, just to be able to have food and shelter.
 - Always remember Matthew 7:1, “Do not judge lest ye be judged.”
- V. 24 – And 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.
- V. 25 – However, Rahab the harlot and her father’s household and all she had, Joshua spared...
 - SC: In Hebrew, “spared” literally means “let live.” So it must’ve been their farm animals; oxen and sheep and stuff);
 - And it continues: “...and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho.”
- V. 26 – Then Joshua made them take an oath (SC: A commitment) at that time, saying, “Cursed before the LORD is the man who rises up and builds this city Jericho; with the loss of his first-born he shall lay its foundation, and with the loss of his youngest son he shall set up its gates.”
- V. 27 – So the LORD was with Joshua, and his fame (SC: Popularity) was in all the land.