

# JERICHO

## JOSHUA 6



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*A Scriptorium Study from The Fellowship of Ailbe*

**The Fellowship of Ailbe**

*Jericho*  
*Joshua 6*

Jericho  
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## Joshua 6: Introduction

The battle of Jericho shows us the power of God at work on behalf of His people. Joshua continues to demonstrate sound leadership, and the people follow his instructions in what everyone must have considered a most unusual siege.

Joshua 6 presents a variety of symbols for our consideration, some of which recur much later on in the Scriptures and draw their significance from what we see here.

God is faithful to His Word, giving His people a great victory to begin their conquest of the land of Canaan. At the same time, He shows grace to the Gentiles by incorporating Rahab and her household into the people of Israel – a symbol of a greater ingathering of Gentiles yet to come.

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## 1 Jericho Battle Plan

*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." Joshua 6.1-5*

*Reflect.*

1. What were the normal tactics for besieging a city in those days? Why didn't the Lord just use normal tactics?
2. The number seven occurs several times in this passage. Is that significant?

*Think about it.*

Joshua trusted the Lord and was ready to obey His every command. But I can't help thinking the Lord's strategy for besieging Jericho must have struck him as peculiar. Nevertheless, he didn't question the Lord, but went straight to work on the Lord's instructions.

Leaders who think they can improve on what the Lord has revealed should not be followed.

Four times the number seven comes up in this passage. Seven is the Biblical number of completion. It is also the Biblical number for rest, and entering the Lord's rest was the goal to be realized in the land of promise. We should pay attention to this symbolism, for it is yet another way of the Lord's people learning to obey His Word, whether they understand it or not, and of being assured of His presence with them.

We note, too, that this first battle is to involve *all the people* – every person ("man," v. 5). Laying hold on the promises of God is not just a job for leaders. Those precious and very great promises, by which we partake of Christ and God (2 Pet. 1.4), are for all God's people, and all God's people must take their place in the work of the church to obtain those promises. Everyone has something to contribute and something to gain. This is a lesson Joshua will have to learn the hard way, as we shall see.

*Meditate and discuss.*

1. We have seen that God relies on symbols of various kinds in leading His people into His precious and very great promises. Do you think we should make more of the role of symbols, images, and metaphors in our walk with and work for the Lord? Explain.
2. How would you describe the role of trumpets in this strategy? Where else in Scripture do we see trumpets playing a similar role?
3. Describe the order of things and people as they process around the city of Jericho. Should we attach some significance to that order? Explain.

*"Observe who had the better protection—those enclosed in a city girded by great walls but without God, or those defended by God's strength and friendly support but without city walls. I refer to the city destroyed by the eager Joshua, whose own name was changed to delineate his power. He did not subdue it in the usual military way, by conducting the regular long and weary*

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*blockade. No, through God's help his army in sacred symbolism performed a lustration, brandishing its weapons without using them." Paulinus of Nola (355-431 AD)*

*Help me to understand Your Word, O Lord, and to obey it faithfully. I may not always see Your reasoning, but...*

*Pray Psalm 97.*

Thank and praise God for His sovereignty and His salvation. Call upon Him to light your way today and to give you gladness and rejoicing in obeying Him.

**Psalm 97.1-8** (*Darwall: Rejoice, the Lord is King!*)

Rejoice, the Lord is King! O earth, lift up your voice;

Be glad, you islands, shout and sing: Rejoice! Rejoice!

*Refrain v. 9*

Beyond, above

All gods and nations be exalted, God of love!

His just and righteous throne 'mid clouds and darkness stands;

His fiery wrath consumes His foes in every land.

*Refrain*

Earth trembles at the sight of Jesus' holy face;

The mountains melt before His might and praise His grace.

*Refrain*

The heav'ns above declare His glorious righteousness;

And tribes and peoples everywhere His Name confess.

*Refrain*

While Zion gladly sings, let all be brought to shame

Who to vain idols worship bring and scorn His Name.

*Refrain*

## 2 Just Enough

*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." Joshua 6.6, 7*

*Reflect.*

1. Why didn't Joshua tell the people everything God had told him?
2. We note that only some of the people were armed. Were those who were not armed excused from Joshua's instruction? Why not?

*Think about it.*

Once again, Joshua only told the people as much as they needed to know to get started. If they could take up these first steps, then every next step would be easier. Just as our walk of faith proceeds in small steps, so the conquest of Canaan would begin with a once-around the walls of Jericho. Here again was an opportunity for the people to follow Joshua's instructions and gain confidence in his leadership.

Joshua added the instruction that armed fighters should go before the ark. I don't think he was going beyond what God had told him so much as he was extending previous revelation into this next step. We recall that God had instructed the armed forces of the two-and-a-half tribes to cross the Jordan first. It seemed to Joshua reasonable to conclude that they should go first in the processional as well.

Everyone in Israel was to be involved in this march, including those who had no weapons. The people would learn from this not to trust in weapons or men, but to lean entirely on the Lord and to obey His Word.

*Meditate and discuss.*

1. God has given gifts for ministry to all the members of the Body of Christ (1 Cor. 4.7-11; 1 Pet. 4.10, 11). Is anyone excused from the work of making disciples and building the church? Explain.
2. In Joshua's instruction we see his understanding of God's will, incorporating recent revelation with previous revelation (see paragraph two above). There is a principle here to guide us in seeking the will of God. How would you explain that principle?
3. Why is it important that the people of God be able to trust their leaders? How is that trust developed?

*"Though we appear unarmed in body, we nonetheless are bearing arms with which even in time of sunny peace we grapple in spirit against the unsubstantial foe. Now we need God to help us, and him only we must fear; without him our armor falls from us, but with him our armor gains strength. He will be your tower within the walls; he will be your wall where there are no walls."*  
*Paulinus of Nola (355-431 AD)*

*Help me to trust only in You, Lord, as I go forth today to...*

*Pray Psalm 33.13-22.*

Commit the details of your day to the Lord, looking to Him for steadfast love and deliverance, and renouncing all confidence in the flesh.

**Psalm 33.13-22** (*Truro: Shout, for the Blessed Jesus Reigns*)

God from His throne looks down on men;  
He knows our works and made our hearts.  
Let not Your Church, let none depend  
on strength or skill or human arts.

God watches those who fear His Name,  
who hope upon His grace and love;  
He keeps their souls from death and shame  
who trust in Him Who reigns above.

God is our Helper and our Shield;  
upon us let Your grace descend!  
We hope in You; to You we yield;  
we trust in Jesus to the end.

### 3 'Round and 'Round

*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. Joshua 6.8-14*

*Reflect.*

1. The only sounds made by this somber processional were of the movement of feet and bodies and the wailing of ram's horn trumpets. Why?
2. Each day, as the people returned to their camp at Gilgal, their sense of wonder and anticipation must have been growing. What might they have talked about around the camp fires at night?

*Think about it.*

The writer is careful to report the explicit obedience of Israel in all its facets – the order of the processional, the people's refraining from speaking, the blowing of trumpets, and the single circuit around the city of Jericho. Some of this would have made sense to the people, such as, the armed forces leading the way. But other aspects of this would have left many of them wondering. But even though they could not have understood all that was about to ensue, they trusted Joshua and their leaders, and did exactly as they were told.

The use of trumpets here is significant. Trumpets played a variety of roles in ancient cultures, and especially in Hebrew culture. They were used as armies went into battle, as a means of moving troops forward and heightening the terror of conflict (Num. 10.9; Jdgs. 7.18). Trumpets sounded to announce feast days, when the people were assembled to remember and celebrate the mighty works of God (Num. 10.10). And trumpets blew when kings were crowned, to summon the people to acknowledge and submit to their new sovereign (2 Chron. 23.13). The use of trumpets here could be seen as embracing all those various roles.

For the people of Jericho, those six days must have been the most terrifying of their lives. Imagine them, watching and listening from within their tightly-shut walls, as over a million people marched 'round and 'round their city for six days, trumpets wailing madly and continuously, and themselves helpless to do anything but wait. The fear of God and His wrath against unrepentant sinners, though earnestly suppressed, lurks in the soul of every lost person. Sometimes we need to "blow some trumpets" to tap into that fear and get people's attention for the Lord.

*Meditate and discuss.*

1. Those six days must have draped the people of Jericho with a shroud of fear and dread. Does warning about the judgment of God have a place in the work of evangelism? Explain.
2. God's power works in ways we cannot always understand. For example, the Gospel brings faith and salvation not because we are so eloquent or persuasive, but because the Word of God, wielded by the Spirit

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of God, is powerful and life-bringing for those whom God is calling to Himself (Heb. 4.12; Jn. 6.63). What are the implications of this for our work of evangelizing the lost?

3. Why do you suppose the people were not allowed to speak during those six circuits around the city of Jericho? Does God use things other than our words to prepare the hearts of lost people for the Gospel? Such as?

*“[B]efore the soul knows God and accepts the truth of the faith, it veils itself, so to speak, under superstitious works and surrounds itself with something like a wall of perversity, such that it might seem to be able to remain impregnable within the fortifications of its own evildoing. But when the sacred sound thunders, its rashness is overthrown, its thinking is destroyed, and all the defenses of its superstitions break asunder in such a way that, remaining unprotected, as it is written, the Word of God might penetrate even to the division of its spirit and its inmost parts.” Maximus of Turin (d. 423 AD)*

*Lord, work in the hearts of the lost people I know, to prepare them for Your Word. And use me today to...*

*Pray Psalm 149.*

Pray about how God would have you wield His two-edged Sword of the Spirit today.

**Psalm 149** (*Toulong: I Greet Thee, Who My Sure Redeemer Art*)

Sing to the Lord a glorious song and new!  
Praise Him you people, to Whom praise is due!  
Let us rejoice, let us be glad in Him  
Who has created us and cleansed our sin.

Praise Him with dance, with tambourine and lyre!  
To be so praised is God's one great desire.  
Lord, beautify Your holy ones with grace;  
Show us the mercy of Your saving face.

Sing to the Lord, exult with great delight!  
Sing on your beds with joy to God by night!  
Sing praise and take His Word into your hand;  
Publish His grace and wrath in every land!

## 4 Final Instructions

*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." Joshua 6.15-19*

*Reflect.*

1. Marching 'round and 'round Jericho must have created a growing sense of anticipation in the people of Israel, like a child turning the handle on a Jack-in-the-Box. What does that anticipation feel like? Do you suppose this was part of the Lord's strategy?
2. What differences can you identify between this seventh day's march and the marching of the previous days. Why was this day different?

*Think about it.*

The NKJV translates the Hebrew verb in verse 16 as *said*, a simple past tense (שָׁאַרַ). It should more accurately be *had said*, the perfect tense. Otherwise it looks as if Joshua gave all these instructions only as the priests blew the trumpets, rather than before the people began their march. He might have had difficulty getting the word out to all the people as to what they were to do now, given that they were completely encircling the city, and the blast of the trumpets was especially loud and long. The verse is better translated, "And it happened on the seventh time, that the priests sounded a long blast (cf. v. 5) of the trumpets. Now Joshua had said to the people..."

At any rate, on the seventh day of the march, the people were to go around the city seven times, rather than one. Seven times? Wouldn't they have been especially tired after so much walking? Indeed, they would have, just as Jesus was worn out and hungry after 40 days fasting in the wilderness, then to be confronted by Satan. But as Jesus defeated the devil by the Word of God, so Israel would triumph at Jericho, not by their own strength, but by the strength of God's Word.

Specific instructions are given concerning the city, its inhabitants, and all the plunder that will be taken. These instructions are clear, and we can be certain that Joshua made every Israelite understand what the Lord expected. They would have been given in advance, and not in the midst of thundering trumpets, collapsing walls, and shouting Israelites.

But wait a second: What were they supposed to shout? If we translate the Hebrew כִּי as *for* or *because*, it's not clear. If we translate it *that* (indicating an objective clause to follow), then what follows may outline what they were to shout: "The LORD has given [us] the city!" I think this makes the most sense. Imagine how hearing that shout would have encouraged every one of those dog-tired Israelites. Imagine how it would have terrified the people of Jericho (who certainly understood the language, cf. Josh. 2.8-14), to hear that thunderous battle cry!

*Meditate and discuss.*

1. Let's try to put ourselves into the shoes of those Israelites as they began their march on the seventh day.

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Knowing what Joshua had commanded them, and what he promised, how would they have been feeling? Should the commandments and promises of God have a similar effect on us? Explain.

2. God commanded His people to wear themselves out in simple every-next-step obedience. After that, He would give them the victory. Is there a discipleship principle here?

3. How would Israel acknowledge that the Lord had given them this great victory? How should we acknowledge the victory which is ours because of Jesus?

*“For just as in the naming of a single city the condition of the whole world is symbolized, so also the course of seven days indicates the space of seven thousand years during which the trumpets of priestly preaching announce destruction to the world and threaten judgment...” Maximus of Turin (d. 423 AD)*

*Lord, teach me the way I should go today. Fill me with Your Spirit, so that I may have victory in...*

*Pray Psalm 84.*

Seek the presence of the Lord. Offer yourself as a living sacrifice. Call upon Him for the strength you will need for this day's Kingdom-seeking journey.

**Psalm 84** (*Holy Manna: Brethren, We Have Met to Worship*)

Lord of hosts, how sweet Your dwelling;  
How my soul longs for Your courts!  
Let my soul with joy keep telling  
Of Your grace forever more.  
Like a bird upon the altar  
Let my life to You belong.  
Blessed are they who never falter  
As they praise Your grace with song!

Blessed are they whose strength is founded  
In Your strength, O Lord above.  
All whose hearts in You are grounded  
Journey in Your strength and love.  
Though they weep with tears of sadness,  
Grace shall all their way sustain.  
In Your presence, filled with gladness,  
They shall conquer all their pain.

Lord of hosts, my prayer receiving,  
Hear me, help me by Your grace!  
In Your courts I stand believing;  
Turn to me Your glorious face!  
Lord, our sun, our shield, our glory,  
No good thing will You deny  
To those who proclaim Your story,  
And who on Your grace rely.

## 5 The Destruction of Jericho

*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.* Joshua 6.20-25

*Reflect.*

1. Resounding trumpets, people shouting the Lord's victory, walls of resistance against the coming of God's rule tumbling down all around – Jericho, right? Or is this Revelation? Or our own day?
2. With the exception of Rahab and her household, the destruction of Jericho was total. Why was this necessary?

*Think about it.*

Everything goes according to plan. The long trumpet blast, the loud cries of the people of Israel, and the walls of Jericho crumbling. The people rush forward with courage and conviction: they went up to the city, "every man straight before him." No hedging or hesitating. Straight to the task. Just as we should do each day.

The defeat of Jericho is recalled in the book of Revelation where a series of seven trumpets announces the judgment of God and, ultimately, the fall of the City of Man to that greater Joshua Who rides the white horse of His people, conquering and to conquer, as He extends His rule on earth as it is in heaven. And when He finally comes again, to the shouts of men and angels, nothing will be able to stand against Him, and those who oppose or otherwise resist Him will call upon the crumbling mountains to bury them.

Joshua sees to it that the promise to Rahab is faithfully fulfilled. She is incorporated into the people of God and, ultimately into the lineage that leads to Jesus (v. 25; cf. Matt. 1.5). The mention that Rahab dwells within Israel "to this day" lets us know that the book of Joshua was written by a contemporary, and not some later writer.

We note the explicit mention of the plunder of the city being delivered to "the treasure of the house of the LORD." That's not the whole story, however, as we shall see.

*Meditate and discuss.*

1. How can we reconcile the destruction of Jericho with the God of love? Are God's love and God's wrath of equal importance in glorifying Him? Explain.
2. Is there an analogy between God's destruction of Jericho and the attitude we should maintain toward sin (cf. Ps. 97.10)? Paul calls us to "put to death" anything in us that harbors sin (Rom. 6). What does that require?
3. Would Israel have been able to be a holy people unto the Lord if they merely defeated the people of

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Jericho and other Canaanite cities, but did not destroy them utterly? How does Israel's subsequent history throughout the period of the Old Testament lead us to answer that question?

*“So the walls of that city, called Jericho, which in the Hebrew tongue is said to mean moon, fell when they had been encircled seven times by the ark of the covenant. What, then, does the announcement of the kingdom of heaven portend—signified by the encircling of the ark—except that all the battlements of mortal life, that is, all the hope of this world, which is opposed to the hope of the world to come, will be destroyed by the sevenfold gift of the Holy Spirit, working through the free will?” Augustine (354-430AD)*

*Help me to hate the sin in my life, Lord, and to confess and repent of any sin You bring to mind, and...*

*Pray Psalm 124.*

As you pray, ask the Lord to show you the potential temptations and snares that lie ahead of you. Seek His presence and devote yourself anew to Christ and His Kingdom.

**Psalm 124** (*Neumark: If Thou But Suffer God to Guide Thee*)

If You had not been with us, Jesus –  
Let all who love You say with pride –  
When foes rose up to fright and seize us,  
They would have swallowed us alive!

*Refrain v. 8*

Our help is in Your Name, O Lord,  
Who made creation by Your Word.

When all their anger flared against us,  
The flood would us have swept away;  
Torrents and waters sore had drenched us,  
Were not You all our hope and stay!

*Refrain*

Blessed be the Lord who has not given  
Us to our foes to be devoured.  
We shall escape and rise to heaven  
By His eternal grace and power.

*Refrain*

## 6 Joshua's Fame

*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. Joshua 6.26, 27*

*Reflect.*

1. How was it evident that the Lord was with Joshua?
2. Joshua's fame "spread throughout all the country." What do you suppose was being said about him?

*Think about it.*

Joshua's cursing any future rebuilding of the city of Jericho put a kind of finality to Israel's victory. We might wonder why Jericho wasn't one of the cities the Israelites were to defeat then take over for themselves. The utter destruction of Jericho, as the first of many victories to come, may have been symbolic of the conquest of Canaan as a whole. God's intention was to remove all the Canaanites and all aspects of their religious culture from the land, although – unlike Jericho – to leave cities and farms intact.

Jericho would only be rebuilt at the cost of (Hebrew: *with*) a man's first-born and youngest sons. He who lays the foundation would also lay down his first born, and he who raises the gates would do so at the expense of his youngest child. Joshua's curse stood firm and befell Hiel when he undertook to rebuild Jericho during the time of Ahab (1 Kgs. 16.33, 34).

That the LORD was with Joshua would have been obvious to all in a variety of ways: his understanding of God's will, ability to lead the people, courage, purity, and, not least of all, his success. Jesus promises to be with us always (Matt. 28.20). Given the impact of God's presence with Joshua, the promise of Jesus being with us always ought to give us reason to reflect and rejoice.

Joshua's *fame* spread. I'm sure he knew this was the case. How would he handle his new-found fame? Not always well, as it turns out.

*Meditate and discuss.*

1. How should people be able to tell that Jesus is with us always?
2. Like Joshua, Jesus' fame went throughout the country (Matt. 4.24). Is Jesus' fame still resonating throughout the country and the world? How?
3. There are hidden dangers in being someone of note. Such as?

*"Because Hiel is translated as 'living for God' and Bethel as 'house of God,' Hiel of Bethel restores Jericho's walls (which Joshua had destroyed and cursed) whenever any who have taken up the religious life in the church resume doing the evil deeds for which the Lord Jesus forgave them on the day of [their] baptism and whenever they who have renounced the devil's pomp return to it by wanton living or prefer false doctrines or Gentile fables to the church's truth in which they were instructed." The Venerable Bede (672-735 AD)*

*Let me not seek to rebuild the wickedness and sin You have broken down in my life, O Lord; instead, let me...*

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*Pray Psalm 44.1-8.*

As you pray, reflect on Joshua's victory and God's presence with Him. Call on the Lord to be with you in all your labors this day. Trust in Him alone to give you victory over every foe.

**Psalm 44.1-8, 23-26** (*Faithfulness: Great is Thy Faithfulness*)

O God our ears have heard, ancients have taught us,  
All that You did for them long years ago,  
How by Your hand You defeated the nations,  
And to the promised land let Israel go.

*Refrain vv. 23-26*

Rise up, awake, O Lord! Hide not Your face from us,  
See our affliction, our suffering and pain!  
See how our soul is sunk down with oppression;  
Rise up and help and redeem us we pray!

Not by their sword did they drive out the nations;  
Not by their arm did they settle the land.  
Your saving mercy and light triumphed for them:  
Victories for us, our King, please now command.

*Refrain*

Through You shall we all our enemies vanquish;  
Them will we trample in Your mighty Name.  
We will not trust in our strength or our wisdom;  
Jesus will save us; we'll boast of His fame!

*Refrain*

## 7 God's Ways

*Read Joshua 6.*

*Reflect.*

1. Jericho proves the point that God's ways are not man's ways (Is. 55.8, 9). Explain. How should this instruct us today?
2. Based on all we've seen thus far in the book of Joshua, how would you explain the role of God and the role of His people in accomplishing God's work?

*Think about it.*

The battle of Jericho is Exhibit A in the Biblical teaching that God's ways are not man's ways. It's not enough for us to know what God wants us to do. We must also make sure that we do His work *His* way, and not ours. And that means paying careful attention to all His Word and resisting the temptation to think that we know better than God how to accomplish His work.

Joshua was very careful and wise in his leadership, following God's Word explicitly – including what He had previously revealed about the two-and-a-half tribes going before – and giving the people only as much information as they needed to concentrate on their next steps. God honored His Word and gave His people complete victory.

The people of Israel, and their leaders, must have been filled with confidence after this initial victory. “Let him who thinks he stands take heed lest he fall” (1 Cor. 10.12).

*Meditate and discuss.*

1. Put yourself in Rahab's shoes at the end of this chapter. Do you think your view of God would be changing at all? In what ways?
2. What can we learn from Joshua 6 about discerning God's will?
3. What symbols can you identify in this chapter? What role do those symbols fulfill?

*“If you want to see more plainly how Rahab is bound to Israel, consider how ‘the branch of the wild olive tree is implanted in the root of a good olive tree.’ Then you will understand how those who have been implanted in the faith of Abraham and Isaac and Jacob are rightly called attached and ‘joined to Israel up to this very day.’” Origen of Alexandria (185-254 AD)*

*Teach me to wait on You, Lord, and to learn Your will, so that I...*

*Pray Psalm 103.*

Give thanks to God for His many gifts and benefits, and call upon Him to extend His rule on earth as it is in heaven through your obedience to His will.

**Psalm 103** (*Old 100<sup>th</sup>: All People That on Earth Do Dwell*)

O my soul, bless the Lord's great Name! His many benefits proclaim:  
He pardons sins and heals disease, and from the pit grants us release.

With mercy rich and steadfast love He satisfies us from above,  
Revives our youth, works righteousness, and justice serves for the oppressed.

*Jericho*  
*Joshua 6*

His ways to Moses He made known; to Israel His great works were shown.  
The Lord is full of mercy sweet, and with His favor does us meet.

To anger He but slowly goes; abounding love to us He shows.  
He will not always scold nor chide; His anger will not e'er abide.

Our sins He casts from us away; He shows compassion every day.  
He knows our frame, that we are dust, so on His goodness let us trust.

Now as for us like grass we fail, though for a time our flesh prevail.  
God's Spirit blows across our face and withers sinners in their place.

But evermore to those who fear the Lord brings loving kindness near;  
His righteousness to them extends and to their children without end.

He rules upon His throne in heav'n; His sovereign rule o'er all is giv'n.  
You angels, bless the Lord, rejoice, who live in strength to heed His voice.

All you who serve Him, bless the Lord, all you who heed His righteous Word!  
Let all throughout the cosmos whole unite to praise Him, with my soul!

*Jericho*  
*Joshua 6*

*Questions for reflection or discussion*

1. The siege of Jericho was not a typical siege. Why not? What did God want His people to learn?
2. How does Joshua 6 illustrate the principle of obeying God by next steps? What should we learn from this?
3. We have seen a number of different symbols thus far in the book of Joshua: rituals, rock piles, trumpets, and sevens. What is the function of symbols in the life of faith?
4. What do we learn from the situation involving Rahab about God and His redemptive plan?
5. What's the most important lesson you've learned from Joshua 6? How are you putting that lesson to work in your walk with and work for the Lord?

*For prayer:*

*Jericho*  
*Joshua 6*

## The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

The Fellowship of Ailbe offers many opportunities for training, prayer, personal growth, and ministry. Visit our website at [www.ailbe.org](http://www.ailbe.org) to learn more.

We hope you found this study helpful. If so, please consider making a gift to The Fellowship. You can contribute to our ministry by using the donate button at the website, or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

Thank you.