

THE FALL OF JERICHO

Joshua 6

Few events in the history of the Old Testament or the world possess greater interest than the fall of Jericho.

It ~~marks~~ the first decisive step toward the real conquest of Canaan. And the conquest of Canaan was one of the greatest history making events in all of the world.

*Ref. to Jonah & Whale - Sol. Army basis
Hecker "Do you really believe" that Jonah spent
3 days + 3 n in belly of whale -
I don't know where the body in the bonnet
"I'll ask him when I get to heaven"
But supposing he is not there?
Quickly could he reply "Then
you can ask him"*

The fall of Jericho sounds the death of an old civilization. It marks the birthday of a new civilization.

The true Lord of the land has come to take possession and the tenant who has not taken care of his trust must give his last account.

The historian is concerned to note how at this time in the social and political development of one of the greatest human law givers - brought about the deliverance of his country men. They are passing from the desert type of life in order to set up in a settled place and to build homes and to establish a nation in the world.

The invader that appears on the hills of Bashan will continue to move through the land and of course the Christian knows what the real mission of Israel was. And they know that they look at the fall of Jericho as a real step toward the establishment of a theocracy. God as ruler. We welcome this passage of triumph which is mentioned in the Gospel.

In the New Testament, however, the event is noticed not in a historical way - not in an ethical way - but it is noticed simply as a victory of faith. Hebrews 11:30 ->

by faith, the walls of Jericho fell down after they were compassed about seven days.

This is one of the things that I would like for us to consider in this message. The ground and the difficulties which we have with the power of faith. And think about faith in its highest objective. When by the confession of true faith, we acknowledge the glory of the eternal God. Jesus, the Holy Spirit, the Father.

This was the most (spectacular and dramatic feature) to happen in the very beginning of the establishment of the land. It was a thing that had (never been done before) or since in the taking of a city. No (sword) was drawn. No man struck a blow in the capture. The (priest) with the jubilee trumpets - not the ordinary trumpets, led the procession. (Seven) priests, (seven) trumpets, (seven) days around that city. They would blow and the people were silent - not a word in the ranks. Once a day for six days, they marched all around the high walls of Jericho. And on the seventh day they went around it seven times. And at the close of the seventh time, the trumpets sounded, and the people shouted, and the walls of Jericho fell. And each one in their position, in their circuit, marched over the fallen walls and captured the city.

There was (one discriminating) point--the place in the wall where the house of Rahab stood did not fall. Every other place fell.

Many People of Faith Have to Live in Corrupt Surroundings -

Another thing to notice is that the city was devoted. That it belonged to Jehovah. The Israelites had nothing to do with the capture of the city. It was entirely God's. And this is a strong argument that no man should rob God today. A curse was placed on the city of Jericho and it was not to be rebuilt. The walls were never to be rebuilt.

Sam - Bad Boy in 3rs. - Teacher ask who tore down the walls of J.
1. 1. I didn't do it. 2. 2. Sept. 53, if he knew who
Tore down the walls, Sam said he didn't
I don't know -
1. out Pastor if he knows - No - but
if you will find out how much it cost to give
The Bill, I'll get finance comm. pay for it.

1 Kings 16:34 - in his days did Hiel, the Bethelite, build Jericho. He layed the foundation thereof, with the loss of Abiram, his first born. And set up the gates thereof with the loss of his youngest son, Segub - according to the word of Jehovah which he spake by Joshua, the son of none. That is many hundred years after Joshua spoke that word, and there you come to the great text. That it would not be rebuilt.

And of course, throughout the promised land, the fame and the dread of Joshua spread.

The captain of the Lord's host gives direction how the city shall be beseiged. No battering rams, no military preparations.

✓ The ark of God must be carried by the priests six days together, and seven times on the seventh day. The men of war were to be silent while the blowing of trumpets with rams horns. V. 3 and 4.

The seventh day, before night should fall, the town - they would be masters of the town. They must all shout at a given signal and the walls would fall. V. 5. God appointed this way. To exhalt it in his own strength.

They were to put honor upon his ark, which was an institution or a token of his presence. The people were obliged to do this.

V, 1 - You must remember Jericho had resolved that no one would conquer her. V. 1. She would never surrender. She had shut up her walls, her gates, no matter what. And they hardened their hearts.

V. 2 - Notice God had resolved that he would be the master of that. For he says,

not I will do it - but that I have done it. It was as certain and sure.

It was to try the faith, obedience, and the patience of the people. Thus by faith, not by force, the walls fell down.

Wherever the ark went the people attended. Very faithfully they were willing to undergo this. God's ministers led the way. The trumpets were rams horns. The least show - not silver trumpets - but just plain rams horns. This leads us to say that by the foolishness of preaching, the Devil's kingdom is thrown down.

V. 10 - All the people were commanded to be (silent) Not to speak a word. Not to make any noise.

V. 14-15 This was to be done once a day and seven times on the seventh day. And they continued to do this at the appointed time.

On that (distant wall) out of reach of the arrows of the enemy, you can imagine that you hear scoffing, the oddness of the thing, perhaps at first amused the besieged. And probably by the seventh day they had grown secure, feeling no harm would come to them.

Perhaps, they were saying, what do these feeble Jews. Neh. 4:2. Thus they cried peace and safety, and destruction was at their door. Wicked men think God is josting when he is preparing for their judgement. And they will be mistaken when it comes.

V. 16 - A shout went up and the walls fell immediately. By this faith, the walls were thrown down.

It was a shout of prayer. An echo of trumpets. With one accord as one man.

They cried to Heaven for help. And help comes in.

You never expect a complete victory over our corruptions until the evening of our very last day - then we will triumph.

At the end of time when our Lord shall descend from Heaven with a shout and the sound of a trumpet - Satan's Kingdom shall be completely ruined. The walls will collapse and that will be the day of destruction.

First, whose faith was it? The writer of Hebrews says that by faith the walls of Jericho fell. By whose faith. Was it just the faith of Joshua, the single leader. No, it was the faith of the people. It was the faith of the leader. The faith of all of Israel.

And in whom was this faith placed? In him, who as Israel believed had spoken to the ancestors. And made with them a covenant of grace and had taught his descendents his law. And had made them alone among the nations. The guardian to Israel, he was a living king. Ever at hand to teach, to rebuke, to judge, and to bless. It was Israel's faith which realized his presence as a substantial fact. Israel's faith needed no daily proof - here was the evidence of the truth and the object of it.

It was in short a new sense, a second sight to them. It was not without relation to reason and to conscience and to their moral life. And its main object, as had been said, was (the personal God) And Israel believed in him and they believed in his power. Not of their own righteousness or their own making.

Now, this is not just a theory, but this is taken from the earliest records of the faith of Israel, from the Bible. The author of the Bible here is very clear. To see that if you say that here is God, and you must trust him in faith, he maintains

that they knew God. And they looked to him. They looked to a power. Now certainly the God of Israel is the one who was self-determining here. And who is yet the one, the invisible substance of the God-head--in Jesus Christ. Now the God of Abraham, Isaac, Jacob, Moses, the God of Israel in the desert is going to be the God of Israel in Canaan. Here is the eternal power coming in. Whom Israel owns as God.

And he is going to provoke fear in the hearts of the people. But by their love and their worship, they offer him their wills and there can be no doubt about this. That here in the Old Testament is represented God. Yes, he was this unseen, almighty friend, the friend of their departed ancestors Abraham, Isaac, and Jacob. He was the interpreter, and the inspirer, who guided the great law giver and had brought them out of the slavery of Egypt. And now they loved and feared, and decided to serve him. And he was going to assist them in settling this civilization. He helped them with the experiences in the desert.

The walls and gates of Jericho, the key of a city, which they believed was to become their own frowned down on their anxieties. And they looked up to God in faith.

In other words, he divided the Red Sea in two parts. Because his mercy endureth forever. He had led his people through the wilderness. He had smitten great kings. He would give them their land to be a heritage unto Israel his servant. And so the captain of Israel was still with them even before the walls of Jericho. His presence, his power, his loving kindness, was the object of their faith.

Now certainly many times faith is a word that is used vaguely. Men talk about faith in their destiny, faith in their future, faith in their cause, or faith in progress, or faith in humanity.

If you take these phrases together, they will be found to mean that faith is a will, that can bring to pass what men variously conceive to be the highest good in the coming years. We, as Christians, enjoy faith on a wider horizon.

We are not concerned merely with the fortunes of our race on this planet. But we are concerned with the destiny of its individual members, in an eternal world.

For us the personal God who has revealed himself as three-fold is absolute, and is an unchanging being. In God the Father, the Son, and the Holy Ghost.

Second, what was the connection between Israel's faith in his Lord and the fall of the walls of Jericho.

Simply this, that event depended upon Israel's obedience to the command of God.

In some way or other, God speaks to us all.

He speaks to one generation by special specific or external communications.

To another by the pressure of its recognized principles. Or to another generation by its conscience.) Or by questions of conduct which arise.

Be insured, whether to instruct or rebuke, whether to sustain us or test us - God does not leave himself without a witness.

For in the (moment of anxiety) Joshua⁷ was encouraged. And instructed by the appearance of a Heavenly guide in the camp. Joshua 5:13.

This was a (visible appearance) of some kind. That he was called upon and he

discovered what was best about the will of God. There stood a man over against him with his sword drawn in his hand. What the sight of the burning bush had been to Moses the vision of the captain of the host of the Lord was to Joshua at Gilgal. In each case, the vision was special with the circumstances of the time. The furnace of the Egyptian bondage and the war like preparations of the approaching campaign, he was to have some external assurance that God was going to help him in his hopes and his fears. God speaks to his people through sight and sympathies which they most readily understand. The instrument of communications between the invisible God and the men of the world was faith. And it was a serious demand for faith.

For (seven days) these soldiers, these (men) of Israel were to march around the city, around the (ark) of the covenant, with the seven priests blowing trumpets before the ark. They were to complete the circuit of the city once in every day until the seventh. V. (3 and 4) On the seventh day they were to march around Jericho seven times. The priests were to blow a long blast. The people were to raise a shout of war. The walls of the city would fall and as capture follow.

Note these directions would have tested the faith of Israel in at least two ways.

First, (it) was an (inadequate means) to an end - according to human judgement. And here was a prescribed end proposed. And what was the end proposed. The capture of Jericho. A town strongly fortified after the fashion of that age.

What were the prescribed means. Simply a daily procession with trumpets around the walls for seven days. And seven times on the seventh day.

Attempts indeed have been made to assign a military value to this procession with trumpets. Some have sought to say this would give the besiegers some advantage.

Now this was not supposed by Joshua's design to lull the men of Jericho into a false security. And then to surprise them.

The walls of Jericho were not mined with explosives, and then carried by storm.

It is clear that the procession was not a military measure. The meaning was altogether religious. The book of Numbers has already assigned a religious value to the use of a trumpet, by the people of the Theocracy. Numbers 10:9. It was a symbol by which Israel claimed the mercy and the aid of God. The purpose of the proceedings before Jericho was to repeat the lesson which had been taught so vividly by the circumstances of the exodus. To check the habits so deeply rooted in the race, of trusting in the visible and material. In what the Scripture calls the arm of flesh. To throw them back upon the graciousness of the unseen, the ever present God.

And of course through all ages, this proves a serious trial of faith. We think of the magnificent object which the church of God sets before herself. It is not merely the instrument of the elevation of the human race, but the eternal salvation of souls.

How feeble and unworthy seem the machinery of the church for doing this. The foolishness of preaching does not express the opinion to a large section of this modern world. Nor did it in Paul's day. I Cor. 1:21. Men ask, how can the repetition of the enforcement of a few doctrines and precepts of a great example effect the results of lifting this world and giving new direction to the lives of men.

How should the Christian Gospel achieve this. How can a few drops of wine or wine and a little piece of bread somehow offer to us the vision of God's Heavenly

gift.

We (think about the commission) ^{of The Church -} This trial in faith is probably as old as Christianity. The whole movement of the church - she moves through the centuries on an errand of mercy and truth. Made lame through internal divisions. Or often (weighed down) by the dust of worldliness, and the corruption of men. Some men look at the church today and ask, if it is a divine fellowship. Here it is attempting to regenerate the world. (Has) it altogether failed in her mission.

What is the historical (manifestation of Christianity) I submit it is one long procession around the walls of Jericho in which the means employed seemed to be altogether unequal to achieving that which never the less they do in a measure achieve.

What is it that prolonged contrast between the ideal and the actual. We think about the results in the field of (secular history) And the history of the church. (We) must say, as at the first, God has chosen the foolish things of the world to confound the wise. (God) hath chosen the weak things of the world to confound the things that are mighty. And base things of the world and things that are despised, hath God chosen, yea; and things which are not to bring to naught things which are. And why. That no flesh shall glory in his presence. I Cor. 1:27-29.

+ Second, (Israel's faith was tried by the delay) which was to take place between the first procession around the city and the final capture.

(If) such a plan of operation were adopted, (why) should it not take effect at once. The walls would not really be more shaken by the procession on the seventh day than the first day.

How (difficult) it would be to (carry out) such instructions (six days without any

results. It does not seem long for us - but depend upon it. For men who were face to face with an uncertain future and a great parrell, the days, the hours, the minutes, did seem long.

When the second day passed, the third day passed, and the fourth and fifth, and still the walls of Jericho stood as they had stood for years - do you suppose there was no additional temptation to question the wisdom of the method which had been prescribed to Joshua. You cannot suppose it.

Can you suppose the recommendation given to Nahon ^(NANNAN) to dip himself in the river seven times that he might be clean.

This delay of expected results when the conditions which ought to insure them had been complied with - even though it be a delay, is to minimize one of the greatest trials that faith has to encounter.

Did those people, many centuries ago, think about generation after generation before the time of Pentecost. Did it seem like a short time. One generation died, one after another, in the belief that when persecution had done its worst, the meek would inherit the earth. Rev. 6:11. Did the cry, how long ole Lord, how long - under the stress of the persecution. Thou hast abhord and forsaken thy anointed, and art displeased at him. Thou hast broken the covenant of thy servant. And cast his crown to the ground.

I think the old temptation of Israel repeated over and over again -- the temptation to think that God had forgotten to be gracious and had shut up his loving kindness in displeasure.

Oh, they have thought that the church was going to be led out (to die) in the wilderness. And had better go back to Egypt.

How many of Christ's early disciples and followers, many like Demas have failed under this temptation. No one really knows.

But the delay of Christ's triumph must have weighed heavily upon the forefathers of the faith. Again and again the walls of a heathen society were going to fall. Again and again it seemed as if the church must give in to Jericho. And somehow hope gets so vague that the heart gets sick. (This is one of faith's highest and hardest duties to sustain hope in the time of delay.)

+ Third, faith then is power. By faith the walls of Jericho fell down. The people planted their feet on a solid sure foundation. They went forth in the midst of the difficulties. Faith was the thing that conquered.

If the triumphs claimed for faith in removing human disease and human suffering should afterwards be explained. We need not fear to welcome the discover.

Again (there was no ground) for supposing that the walls were undermined and that they fell at a given signal. It is possible that the fall was due to the shock of an earthquake. But the buildings within the city, faith on this occasion, was limited to its determined reliance and hope of the unseen God. The power of faith is the same.

Two of the greatest forces are perhaps hope and trust that move the human soul. A man who believes can trust. His faith sees God. And that sight creates confidence. The man who trusts can ignore and resist present and visible danger. Because there is an unseen protector.

It has been said that the strength of any army is more than doubled when its got the general confidence of it's commander. To trust in a great power is to share its strength. Every enterprise in the church depends on belief, that will achieve.

Thus out of the weakness of men and women are made strong. And may a feeble Christian become a great source of power when he uses faith.

Mark 9:23 - If thou can believe, all things are possible to him that believe. Those who magnify hope and trust. Not the man who says I will trust in my bow, in my power.

Faith is power.

+ Why is there not force enough in us tonight to resist the Jericho's of this world. This would be a great secret to parents. For kings and statesmen - if they had faith. Not that we are free from error. The Puritans of the 17th century - narrow it is true. May have been distorted. But to them it was clear and strong. But they molded the thoughts and the destiny of England more so than those who had no faith.

People laugh sometimes at the moral condition today. The wall of Jericho will not fall down by sentiment. It will not fall down because we have lost our moral nerve - but it will stand because (we lack the faith).

+ In the final place, we (think of the great mission) of the church today. In moving out against the Jericho of this world. And there must be belief. A part of the problem today is that we do not have faith in the trouble and expense that it takes for the Gospel. We must have faith in the son of God. If Jesus Christ is Lord,

we must have faith in his atoning death. These are real deep things. That we must hope our deepest hopes and activities upon. To every Christian Christ gives a commission to do what he can. Every man must walk around the city of Jericho - he is responsible to conquer that empire. He must do the best thing that he can do and he must work with others to do it.

The true hearts of Israel point to the duties which await them beneath the walls of Jericho.

At first sight it was a hopeless enterprise. Doubtless many other people had tried to conquer that wall. The difficulties of the church in the main are those which she encounters at home. They arise from divisions of Christians. The God-lessness and indifference of a large section of the membership.

And too many times missionaries have to represent not our strength but our weakness as they go forth to try to battle against the traditions and errors of centuries. And so on first sight, it seemed helpless and hopeless.

However, when all has been said and done, with all of those who doubt, the processions with the trumpets around Jericho continue. It seems the efforts many times are criticized. The church of Jesus Christ can never expect to escape criticism. But he that believeth will not make haste. Isa. 28:16. A Christian knows his portion. He knows God and the vision is yet for an appointed time and he will tarry, and go forth in faith. All of society rests upon it. The workman who toils for his wages, believes he will receive it. He buys a ticket to a distant town - he believes the time table. The sailors who guide the ships through the darkness of night believes the charts and the timetables. Large sums of money circulated because we have faith in the affairs of men. God announces beforehand his purpose and he means to accomplish it. The preaching of the cross may seem

Foolish as the men marching around Jericho. But it's result is the final victory and is certain.

Dr. Scott Lidgett - with autobiography, summed up his life "My Evident Life".

Steps of Faith -

Man does NOT HAVE to Muddle Along As Best he CAN -

CHRISTIANS HAVE THEIR WALLS of Jericho

John Wesley discovered this immediately following transforming encounter in Aldersgate st. after he returned home he was buffeted with temptations
he lifted my eyes & he sent me help from his holy place -

A Difference -

Before I was Conquered -

Now I Am always Conqueror!

End of Nine - Short -

Trumpet -

Lord Behead -

Walls of Satan's Kingdom shall fall -