

Joshua 07-03-02b

Let's resume our study now in the wonderful Word of God. Where we find truth, we find comfort, we find encouragement. Joshua chapter 5 verse 13, Joshua is going to get some encouragement and some direction from God in the person of a supernatural being.

He came to pass, verse 13, when Joshua was by Jericho, that he lifted his eyes and looked. Now, depending on how long you've been attending Grace and Truth Bible Church, you know that when you see this phrase, lifted his eyes and looked, we had better be lifting our eyes and looking. This is what Abram did when he saw Horeb.

This is what Jesus does, I mean, over and over again. When somebody lifts their eyes and looks, it means what you're about to see is something significant and important and something you need to dwell on. So much so that I'm going to back up just a verse or two here to prepare the way for this a little bit.

Remember we talked about the healing and how that word actually is the word for live. Look and live. Be obedient to God in faith in spite of what the conventional wisdom would say.

And you cannot believe how counterintuitive this is to invade the land of people who are going to be actively trying to slay you, be backed up against the water like they were when they came out of Egypt against the Red Sea, and then disable all of your military men for half a week. And then take two more days to celebrate a feast. They're in the land five days circumcising and partying.

I mean, they didn't do any consolidation. They didn't send out pickets. They didn't send out reconnaissance teams.

They focused on God. The first thing they did when they came into the land, let's be sure that we're right with the Lord. Everybody agreed that they should observe this rite of circumcision.

The men participate in this. And they're the able-bodied men, the fighting men. Well, there's an interesting play on words here.

If you go back to verse 4, the reason why Joshua circumcised the people, all of the people who came out of Egypt, what was the symbol under which everybody came out of Egypt? It was the blood of the Passover lamb. It was a sign of faith, just a flicker, just a flash of faith. They put the blood on the doorposts, and the firstborn are protected.

And they march out. And they follow Moses out. And it's faith.

The people came out of Egypt. And the Hebrew word for people is Am. Remember Moab and Ammon? Moab is from my father, and Ammon is people.

Am, Amon, my people. It has the idea that these two daughters of Lot, and their father, and so on. Am is people, A-M.

All of the people, Am, who came out of Egypt, they are a people of God. And they are a circumcised people. Verse 5. All the people, all the Am who came out, had been circumcised.

And that's an important thing. They are the people of God. They are people of faith.

Am. However, they die, in verse 6, in the wilderness. They are consumed.

And so they are a nation that did not obey. And the word that is used of them is Goy. They are, and Goy, Goyim, this is the pejorative term that the Israelites would use for the uncircumcised, unclean, unwashed multitudes, all of the nations.

It's translated nations. And so they die in the wilderness. They are a nation of God's enemies.

So the younger generation is born a people in the wilderness. All the Am born in the wilderness were not circumcised. And they were a Goy, a nation, in verse 8. There's an interplay between these two words, Am and Goy.

In verse 8, they are finished off. The Goyim or the Goyim are finished off by God, either by death or by circumcision. And turning from a nation into a people is the idea here.

God is looking for a people to bear His name and for Him to dwell in their midst. So the goal, and you can find this in Deuteronomy 4, verse 6, be careful to observe the commands of God. This is your wisdom and your understanding in the sight of the peoples, the Goyim.

It's God's word, it's God's presence that distinguishes you as His people. And you say, well, okay, that's fine, but so what? There is a distinguishing mark that ought to separate us. We ought not to necessarily blend.

You can be in the world and not of the world. And many times we think, well, there's something wrong. Why am I different? Why do I stick out? Why am I constantly swimming against the tide? Why am I at a cross current to society and to people in my periphery? Be careful to observe the statutes of God, His laws, His commandments.

Deuteronomy 4, verse 6, this is your wisdom. This is your understanding. It's not the wisdom and the understanding of the world.

It's not the wisdom and the understanding of the nations. This is unique to the people of God. And they will say, surely this great nation of Israel is a wise and understanding people.

You move from nation to people. But Israel wanted to be like the Goyim. They wanted to be like the other nations in Deuteronomy 17.

And so Moses warned them. He said, when you come into the land which the Lord your God is giving you and possess it, dwell in it, and say, I will set a king over me like all the nations that are around me, all the Goyim. We want a king.

You will set a king over you whom the Lord your God chooses, one from among your brethren. You shall set his king over you. You may not set a foreigner over you, and so on.

But he shall not multiply horses to himself. He needs to be different. Even a king in Israel ought to be different than the nations.

So these people have moved from being just another nation by an act of faith in the same way that the Israelites in slavery became the people of God by expressing faith at the Passover and faith in marching out of Egypt behind Moses. Now they have become a people through this act of obedience, expressing faith in circumcision. So there is no accident that the words are here and that interplay between Goy and Am.

Because we are supposed to be distinct. You shouldn't find it surprising if people don't understand you, if people don't agree with you, if people don't share your viewpoint. Of course you always want to ask questions and make sure that's not just because you are completely weird.

But if you are biblical in your thinking, this will be one of the results. Now there can be other reasons why you are marching along saying they are all out of step but me. And you might actually be out of step.

But the Bible says, keep in step with the Spirit. Walk by means of the Spirit. We walk by faith and not by sight.

And that is going to set us apart from the Goyim, from the nations. We ought to be different. There ought to be a difference.

If you don't find any difference, if you blend comfortably into the worldly set, something is wrong. Did Jesus blend? Did the disciples blend? Did the early church blend? They did not. What is the distinctive? Now you can be a goth and you don't blend very well either.

Or you can be a lot of other things and not blend. But as people of faith, as an am, distinguished by relationship with God, we ought to be distinguishable. And it shouldn't surprise us that we run counter.

Our thoughts and our viewpoint and our perception runs counter to the way of the world. It's going to often be the case. Well, here's Joshua.

Verse 13, It came to pass when Joshua was by Jericho that he lifted his eyes and looked, and behold. Now you can't get more emphatic in Hebrew than this. He lifted his eyes, he looked, and you look, behold.

Hezeh in Hebrew. And the author here is inviting you to share Joshua's shock because Joshua was out on a recon. Everybody had been laying around healing up from circumcision and then they had the Passover and then they had first fruits and unleavened bread.

And now Joshua says, I need to go figure out how to take this city of Jericho. He's got the report of the spies, you know, something of the defenses. He's reconnoitering and he's out there by Jericho.

And he lifts his eyes and he looks, and look. A man stood opposite him with his sword drawn in his hand. Now this individual is at some distance.

He doesn't just pop up and appear out of nowhere and startle Joshua out of his sandals. Joshua's looking around and all of a sudden he sees a guy standing there with a sword in his hand. Because notice, it says, Joshua went to him and spoke to him.

Joshua advanced up to this individual. Now, you can imagine, you're there with a bunch of just healed up guys. You're out doing a recon.

You're fixing to make an attack. And you see somebody out there who is a warrior. He's got a sword in his hand.

You think, I don't want to have a Stonewall Jackson episode here where I get killed before I can lead the charge in battle. I better hightail it out. Something compels Joshua to go toward this individual.

Now, I digressed once and I'm going to digress again. Because it's important. How old a man is Joshua at this point? You say, well, he's got to be at least 40 because they've been wandering for 40 years and we know that he's one of the guys.

You can actually figure out Joshua's exact age at this point. We can know his exact age. And to do it, it's fun.

I'm going to have you do it just because I think it's fun. Go to Joshua chapter 14. Caleb makes a speech in Joshua chapter 14.

And Caleb is good for so many things. He's the most faithful man in Israel. He's an old guy and he goes up and takes the heights.

It's a really inspiring story. But he also gives us some big help here. Look at Joshua chapter 14.

Verse 6. Children of Judah came to Joshua and Gilgal. Caleb the son of Jephunneh the Kenzite said to him, You know the word of the Lord? The Lord said to Moses, The man of God concerning you and me and Kadesh Barnea. Kadesh Barnea was the first time when they didn't have the faith to go into the land.

Look at what he says in verse 7. I was 40 years old when Moses the servant of the Lord sent me from Kadesh Barnea to spy out the land. I brought back word. Moses swore that day.

Now look at verse 10. Behold the Lord has kept me alive as he said these 45 years ever since the Lord spoke this word. Now, Caleb was 40 at Kadesh Barnea.

And now he's 85. So how many years have passed since the original 12 spies went into the land? 45 years, right? How long was the sojourn in the wilderness after the spies went in, bad report, nobody goes in, you're going to wander till you drop? 38 years, right? There were nearly 2 full years out of Egypt when they were going to go into the land. So, how long has it been since they crossed the Jordan in Joshua chapter 14? 7 years.

45 minus 7 gives you 38. 38 years of wandering, 7 years for the conquest, and now he's 85, right? Okay. Well, there is another 8 years that's going to pass, and I'm not going to take you through all of that, but Joshua is going to die after the land is divided and parceled out to all of the tribes at the end of the book, and he's going to be 110 years old.

You can turn to Joshua and see it. Joshua is going to die at the age of 110. The conquest of the land takes 7 years, the division and distribution of the tribes into the land and all of that takes 8 years, a total of 15 years.

Joshua dies at the age of 110. So, back in Joshua chapter 5, when he sees the commander of the armies of the Lord, how old a man is Joshua? What's 110 minus 15? 95. The man is 95 years old.

And when he sees a guy standing opposite him with a sword in his hand, he goes toward him. He's 95. Do you get my point here? He's a 95 year old man.

Here's a warrior standing with a sword in his hand, and Joshua goes toward him. It just stuns me. If I was a 95 year old man, and I saw a strong, healthy guy with a sword in his hand, and I was in enemy territory, I would go back for reinforcements.

I would go get a squad, or a platoon, or a company, or a battalion, and say, there's a guy out there, and where there's one, there's got to be more. He's not going to stand out there by himself and say, I'm the one guy that's going to defend the land of Canaan. Come on, one at a time.

He's got to be the commander of something. Joshua goes toward him. It's a stunning thing.

It's another indication of the faith of Joshua. Joshua went to him and said, Are you for us or against us? You have to wonder if he worked his dentures around a little bit. Are you for us or against us? So, the man replies, and he says, No.

Are you for us or against us? No. As commander of the army of the Lord, I have now come. Pick up any commentary that I checked.

Who is the commander of the army of the Lord, according to the commentaries? The pre-incarnate Christ. They base this on the statement after Joshua fell on his face to the earth and worshipped, and said to him, What does my Lord say to his servant? You go down to chapter 6, verse 2. The Lord said to Joshua, See, I have given Jericho into your hand. And so people say, Well, Joshua fell down.

It's holy ground. It's like the burning bush. The last time somebody had to take their shoes off because it was holy ground, God was talking to Moses at the burning bush.

This is kind of Joshua's burning bush type of thing. So, this is the Lord. Well, it wouldn't necessarily be God the Father, so everybody says this is the pre-incarnate Christ.

In my usual fashion, I am going to go out in the weeds by myself alone and say this is not the pre-incarnate Christ. Why would I say that? What does it say in Hebrews chapter 1? Turn to Hebrews chapter 1. Hebrews chapter 1, verse 1. First of the general epistles as they call them. God at various times and in various ways spoke in times past to the fathers by the prophets, has in these last days spoken to us by a son.

Various times, various ways spoke to the fathers. It's in the last days that he has spoken by a son. The Lord Jesus Christ, the second person of the Trinity, is not the commander of God's armies.

I'm sorry, he's not. Who is the commander of God's armies? His name is given to us in the book of Daniel. Starts with an M and ends with Eichel.

Michael is the prince of the nation of Israel. He is the commander of God's armies. That's the guy.

So now, why would Joshua take off his shoes? Why is it holy ground? Let me just say this. The commander of the Lord's armies doesn't have to be Jesus Christ in the same way that the burning bush doesn't have to be Jesus Christ. Moses had to take off the shoes from off his feet.

There was a bush that was on fire there. We don't say the bush on fire is the Lord Jesus Christ, and that's why he had to take his sandals off. God is speaking in that place.

There is a representative image. There is a representative symbol. There is a place of communication where God has put a supernatural symbol of his presence and his communication.

That's why it's holy ground. It doesn't make the bush the Lord Jesus Christ, and it doesn't make the commander of the armies the Lord Jesus Christ, in my view. God bless all the people who say it's the Lord Jesus Christ pre-incarnate.

We'll ask him one of these days, and if I'm wrong, I'll be glad to apologize at that time. But for now, based on what I see in Scripture, this is an angel with a sword in his hand. The Lord Jesus Christ has a sword in his mouth.

That's what you find in the book of Revelation. He speaks. He leads.

He can call 10,000 times 10,000 angels, but this is an angelic thing. It's not Star Trek. In Star Trek, whenever there's an away mission, and you've got to go down and deal with some aliens, the captain leaves the bridge and takes the first officer and all of the top senior staff, the most important people on the ship.

This is like in World War II. Oh, there's a nest of Japanese soldiers over here in this bunker. Get the Admiral and General MacArthur and send them in there to go get these guys.

I mean, you just don't do that. It just grinds my teeth every time I watch that show. The captain's leaving the bridge to go down and put himself in harm's way.

If those guys get wiped out, it's going to be Neelix from the Kitchen or something that's going to have to fly the ship all the way back to Earth. So my point here is this is a mission of conquest in the land of Canaan. It does not require the second person of the Trinity to come down and command the army.

God's got perfectly capable angelic generals who can come down and lead the angelic armies in this thing. So I'm just saying, this is my view. Commentaries notwithstanding, there's a lot of smarter, greater, more letters after their name people that wrote the commentaries, and God bless them.

Maybe they're right. I just don't think so. I think this is Michael.

I think that he is calm. And this is the same thing that you can find, and if you want to take the time to look it up, look at the two gospel accounts of the centurion. In one gospel account, it says the centurion spoke to Jesus, and Jesus spoke to the centurion.

You have no need to come to my house. I say to one, come, and he comes. To another, go, and he goes.

You have the authority to say the word. My servant slash son will be healed. Right?

Remember that story? In the other gospel account, it says the centurion sent messengers who spoke for him.

Jesus spoke, and the messengers carried him back to the centurion. And they said, Jesus is coming to your house. The centurion said, go back to him and tell him he doesn't have to come here.

The centurion never left his son's side, but in the gospel account, the messenger speaking on behalf of the centurion is as good as the centurion. It's like a telephone. You don't say, well, you know, I was talking the other day, and the telephone said, Hi there, this is your mother.

We just leave the telephone out. We just use the person on the other end. And that's what this is.

The angel is a transparent speaker for God. That's the Semitic Old Testament, New Testament view. So, here we are, at the end of chapter 5, with all of that squared away, as commander of the army.

Now listen, if you were the Lord Jesus Christ, in a pre-incarnate form, and you were coming down talking to the best guy on the planet, here's Joshua, faithful Joshua, 40 years following in Moses' footsteps, never left the door of the tabernacle, man of faith, totally obedient, never screws up, and you're the Lord Jesus Christ, and you come down, and you're standing there in front of Joshua, would you say, I'm a general, you know, I'm in the Lord's army, I may never march in the infantry riding, I'm in the Lord's army. Wouldn't you say, Hi there, I'm God incarnate? When God visited Abraham, Abraham knew who he was dealing with. It was the Lord God.

What a horrible thing to play on Joshua to act like commander of the Lord's armies when you're the second person of the Trinity. I just don't think the Lord Jesus would do that, and I don't think there are any pre-incarnate appearances of the Lord Jesus Christ. When it says angel of the Lord, angel means angel, malach, messenger, and he speaks on behalf of God.

Angels carry out very important functions. Look at the trumpets and the seals and the bowls in Revelation. Angels carry out some of the most important work that God ever does.

So this is an angel. It is the angel, Michael, commander of the army of the Lord. Joshua fell on his face to the earth and worshipped, but it doesn't say worshipped him.

Worshipped God. And said, and your New King James has a capital on him because they think the same thing, and okay. But I'm just saying.

I don't think it's a capital H. What does my Lord say to his servant? In other words,

messenger, what does the Lord have for me here? Then the commander of the Lord's army said to Joshua, it doesn't say the Lord said to Joshua, although it easily could, but the commander of the Lord's army said to Joshua, take your sandal off your foot. Why doesn't it say take your sandals off your feet? Is Joshua standing on one foot? It doesn't say take your sandals off your feet, the place where you're standing. It just got through saying, he fell on his face.

If he fell on his face, how is he standing? I'm not trying to be overly facetious, but you have to pay attention to the detail, right? Joshua fell on his face. So what is his posture now that he is addressing this commander of the Lord's army? He's kneeling. His knee, let's say his left knee is on the deck, and his other sandal is facing up, and his right leg is forward, and that foot is standing on the ground.

And the angel says, take that sandal that's touching this ground off. He didn't say climb a tree, you can't touch this holy ground. He didn't say get up off the ground, you're laying on holy ground.

The sandal is a protection. It's something that is considered to be unclean. It's been walking who knows where.

Maybe he had to pass the herds and so on to come out there. No telling what he might have stepped in. But the person himself is considered clean.

He's ceremonially clean, right? He is not ceremonially unclean, but his sandals could be. So this sandal that's touching the deck, it's a small point, but he says take the sandal off your foot. This foot that you've got, you put your best foot forward, well his best foot's got a sandal on it, and he says take it off.

The place where you stand is holy. Joshua did so. So now Joshua is in contact with holy ground, and he's qualified to do so.

To stand there in this place where the angel has taken up a stand. Now, of course in the original, there is no chapter break here. You just have another verse.

But the editors later on put a chapter deal here. And there's a parenthetical remark. And if I was doing this, I would just put parenthesis around the next verse.

Now Jericho was securely shut up because of the children of Israel. None went out and none came in. Now this is hugely funny when you think about it.

Because the Israelites have been laying back there disabled for three days, feasting for two days, and everybody in Jericho is scared to come out. What they don't know is the Israelites couldn't have done anything to them if they wanted to. That would have been the time to flee.

That would have been the time to evacuate. Pack the mules and leave. But they've all been quaking and cowering inside the city, scared to death of the Israelites.

And unbeknownst to them, the Israelites are back worshiping God. Worshiping God through covenant. Worshiping God through ritual.

Worshiping God through obedience and faith. And the enemy is cowering behind their walls all that time. Here's the principle.

This is a point of application. If you do a thing, if you make a decision, and if you follow a course of action in faith, don't succumb to the human viewpoint that says, the world is going to get the best of me. The enemy is going to overcome me.

If I take this course of faith and obedience, I'm going to be destroyed. I am going to go bankrupt. I am going to lose my job.

I'm going to lose my family. I'm going to lose this. I'm going to lose that.

No, you're not. If you know that you are standing on solid ground, that you are being obedient, you're not being some kind of a weird Christian. You've got a solid grounding for what you're doing in the Word of God.

You've prayed about it. You've thought about it. You've meditated on it.

And you're applying the Word of God the very best you can. Do not be afraid of what man can do to you. God protects the faithful.

God protects the obedient. My little personal example of this was when I was first at the Naval Academy, and I knew it was important to keep up my study of God's Word. I was in a very stressful environment, very little time.

And so I was having to stay up late at night to do it. And all through my four years, time is at a premium. You need to study.

What if you flunk? What if you fail? But I would take that time and just carve it out. And I would just have to blind myself to what if I, boy, I could sure take this hour or hour and a half and study for that STEAM exam or study for this navigation deal or study for this or study for that. I've only got a C in calculus.

I really ought to be studying on that. And I would just push that out of my mind and listen to God's Word. And I never failed an exam because I kept that sacrosanct time for my Bible study each and every night.

And that's just my personal example and experience in my own mind of having to put away common sense, so to speak, and just remember that I know that I ought to be meditating in the law of the Lord day and night. Every single day I ought to take some

time. And I just carved out that time, the first hour of study hall, and did it.

And it didn't make any sense, and it seemed like it was going to result in disaster, and it never did. And that has been a very comforting thing both then and ever since. In the same way, Israel is obedient to God.

It doesn't make any sense from a human viewpoint. But God honors them and protects them and puts fear in the hearts of their enemies. Jericho was securely shut up because of the children of Israel.

None went out and none came in. That fact is stuck right in the middle of this encounter with the man with the sword. Why do you think Joshua gets to meet the commanders of the army of the Lord? Because he's a man of faith and because he has been obedient.

That's why he's in a position to meet this individual. So the Lord says to Joshua through this commander, Look, I have given Jericho into your hand, its king and its mighty men of valor. It's a done deal.

I have given. He doesn't say I will give. I've already given them into your hand.

They're already defeated. It's already done. Now, there are two components here.

There is a visible army that Joshua commands, the army of Israel. They've been circumcised and they're still back there kind of healing up. I ask myself, if an operation of that type was done on men, are they actually going to be fully combat ready in only three days? I'd say three days at a very bare minimum.

I would like to have maybe a few more days after that to heal up before I go into some great battle where you're having to go into hand-to-hand combat. But with the army weakened, so to speak, the unseen army of God is introduced to Joshua. Its commander becomes visible and speaks to Joshua.

Now think about this. If we are believers and we want to move into that place of maturity and victory and blessing, we want to seasonally hold to the promises of God, and we want to do it by faith and by obedience, there is a point at which we have to realize that it is not by our might and it is not by our power, it is by the strength of God. This conquest, this victory, is actually going to be won by the armies of the Lord.

Those invisible armies are out there and Joshua gets introduced to their commander. Never in all of the battles and all of the situations for the previous 40 years in the wilderness was there any introduction of the armies of the Lord. Joshua was out there fighting.

Remember the Amalekites and Moses on the hill, arms up, arms down, Aaron and Hur and that whole thing? Remember that? There was no armies of the Lord. Lift up your

eyes and behold the chariots of the horsemen of the Lord and the chariots of fire and none of that. It is not until Israel goes into the land by faith that they discover that now they are fighting battles that have heavenly import, that are associated with heavenly conflict.

The stuff on the other side of the Jordan, the stuff out in the wilderness has just been earthly subsistence, manna-fueled conflict, manna-fueled challenges. Now they are eating the produce of the land. Now they are fighting battles alongside angelic hosts.

Everything is ratcheted up. They are in a new environment with new food, new allies, and it is in the unseen world. It has consequences that go beyond this earth.

This is what Joshua is told and this is what we see. That is why this commander shows up at this particular point. So, you have already been given the victory.

I have given Jericho into your hand. It is king and the mighty men of valor. By the way, Joshua gets this assurance and this information on his knees, on holy ground, listening to the word of God.

Where does our assurance and our confidence and our guidance of how we are going to exploit a victory come from? On our knees, on holy ground, listening to the word of God. That is how we find out what is going on in the unseen conflict. That is how we find out the way to lay hold of the victory that has already been given to us by the Lord Jesus Christ.

So, here is the details, verse 3. You shall march around the city, all your men of war. You shall go all around the city once. Do this for six days.

I want to see the movie. I want to see the film. I hope that Ariel or one of the other angels had a video camera.

And every morning, bright and early, all the Israelite guys get up. They get on all their stuff. They rank and file, dress right, cover down, get all their stuff ready.

And they march out and they traipse out there. And here is all the people inside Jericho, peeking over the walls, getting ready with the boiling cauldrons of whatever they are going to pour over. Getting all the archers and all the guys with the rocks.

They haul all the rocks up to the edge. We are going to drop them over and try to fend them off. Now, there has been archeology.

I am going to talk about the archeology next time, how the city looks. But everybody gets all ready. Whoa, here they come.

Look, here comes the Israelites over the ridge. And everybody gets in a big sweat. Everybody mobilizes.

They blow the trumpets inside the city. Hide the children and the women. Everybody is all ready for the big battle.

The Israelites come marching out. No trumpets. No sound.

They will come out, march around the city. And that is all they do. They go and they march around.

They go around the west side. Then they go around the north side. Then they come around the east side.

Then they come back around the south side. And then they go back home. What a letdown.

What an anticlimactic thing. All of the people in Jericho, okay, stand down, put out the fires, take the rocks back down, put your spears away, get the women and children back out. I guess it's not happening today.

And you can imagine they probably sat there for a couple of hours thinking, well, what was that? And all day long they're just scratching their heads. They've got people lining the walls. They get all tired out.

The tension had to just be killing. Well, they'll probably be back here any minute. And nobody ever comes back.

The whole rest of the day, nothing. The next day, next morning, here they come. Everybody gets all hepped up and ready to go.

The same thing for six days. Six days in a row. Now, what day of the week would it have been, would you suppose, that they did this? Do you think any one of those days was a Sabbath, that they went around and marched? I mean, I don't know.

I'm just asking. It seems to me like probably not. It probably started on Sunday.

Sunday morning. Monday. Tuesday.

Wednesday. Thursday. Friday.

And by Friday, the people in Jericho, the guy with the wall says, the Israelites are marching down here. We're not carrying the rocks. We're not lighting the fires.

We're not sending all the kids away. Crazy Israelites. I don't know what's the matter with them.

All they're going to do is march. And so they're getting kind of complacent now. That's the instruction.

March around it. And my question is, what kind of troops do you have that will obey this order without grumbling, without complaining, without asking a bunch of questions? By Friday, they're saying, what? We're going to do what? They do it. This is a generation of faith.

They don't ask questions. It doesn't make sense from a human point of view, but it is clearly the Word of God that comes clearly from God's messenger, Joshua, who has been authenticated by that episode back at the Jordan. And they say, Aye, aye.

Three bags full. How high should I jump? Okay. March around the city.

Here we go. And they do it. No complaints.

No grumbling. You've brought us out here to march around cities in the wilderness. They don't say any of that.

They go out and they do it. You shall march around the city, all you men of war, six days. Seven priests shall bear seven trumpets of ram's horns before the ark.

But the seventh day, you shall march around the city seven times, and the priests shall blow the trumpets. The priests, you have to wonder, why am I carrying this trumpet all the way around the city every day for six days? I'm carrying a trumpet and I never blow it. It makes no sense.

But they do it anyway. By the way, what kind of trumpets are these? Are these the silver kind with the valves? What do they make trumpets out of in ancient days? You've heard the song. They're ram's horns, right? What is a horn a symbol of? Strength.

Who's carrying these horns? The priests. What does a priest call to mind? They are Levites. This is God's power that they are carrying.

That's what it means. Who's leading this procession? It's not put your most fearsome, ugly warriors up in front so they'll intimidate the people in Jericho. It's priests with horns.

Signs of strength that will make a noise. On the seventh day, you shall march around the city seven times. And the priests shall blow the trumpets that shall come to pass when they make a long blast with the ram's horn.

And when you hear the sound of the trumpet, all the people shall shout with a great shout. And the wall of the city will fall down flat. This is a big promise.

Blow a horn and shout and the walls will fall down. And the victory will be won. Now, we're just in the instruction phase right now.

But let me just ask you a question. Is there any other place in the Bible where a trumpet sounds and a voice shouts and something big happens? Where the formerly

uncircumcised are now circumcised of heart and are ready to lay hold of a great victory. When is that going to take place? The Lord himself shall descend from heaven with a shout with the voice of which angel? The commander of the Lord's armies and the trump of God and the dead in Christ will rise.

And we who are alive and remain will be caught up together. And guess what? That is the walls of the enemy's city falling down. Because the victory that the Lord Jesus achieved on the cross I have already given you the victory is going to be fulfilled and consummated with that shout and that archangel and that trumpet.

That's what's being foreshadowed here. 1400 years before the Lord Jesus goes to the cross. 3400 years before the rapture.

You have the picture. And there's a reason why the Lord is going to descend with that particular sequence of symbolic elements. Because they hark back to this day and this time and this generation who had faith to lay hold of the victory that God had been waiting 40 years to give them.

And that's where we're going to have to pick up next time. So we will leave Joshua standing there getting the instructions from the commander of the Lord's army and we'll see the fulfillment of it two weeks from tonight. Friday after next.

There will be no class next Friday. So Joshua is going to have to kneel there on the holy ground for two whole weeks. Fourteen days.

And then we'll return and see how this plays out. But let's close here in a word of prayer. Father, thank you for the truth of your word.

Thank you for the great inheritance that we can receive by faith thanks to the work of the Lord Jesus Christ who alone in his work on the cross achieved the victory over sin, over death, over all of the opposition and forces of darkness that opposed him and that still oppose us. We pray that God the Holy Spirit will impress these realities on us so that day by day and moment by moment we can reflect the glory of the Lord Jesus and enter into that inheritance so that he will be the firstborn among many brethren on the day that he returns to take us to himself. We ask all these things in Jesus' name.

Amen.