

Hello everyone,

PERCENT OF BIBLE COMPLETED: 19.8%

Weekly Readings will cover: Joshua 1 through Joshua 7, including 1 Chronicles 2:7

Sunday: Joshua 1

Monday: Joshua 2

Tuesday: Joshua 3

Wednesday: Joshua 4

Thursday: Joshua 5

Friday: Joshua 6

Saturday: 1 Chronicles 2:7 & Joshua 7

Current # of email addresses in the group: 597

I hope your study on the book of Deuteronomy finished up well. We now move beyond the leadership of Moses and into the book of Joshua. This is such an important moment for the nation of Israel and I hope you enjoy this first week of the book of Joshua as I did.

We had a number of new people join with us this week. Welcome! Previous week lessons are found at the link below.

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 35

Read the following passages & the Daily Deep Dive on the daily reading.

Day 218 - SUNDAY: August 6th

Joshua 1

Daily Deep Dive:

Introduction to the Book of Joshua:

Here is the UCG introduction to the book of Joshua: “Jewish tradition attributes authorship of this book to Joshua, whose name it bears—a view accepted almost universally by Bible commentators. Later editors evidently made a few additions, such as the description of Joshua's death.

Traditionally, the Old Testament is divided into three sections: the Law, Prophets and Writings (or Psalms, so named from the first book of that section). In fact, Jesus Himself confirmed this three-part division (compare Luke 24:44). According to the Jews, who have preserved the Hebrew Scriptures (Romans 3:1-2), the book of Joshua is the first book of the section called the Prophets. It deals with Joshua's tenure as Israel's leader and the Israelites' conquest of the land of Canaan. Joshua first appeared in Exodus 17:9 as the man Moses chose to lead the battle against Amalek. He was Moses' assistant and accompanied him part of the way up Mount Sinai when Moses met with God (Exodus 24:13; Exodus 32:15-17). He had a special relationship with both Moses and God (Exodus 33:11; Numbers 11:28). He was Ephraim's representative sent to spy out the land of Canaan, and, along with Caleb, brought back a favorable, though unpopular, report about the land (Numbers 13-14). God specifically chose him to succeed Moses as Israel's leader, who would lead them into the Promised Land (Numbers 27:12-23). In Deuteronomy 31:7, he is told by Moses to "be strong and of good courage," and God states it Himself in Deuteronomy 31:23. Now, as Joshua takes over as leader of the tribes of Israel, God repeats the exhortation several more times (Joshua 1:6, 7, 9, 18).

The Hebrew name Joshua or *Yehoshua* (meaning "The Eternal Is Salvation" occurs in the Greek New Testament as *Iesous*—transliterated into Latin as *Iesus* or Jesus. Interestingly, many symbols and types in the book of Joshua correspond to the New Testament picture of Jesus *Christ* leading *His* people into a *spiritual* Promised Land, inheriting the Kingdom, and overcoming evil along the way. Hebrews 3-4 specifically compares the entry and settling of the physical Promised Land with resting on God's weekly Sabbath and with entry into God's Kingdom, calling all three things God's rest (compare Joshua 1:13, Joshua 1:15; Joshua 11:23; Joshua 14:15; Joshua 21:44; Joshua 22:4; Joshua 23:1). As you read the book, see what other parallels you can discover." [END]

According to the “Archeological Study Bible” (Zondervan) “the previous military superpowers (Hittites, Babylonians, Egyptians), no longer had a significant presence; Instead, the Israelites would have to confront a number of independent city-states or groupings of states.” It continues, “Canaanite culture was thriving during this period of the Late Bronze Age, as illustrated by thousands of artifacts, as well as by the excavated ruins of the ancient kingdom of Ugarit, tombs, altars, and pagan temples.”

Some of the major themes of this book include God fighting for His people & God’s faithfulness to His promises.

Additionally, the book is made up of four major sections:

- 1) Entrance to the land (chapters 1 through 5:12)
- 2) Narratives of Conquest (5:13 through Chapter 12)
- 3) Allotment of Land (chapters 13 through 21)
- 4) Covenant matters (chapters 22 through 24)

We should understand that while some verses in Joshua seem to say that the entire land was conquered (for example Joshua 11:23, 21:43-45), we must balance these thoughts with other scriptures that show there was additional work to be done (compare Joshua 13:1-6, 17:12-13, 18:2-3, 23:4-5,13). This also aligns with Judges 1. It seems logical that through Joshua, God took control of the power in the region, even if not every area was under Israel’s control.

As we read this book, notice whose military strategy is on display. They are God’s strategies, not Joshua’s. God is the one who brought about the victory and it was His instructions that humans carried out.

Chapter 1:

The UCG reading plan for this chapter states: “In verses 12-15, Joshua reminds the tribes who settled on the east of the Jordan of their promise to accompany the rest of the Israelites in their conquest of the

Promised Land (compare Numbers 32; Deuteronomy 3:12-22). They willingly carry out their responsibility, for which Joshua commends them when he gives them leave to return to their homes several years later (Joshua 22:1-4). Nevertheless, they did not leave their wives and children undefended while they were away. From Numbers 26, we can estimate the number of those who were able to go to war from Reuben, Gad and half of Manasseh as somewhere around 110,000. Joshua 4:12-13 says only about 40,000 accompanied their brethren over the Jordan, leaving nearly two thirds of the men behind to take care of the families. Very likely, only those with the fewest family ties and those most eager to participate (Joshua 1:16-18) crossed the Jordan, following the principles given in Deuteronomy 20:5-8." [END]

Verse 5 – What a promise to Joshua: “As I was with Moses, so I shall be with you. I will never leave you nor forsake you.” This promise is stated in the New Testament to God’s faithful people in Hebrews 13:5. This should provide comfort and courage to all faithful Christians!

Verses 7 & 8 – Our strength and courage come from knowing that the all-powerful God is with us as we are obedient and faithful to following God’s commands.

Day 219 - MONDAY: August 7th

Joshua 2

Daily Deep Dive:

We’ll start with the in-depth UCG reading plan on this chapter: “Verse 1 of this chapter should apparently say "had sent" rather than "sent," as the events from 2:1 through 3:1 evidently transpire before the "three days" mentioned in Joshua 1:11. Indeed, putting events together, we apparently have the following timeline:

Abib 1 Spies sent to Jericho (Joshua 2:1)

Abib 2 Spies in Jericho (Joshua 2:1-21)

Abib 3-5 Spies in hiding outside Jericho (Joshua 2:16, 22)

Abib 6 Spies return and report to Joshua (Joshua 2:23-24)

Abib 7 Israel moves from Acacia Grove to the Jordan (Joshua 3:1)

Abib 7-9 Israel camped at the Jordan (Joshua 3:3)

Abib 8 Joshua commands officers to tell the people to prepare provisions (Joshua 1:11)

Abib 9 Officers instruct the people about following the ark (Joshua 3:2-5)

Abib 10 Israel crosses the Jordan; Memorial set up; Males circumcised (Joshua 3:6-17, Joshua 4:1-24, Joshua 5:1-9)

Abib 10-14 Israel encamped at Gilgal (Joshua 4:20-24, Joshua 5:1-10)

Abib 14 Israel keeps the Passover (Joshua 5:10)

Abib 15 Israel eats produce of the land; Last day of manna; Joshua meets Christ (Joshua 5:11-15)

Abib 15-20 Israelite procession once around Jericho each day (Joshua 6:1-14)

Abib 21 Israelite procession seven times around Jericho and it falls (Joshua 6:15-27)

When the spies enter the land, the Israelites have been in Acacia Grove since their defeat of Sihon and Og (Numbers 22:1; Numbers 25:1). Rahab and the Canaanites had heard the stories of the Red Sea crossing, now 40 years ago. Within the past few months the Israelites had completely destroyed the Amorites just east of the Jordan (verse 10). And now they were camped on Jericho's doorstep. But while most of the people of Jericho were faint with fear, Rahab recognized who was behind the Israelites' successes (verses 9, 11). She had developed faith in the true God and His power, and now she demonstrated her faith by protecting the spies and then asking them for protection in return (Hebrews 11:31; James 2:25).

The spies evidently did not know the manner in which Jericho would be destroyed. Otherwise, they probably would have expected Rahab's house, which was built into the city wall, to be destroyed. Instead, the spies clearly assumed the house would still be there since they told Rahab to gather her family therein and remain inside—and to bind the scarlet cord in the window from which the spies were let down. Taking an oath that Rahab's family would be protected, the scarlet cord was undoubtedly intended to make it easy for Israelite warriors to identify those to spare. As it turned out, however, the cord was apparently unnecessary for that purpose. God Himself backed up the oath, and Rahab's faith, by miraculously keeping her portion of the wall from falling flat, making identification quite simple. (This is obvious from the fact that her house, which, again, was built into the city wall, still stood after the wall as a whole fell, according to Joshua 6:22.) Moreover, rather than just any Israelite soldiers being the ones to spare Rahab and her family, Joshua sent in the spies themselves—who would actually recognize Rahab—to retrieve them (verses 22-23). Nevertheless, the scarlet cord, the instructions to remain inside the house and the family's subsequent deliverance from death, do seem to carry with it some remarkable symbolic parallels with the events of the Passover the Israelites had kept in Egypt exactly 40 years earlier.

Rahab eventually married Salmon, a very prominent member of the tribe of Judah (Matthew 1:5). He was the son of the tribal leader at the time of the Exodus, Nahshon (compare Numbers 2:3), and first cousin of Eleazar the high priest (compare Exodus 6:23). Their son or perhaps later descendant Boaz would marry Ruth (of the *book* of Ruth), and from them would come David and eventually Jesus Christ (Ruth 4:20-21). In spite of her questionable history in the town of Jericho, Rahab evidently became converted (Hebrews 11:31, Hebrews 11:39-40), and her important role in the history of Judah and Israel is unquestioned.

It should be pointed out, however, that some view the Bible's praise of Rahab as an endorsement of her lying to the men looking for the spies. Based on this, they argue that it is okay to lie when it is "for a good cause." However, that is simply not the case—ever (Leviticus 19:11; Proverbs 12:22). *The Nelson Study Bible*, in laying out the possible explanations with regard to Rahab's lying, ends with the one it clearly favors: "A lie is a lie, and...Rahab's action was wrong.... Rahab sinned no matter how noble her intentions. Of course, in her case, her sin is understandable because she lacked complete knowledge of the living God. That is, what she did was wrong, but she did not know any better. We must be careful to make a distinction between Rahab's faith and the way Rahab expressed it. The Bible praises Rahab because of her faith in God, not because of her lying. That is, her actions would have been more noble had she protected the spies in some other fashion; as it is, she did the best she could. The Bible calls Rahab a prostitute, but we are not meant to take that as an endorsement for immorality. Rahab, like the rest of us, had a mixed character, but she believed in God and strove to honor Him and His people. That is what draws her praise. We should honor Rahab the way the Bible does. She was a great heroine of faith, who came from a most surprising place. In time, her name would be honored not only for what she did for Israel, but for what she became—a mother in the line of Jesus" ("In Depth: Lying").

Of course, over time, with the help of God's laws and His Spirit, Rahab surely came to repudiate her former lifestyle. Indeed, she *must* have to have married a prominent Israelite. Thus, it is likely that she herself came to view her lie as wrong—and repented of it, as we all must of our own sins.” [END]

Regarding Rahab’s house standing when the wall fell, even though her home was located in the city wall, I found the following very interesting: “German excavations from 1907 – 1909 on the northern section of the site uncovered a portion of the lower city wall that did not fall as it did everywhere else. The still-standing section rose as high as 8 feet, with houses built against it still intact. A second wall at the crest of the embankment revealed that these particular houses were situated between the upper and lower city walls and were thus “in the city wall.” Since the lower wall also formed the back wall of the houses, an opening (window) in the wall would have provided a convenient escape route for the spies. From this northerly location, it was only a short distance to the hills of the Judean wilderness, where the spies hid for three days.” (Archeological Bible Study – Zondervan)

Day 220 - TUESDAY: August 8th

Joshua 3

Daily Deep Dive:

This chapter is an exciting moment for the people of God and a chapter I have been thinking about for some time now. I’ll share some of what I find fascinating, but let’s first read the UCG reading plan: “Joshua 3:7 is significant. The people would naturally feel a big letdown after losing their great leader Moses. That feeling could easily have turned into chronic disappointment and contempt for Joshua if they never saw any more miracles. The crossing of the Jordan on dry ground coming so soon after the inauguration of Joshua provided the people with quick evidence that as God was with Moses, so He would be with Joshua. Truly God “exalted Joshua in the sight of all Israel” (Joshua 4:14). The

parallel with the most impressive miracle under Moses' leadership, the crossing of the Red Sea, was unmistakable.

When the Israelites crossed the Red Sea in leaving Egypt, the waters were parted and formed a wall on both sides of them (Exodus 14:21-22). With the crossing of the Jordan River, the waters upstream halted and piled up, while the remaining water continued to drain downstream into the Dead Sea, leaving an empty streambed (Joshua 3:13, Joshua 3:16). Indeed, as in the Red Sea, the Israelites crossed on "dry ground" (verse 17)—not shallow water or even mud. And this didn't happen at some time of drought when the Jordan River was low. Rather, it happened in the spring, at a time when the Jordan overflowed its banks (verse 15). The people were to cross at a rather distant 2,000 cubits (more than a half mile) from the Ark of the Covenant (verse 4).

When journeying, it was normally the responsibility of the Levites who were sons of Kohath to transport the ark once the priests had prepared it (Numbers 4:1-15). For this, and other special occasions, the priests themselves (fellow Kohathites, Aaron having been a grandson of Kohath, see Exodus 6:18, Exodus 6:20) carried the ark (compare Joshua 6:6; 2 Samuel 15:29; 1 Kings 8:6)." [END]

Verse 4 – These verses are fascinating as we consider the typology displayed before us. Here is an amazing moment for the peoples of Israel that parallels what God has done for us through Christ our Passover.

The nation of Israel after 40 years of wandering is about to go from "not in the Promise Land" into the Promise Land, however, they are unable to do it on their own, they need a miracle from God. God instructs the people of God to trail behind the Ark of the Covenant by "about 2,000 cubits". Remember this occurs in the spring of the year,

right around the Passover. The Jordan River is not a dried-up stream, but at its height in the early spring. God is the master of timing and never wastes a miracle. As their parents had gone through a body of water, God was about to open another liquid barrier to a new generation of followers and allow them to pass through.

The Ark contained three things inside that all had amazing symbolism tied to our Savior Jesus Christ (compare Hebrews 9:4). First, it contained the Ten Commandments. This law came directly from the pre-Incarnate Jesus Christ, the great "I AM" who etched these laws directly on the tablets of stone Himself (Exodus 31:18). This same One known as The Word (John 1:1-4) at the incarnation would become the only man to ever submit and live under these commands perfectly, making Him the perfect sacrifice and offering.

Second, the Ark contained a golden jar of manna, which was a type of the True Bread of Life that came down from heaven (compare John 6:32 -33, 35). We take in a symbol of the body of Jesus Christ at Passover (unleavened bread). Also contained in the Ark was the rod of Aaron that budded (Numbers 17:5, 8, 10). This budded rod proved that Aaron and his family were chosen by God to be the priestly order. The priesthood of men selected by God was always a type of the ultimate spiritual High Priest approved by our Heavenly Father, Jesus Christ who became our perfect High Priest after the order of Melchizedek (Hebrews 7:11, 28).

Above the Ark were two cherubs covering the Mercy Seat (Hebrews 9:5). Once a year under the Old Covenant, the human High Priest would enter the Holy of Holies and make propitiation (the atoning sacrifice) for Himself and the People. The story found in Leviticus 15 ultimately points to Jesus Christ, the ultimate atoning sacrifice, that makes it possible under the New Covenant for mankind to be forgiven of our sins and have a right relationship with God the Father possible

(compare Hebrews 9:12, 14, 24-25). In this amazing moment at the Jordan, the typological symbols pointing to our Heavenly Father's ultimate chosen deliver were to go before the people and a miracle would occur.

It was previously impossible for the nation of Israel, the chosen people of God, to cross into the Promise Land, but with the great "I AM" going before them, the One who in human manifestation would later proclaim, "I am the Door/Gate" (compare John 10:9), I Am the Way (compare John 14:6), opened the waters allowing the Promise Land to be accessed as they trailed approximately 2,000 cubits behind.

This finally leads to leads to an interesting matter for all of us to consider. Why was Israel asked to lag behind at this distance? It's fascinating to consider the possible meanings and typology meant by God. Joshua had performed and put into order all that God had instructed him in preparing for this triumphal entry into the Promised Land. And Joshua, the Levites, the priests, and yes the people all had a role and a job to perform. But God alone would receive the glory in fulfilling His promise. It would not be Moses, Joshua, or themselves that would bring them into the land of promise, but The Great Divine Deliver alone! In a sense, Israel was put into the "bleacher seats" to watch this come into being so that once again the powerful divine point might be established that their deliverance was not by their own doing. The great lesson for us, "The Israel of God" today (Galatians 6:16) is that God in partnership with us will always give us a job that we can do, and then do what only He alone can do as we behold His glory. We note in the gospels that so often Jesus would "give a job" to those that He healed either before or after the event. Sometimes they didn't fully understand why and perhaps neither will we at the given moment. But this is where faith comes in!

I hope you will ponder this moment for physical Israel and the typology deeply since we too, the spiritual Israel of God, are waiting for our “Jordan” moment when we will be granted access and entrance to the Kingdom of God.

Day 221 - WEDNESDAY: August 9th

Joshua 4

Daily Deep Dive:

Here is the UCG reading plan for this chapter: “Before the priests exited the riverbed, God had Joshua send the 12 men he had chosen (Joshua 3:12) over to the area around the ark to collect one large stone per man (Joshua 4:5). They also set up 12 stones in the midst of the river, probably as a visible disturbance of the current, if not actually extending above the surface, to commemorate the spot where the priests stood (verse 9).

The stones removed from the Jordan were taken to Gilgal, where they made camp (verses 19-20). Gilgal is about five miles from the river, but only about one mile from Jericho. The stones were to serve as a reminder of the miracle God performed that day (verses 21-24). Such monuments were often set up as "witnesses" of events (Genesis 31:45-52; Joshua 22:26-28; Joshua 24:26-27).

News of this great miracle quickly spread throughout the land, the inhabitants of which were gripped with terror. Indeed, imagine how the people of Jericho felt, with the Israelites camped only a mile away.”
[END]

Verse 23 – God linked the first great crossing of the Red Sea and the second great crossing of the Jordan together. We understand that both of these moments hold great symbolism for us as Christians. First, the Red Sea represents our baptism and the miraculous conversion God did in our lives and bringing us out of our slavery to sin (compare 1

Corinthians 10:2) and the second, the crossing of Jordan, represents the future miracle of our transformation from physical to spiritual as we inherit the Promise Land and join God's Family forever!

Day 222 - THURSDAY: August 10th

Joshua 5

Daily Deep Dive:

Here is the UCG reading plan for today: "Upon their arrival at the camp in Gilgal, God instructs Joshua to prepare the Israelites to observe the first Passover that a sizeable percentage of them have ever been allowed to participate in. Apparently, as part of Israel's rejection, the people in the wilderness did not circumcise their sons (verses 2-7). And keeping the Passover in the wilderness would have required the exclusion of these uncircumcised sons (Exodus 12:43-49). Still, it seems likely that the Passover would have been kept by the nation of Israel all through the wilderness wanderings—by all those who came out of Egypt and then, after the older generation died out, by Joshua, Caleb, all the males of the first generation who were under 20 at the time of the Exodus and, presumably, the women. (It should be noted that even the uncircumcised males would have observed God's festivals in general—along with the rest of Israel.)

Now, on the 10th day of the month on which Israel came up from the Jordan (Joshua 4:19), the day the Passover lambs were chosen in Egypt (Exodus 12:3), God confirms that He has chosen the Israelites as His people. The Bible elsewhere explains that physical circumcision is a type of spiritual circumcision "of the heart" (Deuteronomy 30:6; Romans 2:29), which entails repentance from past sin and obedience to God. In literal circumcision, there is a rending of a veil of flesh and a shedding of blood that is reminiscent of sacrifices. Egypt is a type in Scripture of the sinful life we have left behind.

All of this is most interesting when we consider the words of Joshua 5:9: "Then the Lord said to Joshua, 'This day I have rolled away the reproach of Egypt from you.' Therefore the name of the place is called Gilgal to this day." As *The King James Study Bible* notes: "A play on words occurs here. Gilgal ('Rolling Away') marks the place where God rolled away the reproach of Egypt. Israel's era of shameful captivity [and rejection] now came officially to an end. The inheritance of Canaan lay ahead (compare Joshua 1:6; Joshua 21:43-45). The same verbal root marks the New Testament site of Golgotha, the place where mankind's captivity by sin [and resultant rejection] was ended [that is, for those who have repented and obtained forgiveness]. There man's sins were rolled away and rolled onto the person of Jesus Christ, so believers might enter God's spiritual inheritance" (note on Joshua 5:9). And this, of course, requires our spiritual circumcision. Indeed, it is only through being spiritually circumcised that we are allowed to partake of the bread and wine of the *New Testament* Passover.

The Israelites take a few days to heal (compare Joshua 5:8), and undoubtedly many of them are still sore when they keep the Passover a few days later, on the 14th of Abib (verse 10), and when they start their processions around Jericho, which apparently begin the next day.

This next day, Abib 15, was the First Day of Unleavened Bread. It was on this Holy Day that Joshua encountered the "Commander of the army of the Lord" (verse 14), who proved to be none other than God Himself, since Joshua was permitted to worship Him (compare Revelation 19:10; Revelation 22:8-9) and since Joshua was commanded to remove his sandals in this Being's presence, just as Moses was commanded to do before God at the burning bush (verse 15; compare Exodus 3:5-6). In both cases, it should be noted, this was the preincarnate Jesus Christ and not God the Father (compare John 1:18; John 6:46; 1 Corinthians 10:4; see our free booklet [Who Is God?](#)).

God—that is, the preincarnate Christ—made His appearance to Joshua on this occasion to provide encouragement for the task ahead, of taking the land. Christ's instructions to Joshua immediately follow in the next verses (Joshua 6:2-5).” [END]

Verse 11 – This is an important example of when the Wave Sheaf was kept and when we start the counting of 50 days to Pentecost when the first day of Unleavened Bread falls on a Sunday. In Leviticus 23:14, Israel was not allowed to eat any of the harvest until after the Wave Sheaf was waved and accepted by God. Here in this verse, we find that Israel ate of the produce of the land on the day after Passover (which fell on the Sabbath that year). The two verses use almost identical wording (Leviticus 23:14 & Joshua 5:11). While the KJV adds the word “old” (old corn), it is not in Hebrew. This way of counting keeps the Wave Sheaf always during the days of Unleavened Bread.

For more information on this topic, please see the following article:
<https://www.ucg.org/united-news/counting-pentecost-when-the-first-day-of-unleavened-bread-falls-on-sunday>

Day 223 - FRIDAY: August 11th

Joshua 6

Daily Deep Dive:

We'll begin with the UCG reading plan: “It is apparently on the First Day of Unleavened Bread that Joshua receives instructions from the preincarnate Christ—“the Commander of the Lord's army” (Joshua 5:15)—about how Jericho is to be taken (Joshua 6:2-5). Their first march around the city seems to have occurred later that day. The city being only a mile away and their march around it measuring about another mile, this would not have taken long. The subsequent marches begin early in the morning (verses 12, 14). The seventh day, the Last Day of Unleavened Bread, though a Holy Day, was not especially restful for them that year. God had His work for them to do. They rose at dawn

and marched around the city seven times before giving a great shout with the trumpet blasts. So far, this was about eight miles of marching, but God's work was not yet done. At the sound of the trumpets and shout, the walls of the city "fell down flat," or, literally, "fell under itself," and permitted the Israelite soldiers to scramble up and over the debris, entering the city from all directions (verse 20).

Many archeologists have pointed to Jericho as an instance in which the biblical account is unsupported from evidence found at the site. However, this is based primarily on a misdating of a particular destruction layer by British archeologist Kathleen Kenyon in the 1950's. According to archeologist Bryant Wood: "She concluded that the Bronze Age city of Jericho was destroyed about 1550 bc by the Egyptians. An in-depth analysis of the evidence, however, reveals that the destruction took place around 1400 bc (end of the Late Bronze I period), exactly when the Bible says the Conquest occurred" ("The Walls of Jericho," *Creation*, March-May 1999, p. 37).

Indeed, findings from this destruction layer are remarkable. For instance, there was an upper (inner) and lower (outer) mudbrick city wall, the lower one resting on a retaining wall that held the earthen embankment beneath the city in place. Along with many buildings, the city wall did collapse and fell "beneath itself" to the base of the retaining wall, the debris creating a virtual ramp up into the city from all directions—all except one, that is. A short stretch of the lower city wall on the north side did not fall—and there were houses built against that wall, as Rahab's house is described! Moreover, this area, on the outer embankment, would have been a poorer area, just where a prostitute at the time would be living. There is also clear evidence of the city being burned, but only after the "earthquake" did its damage, again confirming the biblical account.

More remarkable still, "both Garstang [a 1930s excavator] and Kenyon found many storage jars full of grain that had been caught in the fiery destruction. This is a unique find in the annals of archeology. Grain was valuable, not only as a source of food, but also as a commodity which could be bartered. Under normal circumstances, valuables such as grain would have been plundered by the conquerors. Why was the grain left at Jericho? The Bible provides the answer. Joshua commanded the Israelites that the city and all that is in it were to be dedicated to the Lord (Joshua 6:17, lit. Heb.).... [Also] such a large quantity of grain left untouched gives silent testimony to the truth of yet another aspect of the biblical account. A heavily fortified city with an abundant supply of food and water [as Jericho had, having a spring within it] would normally take many months, even years, to subdue. The Bible says that Jericho fell after only seven days. The jars found in the ruins of Jericho were full, showing that the siege was short since the people inside the walls consumed very little of the grain" (p. 39). The Bible tells us that "by faith the walls of Jericho fell down" (Hebrews 11:30). And the amazing evidence that this event really did happen can strengthen *our* faith that God will crumble any "walls" that stand in *our* way as we strive to live Christian lives before Him.

As with Egypt and Sodom, Jericho was a symbol of sin that God was destroying (verses 17-18). And, as already noted, Jericho was apparently destroyed on the Last Day of Unleavened Bread, a fitting symbol of the ultimate victory over sin. Forty years earlier, the Israelites had crossed the Red Sea, and God brought the waters of the sea down on Pharaoh's army, granting the Israelites victory and escape from the bondage of Egypt, symbolizing the final release from bondage to spiritual Egypt and death. The Red Sea crossing appears to also have been on the Last Day of Unleavened Bread, as Jewish tradition attests. Additionally, there is reason to believe that the destruction of Sodom and Gomorrah may well have been during the Days of Unleavened Bread, too (compare Genesis 19:3). This gives us three great victories

over sin to remind and encourage us in our attempts to replace sin with God's way of life during the Days of Unleavened Bread.

In verse 26, Joshua pronounced a curse on anyone who would rebuild the city of Jericho. The site was sporadically occupied after this (Joshua 18:21; Judges 3:13; 2 Samuel 10:5), but never to any real extent. Joshua's curse, however, actually would be fulfilled in 1 Kings 16:34, when a man named Hiel actually laid new foundations and rebuilt the city gates. Many centuries later another city was built nearby and also named Jericho. This later city is the Jericho mentioned in the New Testament.” [END]

If you would like to read more on the archeological evidence on Jericho proving the Bible, please see the following two articles:

<https://www.ucg.org/good-news/the-bible-and-archaeology-archaeology-and-the-book-of-joshua-the-conquest>

<https://www.ucg.org/the-good-news/jericho-does-the-evidence-disprove-or-prove-the-bible>

Verse 7 – John Gill’s commentary states: “to guard the ark, protect the priests, and defend the people, should any sally be made by the enemy upon them. These seem to design all the males that were above twenty years of age able to bear arms, and fit for war; though some restrain it to the forty thousand of the tribes of Reuben, Gad, and Manasseh, Jos 1:14.” [END]

Verse 9 – Again John Gill’s commentary states: “because the tribe of Dan was the rereward in journeying, Num 2:31; hence the Targum paraphrases the words, "and the tribe of the house of Dan went after the ark;" and so both Jarchi and Kimchi interpret it: but rather the body of the people unarmed are designed; at least these were brought up by the standard of Dan; or otherwise no place in this procession is

appointed for them, whose business it was to make the great shout on the seventh day with the rest:” [END]

Verse 10 – John Gill’s commentary has this to say: “This profound silence was to be observed, to add to the gravity and solemnity of the procession; and on account of the surprising miracle that was to be wrought, and particularly because of the ark, the symbol of the divine Presence, borne before them; and when God in his providence was about to speak in so awful a manner, and to do such a surprising work, it was very fit and decent that they should be silent before him; see Hab 2:20,” [END]

Verse 26 – John Gill’s commentary adds: “which was fulfilled in Hiel the Bethelite, the rebuilder of this city in the times of Ahab, five or six hundred years after this adjuration was made, when either it was forgotten, or, however, little regarded” [END]

Day 224 - SATURDAY: August 12th

1 Chronicles 2:7 & Joshua 7

Daily Deep Dive:

We will start our last day of reading for this week with the UCG reading plan: “The Israelites had been forbidden to claim any of the spoils of the city (Joshua 6:17-19). But one man thought he could be an exception. The Hebrew word translated "a disgraceful thing" in verse 15 "denotes a blatant and senseless disregard for God's will" (*Nelson Study Bible*, note on Joshua 7:15-16). Sometimes one man's sin can adversely affect others who apparently had nothing to do with it. Thankfully, only 36 out of a few thousand men were lost (verses 3-5). Though tragic, the repercussions could have been much worse—as God declared the nation as a whole "doomed to destruction" (verse 12) until the sin was removed from its midst.

The King James Study Bible notes: "Achan is referred to as 'Achar, the troubler of Israel, who transgressed in the accursed thing' (1 Chronicles 2:7). He was stoned to death for violating the 'ban' during the conquest of Jericho (v. 1). Achan stole 200 shekels of silver, a Babylonian garment, and a wedge of gold weighing 50 shekels and hid them in the earthen floor of his tent (v. 21). The sin of Achan was imputed to the whole nation (vv. 11, 12), and thus they were soundly defeated in the battle of Ai (vv. 4, 5). Israel learned the hard way that what one person does could affect the well-being of the whole nation. He was buried in the valley of Achor ('trouble,' v. 26). Achor is used in a figurative sense in Isaiah 65:10 and Hosea 2:15 to describe the messianic age or the time of restoration that would result for the nation of Israel only *after* they passed through trouble." Indeed, like in this example, the Great Tribulation will come upon Israel in the end time not because every single individual is in complete and total rebellion against God. Rather, because of the terrible sins of some—in fact, of many—that are not rooted out of Israel, suffering will come on all.

Ironically, if Achan had only waited until the very next battle with Ai, he would have been allowed to take spoil for himself (Joshua 8:2). But his greed got the better of him—and brought about his downfall." [END]

Verse 5 – Imagine the discouragement. God has promised to be with you and fight for you, yet you just suffered defeat and families lost loved ones in battle. They must have been so confused and their faith shaken.