

Day 223 - FRIDAY: August 11th

Joshua 6

Joshua 6:1-27 NKJV

Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. And the LORD said to Joshua: "See! I have given Jericho into your hand, its king, and the mighty men of valor. You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him." Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD." And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the LORD." So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them. The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while the priests continued blowing the trumpets. Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout." So he had the ark of the

LORD circle the city, going around it once. Then they came into the camp and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the LORD. Then 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 rear guard came after the ark of the LORD, while the priests continued blowing the trumpets. And the second day they marched around the city once and returned to the camp. So they did six days. But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city! Now the city shall be doomed by the LORD to destruction, it and all who are in it. Only Rahab the harlot shall live, she and all who are with her in the house, because she hid the messengers that we sent. And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it. But all the silver and gold, and vessels of bronze and iron, are consecrated to the LORD; they shall come into the treasury of the LORD." So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword. But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her." And the young men who had been spies went in and brought out Rahab,

her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel. But they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD. And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho. Then Joshua charged them at that time, saying, "Cursed be the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates." So the LORD was with Joshua, and his fame spread throughout all the country.

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]