

Joshua 07-03-16b

We're ready to pick up our study now in more detail and focus in Joshua chapter 6. Jericho was securely shut up because of the children of Israel. None went out and none came in. The Lord said to Joshua, See, I have given Jericho into your hand, its king and the mighty men of valor.

Now this is fulfillment of promise. They like to call this the perfect of certitude. Obviously Jericho is not in his hand yet, but God says, I have given it into your hand.

You should treat this as an accomplished fact even though it has not yet happened. What is the definition of faith? That would be it. You treat something as a fact even though you have not seen it yet.

We treat our salvation as a fact, although we have not ultimately been delivered. We have no tangible evidence to speak of. However, I will make one statement to that effect.

I was talking to my daughter Elizabeth once again, giving her some additional ammunition in her fight against the forces of darkness that she faces in school. Is there any tangible evidence for God? Yes, there is. Two of the three witnesses are tangible and the other is known at a spiritual level, which is real.

Creation is tangible. You should see the secular humanist scientific crowd squirm trying to get around the design equals designer argument. I was sitting there looking at my dog the other day, now that I have one to look at.

He is a miracle of design. It's amazing the complexity of animals. If you look at a cat or you look at a dog and they say, well, you know, protoplasm and it just all evolved.

It just boggles the mind that you cannot appreciate tangible evidence. It reminds me of the Pharisees and the scribes in Jesus' day. They would sit there in the synagogue.

Jesus would heal a withered hand. A guy that had never walked in his life would stand up and leap instantly, not only with restored legs and full muscle control and balance. Think of what God had to do in terms of wiring up the guy's inner ear and the musculature of his legs and his feet to implant in his brain the information that takes children months to learn.

How long does it take a toddler to walk, to learn to walk, to learn to keep their balance? You know how they thump down their mommy to daddy and it's only three feet and they can't make it. Trial after trial after trial. It takes months to learn how to walk.

Here's a guy that has never walked in his entire life. Jesus says, stand up and walk. The guy stands up.

The Bible says he leaps. He leaps. You think, that is not just, look at that, his muscles have been restored.

There's been information downloaded into his brain. There has been wiring and experience programmed into the pathways of the brain to the inner ear and the cochlea and all of that stuff in there, the balance centers. It's amazing.

It is design. Design means a designer. You can see a kind of order in crystals.

You can see a kind of order in various low level natural phenomena. But they always stop after one phase change or two phase changes. And then it's different.

There is tangible evidence for God. And the physical evidence that is available, that's one, creation. Second is the scriptures.

Anybody who is interested can address himself or herself to a perusal of the scriptures. They are available in every language on the planet. There are plethoras of Bibles on the internet.

You can get study Bibles. You can get, there's a study library for free on the web. You can get a lot of the great, in fact some of the best scholarship is the old scholarship that's in the public domain.

Matthew Henry, Adam Clark, the old international standard Bible encyclopedia is great. I keep the old and the new because there's a bunch of stuff in the old that's not in the new. The treasury of scripture knowledge is public domain.

Anybody can go and follow the trails and the threads, the warp and the woof of the texture of scripture all the way through. It's available. Anybody can find it.

And as you look at the word of God and you see, we have seen these connections, have we not? We have seen the chiasms that are impossible for the author of Revelation to complete a chiasm that was begun in Genesis consciously. It's impossible. You know, scholarship says, well, there were like three or four guys that wrote Isaiah.

How do those three or four guys collude to make that beautiful, perfect, chiastic structure? One of these days we'll do the book of Isaiah and you'll be amazed. That book is so symmetrical from beginning to end. It flies totally in the face of the deutero and trito Isaiah theory that has been prevailing for the last hundred odd years in liberal scholarship circles.

They say, oh, one guy or two guys wrote one through 40. And then some completely different guy wrote the second part of Isaiah. And then some third guy tacked on an ending.

It was late and different and you just can't believe the things that Satan throws at the

word of God. Why? Because it is tangible evidence for God. It is a supernatural book.

We saw this in our Why the Bible Study survey of world religions. It is unique. There's nothing like it.

And it has nothing to do with the Bible codes. Heaven help us. You remember when Jesus said a man's enemies are going to be the members of his own household? Christians and Jews who fall for this goofy Bible code thing are insane.

They're just insane. Well, don't get me started. Don't let me let myself get started.

There is tangible evidence for God. Creation is science. Wants to measure something? Wants to find something? Okay.

There is life on this planet and God created it. If you say he didn't create it, then where did it come from? Ask a scientist how life began. Well, you know, there was the primordial... No, no, no.

I don't want to hear about the primordial ooze. I don't want to hear about fat bubbles near the gas vent in the underground ocean. I want you to tell me scientifically what chemicals came together to create what life form and what was the path of evolution where that life form magically learned during its little short life span to reproduce and make perfect copies of itself, ad infinitum, ad nauseum.

And then suddenly those became more complex and built... Well, it was RNA world. Okay. What programmed the RNA? What made it replicate? How did RNA replicate? No clue.

No explanation. Not even a theory for abiogenesis, life from non-life. There is no scientific explanation.

None. Zero. Zilch.

Big dark secret of evolution. And so what they do is they say, well, you know, the origin of life is not a part of the theory of evolution. Don't be talking about that because that's not a part of evolution.

Evolution is Charles Darwin. It's survival of the fittest. It's mutation and selection.

Natural selection. Mutation and natural... We're talking about evolution here. We're not talking about the origin... Oh, come on.

You want to have one without the other? Well, I don't know where life came from, but I can explain to you once it got here how it... No, you can't. They can't explain that either. They cannot explain the increase in complexity, the programming, the thousands of little machines that are in a cell.

And they all interact. And it's like a factory complex. Do you ever see this show, How It's Made? This is my new favorite show.

I would like to get the entire series on DVD and just watch it from beginning to end and then go back to the beginning and watch it all over again. I've always wondered. I will stare at a trash can and say, I wonder how they made that.

You know, we've got that trash can with the little flip up lid and I had to repair it and I got in there and I thought, you know, this thing is a marvel. I wonder how they did this. Well, that show tells you.

And it's great. And they take you through the factory. Have you seen this? They were showing how they make coffee machines.

The coffee machines that you can either put a quarter in or not, but it flips the thing over and grinds it and squirts it in and then it comes out and then it throws the stuff away and it's all ready for another one. It showed how they fold the metal up. But how does it start? One factory over here makes sheet metal.

Another factory over here makes little plastic parts. Another factory over here makes tubing. Another factory over here makes cords and fasteners and whatnot.

And then you've got this factory where here comes the sheet metal and here's a machine that bends it and folds it and tack welds the thing and then here comes the parts and here's a guy sitting there running the wiring in and then they put water in the deal and they push the button and test it and make sure that it's going to squirt and flow and do all the things it's supposed to do to be a coffee machine. They do this. That is mindlessly simplistic compared to the inner workings of a single living cell.

The complexity of one cell is infinitely beyond that process and they say it's an accident. Well, you know, the mitochondria and the ribosomes and all of those little golgi bodies and all the rest of those little things float around in a cell. Happy accident.

That's like saying the sheet metal factory just happened to create some sheet metal that just happened to flow in, that just happened to have a machine, that just happened to fold it into a square, that just happened to be exactly the right size for this little plastic basket to fit in and these hoses just happened to fall in there and connect themselves and it just happened to fill with water and the button just happened to be pushed and it just happened to come in and just happened to make coffee. Listen, that is simple. That is amazingly easy odds-wise, chance-wise, compared to what happens in a cell.

You cannot get there. You can't make that fly. Science has no explanation whatsoever for that process.

But listen, it's a big bait and switch. It's a big fast shuffle. It's a fan dance.

And what they'll say is evolution is science. If you are against evolution, you are against science. Science is what makes airplanes fly.

Science is what puts tires on your car. Science is what put a man on the moon. You Christians, you're living in the dark ages, you're anti-science.

No. No. Don't let anybody do that little conniving debating trick.

I love science. You love science. You believe in science.

I love physics. I love chemistry. Chemistry and physics and hard science is great.

I love geology. I love astronomy. It's great.

And we believe in all of the science that, you know, Newton's law, V equals IR , you know, electricity and Ohm's law and the rest of it. Christians have any problem with that? Listen, Christians discovered that stuff. Christians invented that stuff.

Isaac Newton was a Christian. The foundations of modern science were built and laid and set and built upon by Christians. Don't let somebody tell you that we are anti-science.

We are anti-fantasy. And abiogenesis is a fantasy. Upward evolution, increases in complexity by random chance, is every bit as likely as a tornado in the junk pile producing a Corvette.

Is it possible? Is it mathematically possible that a hurricane could hit the coast of Florida and wash three or four junkyards full of old car parts together and could they fall together into something resembling a car? There's like a one in five billion chance. So what do the scientists say? Well, if you look at the universe and so many galaxies and so many stars and so many planets and so many solar systems, somewhere in the universe, if there's a billion galaxies and, you know, 50 billion stars and all that, so if the odds are one in 50 billion, well, all that means is it's going to happen on one of those. No, no, no.

You want to take one in 50 billion odds? I mean, you can't even win the Texas lottery and the odds are nothing near that bad. Well, the Lord told Joshua, I am about to defeat Jericho for you. This is how some of the translations translate this.

This is the Net Bible, the New English translation. I am about to defeat Jericho for you. What does your new King James say? I have given.

Just about the time I try to like that New English translation, it just does one of these and I just want to kick the thing out the window. You don't take the tenses of Scripture and change them around because you think it would be better if God put it in the future instead of the past. This is a perfect tense.

I have given Jericho into your hand. I have already done it. It's an accomplished fact.

Treat it as such. That's faith. I will give.

That's hope. They're not marching in based on hope. They're marching in based on faith.

This is an accomplished fact in God's plan. I have given Jericho into your hand. So, this is why we use the New King James and not some of these happy hand-waving translations that they have now.

Not only have I given Jericho into your hand, I have given you its king. And you've got some good cross-references in your New King James. If you have a letter B there where it says, I have given, do you have that? And if you look in your margin, it says Joshua 2.9. Joshua 2.9, earlier in this book, I know that the Lord has given you the land.

This is Rahab talking to the spies. I know that the Lord has given you the land. Rahab says, He's already done it.

She doesn't say, I know the Lord will give you the land. She says, it's yours. Your God has already given you this place.

We've had it. We're history. We're over with.

The terror of you has fallen on us. All the inhabitants are faint-hearted because of you. In verse 24, that same chapter, 2.24, Truly the Lord has delivered all the land into our hands.

This is the spies to Joshua. Not the Lord will deliver. The Lord has delivered.

You and I, the point of application on this, when we see promises and principles and doctrines in God's word, they have to be a part of the landscape of our mind. It's not a maybe. It's not a future pie in the sky, by and by, kind of a thing.

Well, maybe God has a solution. Maybe God will work this together for good. You say, you know what, this episode, this situation, I don't care how it arose.

I don't care who was involved. Here is a day, this is the day which the Lord hath made. And this situation has been given over to God.

If you are a growing believer, and if you are walking in faith, we walk by faith and not by sight. If you are in that category, guess what? God has worked all things together for good. You think about old Joseph, trying to chase down his brothers and get a report back to his father.

Noble mission. Keep the old man happy. Give him an update.

The brothers hate Joseph. He gets up there. They throw him in the pit.

They sell him into slavery. They dip his head in goat's blood and tell his father, the guy

got eaten by beasts. He's dead.

He's gone. That was an expression of hate. Was it fair? Was it just? Was it a good day for Joseph when that happened? Not at all.

This is a great thing. No matter how many times you go through Genesis, there's always things. I wish I had mentioned this when we went through verse by verse in Genesis.

But think about the big picture of Genesis. What's the first thing that happens after Adam and Eve leave the garden? You have the birth of Cain and Abel, and then what? A brother rises up and kills his brother. What's the last thing that happens in the book of Genesis? Brothers rise up and essentially kill their brother.

In the first case, Cain is cursed, and he's marked and preserved, and he wanders as a fugitive and a vagabond. He says, my punishment is more than I can bear. Or my rejection is more than I can bear.

And what happens at the end? Joseph is equally maltreated by his brothers. He is essentially slain. He's taken away from everything that he knows.

His dad thinks he's dead. But when he confronts his brothers, and he has power over them, is it an eye for an eye and a tooth for a tooth? Is he all thrown into a pit? He says, you meant it for evil, but God meant it for good. There has been progress in the book of Genesis in terms of what happens when a brother sins against a brother.

And there is grace, and there is forgiveness, and there is restoration, and there is blessing. What's the difference? For Cain, he is not a man of faith. God pleads with him.

Look, why has your countenance fallen? If you do well, you'll be accepted. Just do what you're supposed to do. What is the difference between Cain and Joseph's ten brothers? Cain never gets it.

He's like the first generation in Israel. I just don't get it. He doesn't say, oh Lord, I want to be restored to you.

Let me go do something different. He just says, you know, you're really a mean God. Your punishment is more than I can bear.

What about Joseph's brothers? They commit this egregious injustice. And when they are confronted by their brother, what do they do? They learn. They grow.

They turn. Judah sticks up for Benjamin and says, let me take his place. I'm not going to let that happen again.

I don't want another brother to suffer an injustice because of my inaction or my failure. And that small glimmer of faith and obedience, God works that whole situation together

for good. And they wind up prospering.

And they wind up being preserved in famine. And they wind up being reunited. There's this wonderful scene where Jacob sees his son again, foreshadowing the resurrection of Christ, where in the eyes of the Father he died and then he's raised to life again.

The son that I lost has been recovered. God works all things together for good. We have to believe, our faith has to treat those things as certainties, as reality.

That's what distinguishes us from the world. The secular humanist says, I'll believe it when I see it. At least he likes to think that's what he's saying.

Of course, he believes evolution. He's never seen it. He believes abiogenesis.

He's never seen it. He believes the Big Bang. He's never seen it.

He believes life on other planets evolved from green scum or comet dust or something, but he's never seen it. And yet, the more real and important and eternal truths of God are rejected. And he chooses his own fantasies to believe in.

Well, I have given Jericho into your hand. I have given you its king. And you have another great note there.

And let me just say, one of the reasons I like the new King James, they did a really great job on the marginal notes. Almost always, if you follow these references in your new King James, you will find good parallel passages. They are to the point.

Deuteronomy 7.24 here on its king. What did God promise Israel in Deuteronomy? God will deliver their kings into your hand, and you will destroy their name from under heaven. What was the name of the king of Jericho? Did Kathleen Kenyon dig it up in her excavations? Did Garstang dig it up? Did any of these other excavators dig up the name of the king of Jericho? No.

You know why? His name has perished from under heaven. Read Deuteronomy. You will destroy their name from under heaven.

No one shall be able to stand against you until you have destroyed them. I have given your city, the king, and the mighty men of valor into your hand. You shall march around the city all you've been at war.

You shall go around the city once. You shall do this six days. The number seven is hugely prominent here in chapter six.

It's kind of neat that in English, even, it's in chapter six. That you do the six days, and then on the seventh day, you're going to do it seven times. There are a lot of sevens here.

They march around the city seven days. On the seventh day, they march around it seven times. They've got these ram's horn trumpets.

Seven priests bear seven trumpets of ram's horn. There's only one trumpet here. It talks about ram's horns and it talks about trumpets, but it's all one thing.

There are these seven trumpets that are blown. How long is it going to take Joshua to conquer the land? Do you remember? It was two weeks ago. How long is it going to take to conquer the land? How long is it going to be between Joshua chapter one and Joshua chapter thirteen? Seven years.

Conquest takes seven years. Seven priests, seven trumpets, seven trips around the city. Why seven? It's the number of completion.

It's the number of perfection. Six days, shout thy labor and do all thy work. And on the seventh, you rest in God's work.

There is a rest that remains for the people of God. This is the potential that they share. So, he's given these instructions.

It says the Lord said, but of course this is still the commander of the armies of the Lord speaking. But, you remember Joshua had to take the sandal off his foot because he was standing on holy ground. What does this hark back to? This is his burning bush experience.

He has the same sort of authentication, the same sort of direct communication from God. Moses got it through the burning bush. Why? Sinai.

It's the thorn bush, right? And you have that thorn bush representing the law. There are so many threads that run through Scripture. What does Jesus say to Paul, Saul, on the road to Damascus? Remember what he says? What's the quote? Saul, Saul, why persecutest thou me? Then what? It is hard for thee to kick against the goads, the pricks.

The thorns. Paul has been trained up at the feet of Gamaliel. He is an Old Testament law guy.

And he's kicking against those thorns, those goads, those sharp points of the law. By the works of the law shall no flesh be justified. And it goes all the way back to the burning bush.

Moses, when he gets his commission, how come the commander of the armies of the Lord don't talk to him at Sinai? Doesn't talk to him. Why does he see the burning bush? It's a thorn bush. He's at Mount Sinai.

Remember that? Sinai. Well, it's thorns. That's what it means.

It's a thorn bush on fire. It's a flaming. It has the glory of God within it.

But it's expressed in a thorn bush. No fruit. No productive life.

Nothing of benefit in a thorn bush. By the works of the law shall no flesh be justified. Now we have that second generation going into the land.

That enters the land uncircumcised and gets that genuine circumcision of faith. And what does Joshua see for his confrontation with God and his commission? He doesn't see a burning bush. He sees the commander of the armies of the Lord.

The commander of the armies, the word for armies is that Sabaoth. Yahweh Sabaoth, the Lord of hosts, the Lord God of hosts. These are the hosts of the Lord.

Why? We're not in law mode now. We are in conquest mode. We're in victory mode.

We're in seize it by faith mode. Now, it is conditioned on faith and obedience. Remember the original instruction to Joshua back in chapter 1? What was the criteria at the very beginning of this book? Moses, my servant, is dead.

I'm going to give you all of this territory. I'll be with you as I was with Moses. I will not leave you or forsake you.

Verse 6 of chapter 1. Be strong and of good courage. For to this people you shall divide as an inheritance the land which I swore to their fathers to give them. Only be strong, be courageous, that you may observe to do according to all the law which Moses, my servant, commanded you.

Do not turn from it to the right hand or to the left so that you may prosper wherever you go. Why does Joshua stop as soon as he gets into the land and circumcise all of the males and observe the feast of Passover? And the feast of first fruits. Why? That's exactly what God told him to do.

And Joshua is a get it done kind of guy. God tells him this is what you should do. There is not a single instance in scripture of Joshua ever disobeying a divine command.

Not one. And he is distinct from Moses in that respect. Moses was close.

But Moses begins and ends. Moses' career is bracketed as a leader of Israel by failure. On his way into Egypt, he is almost killed because he has not circumcised his own son.

That is the failure that is going to characterize the generation that he leads in the wilderness. They didn't circumcise their sons. And Moses, even after he nearly loses his life, and Zipporah uses, it says a sharp knife I think in some of the translations, but it's a stone knife.

The very same term is used when Joshua circumcises these men at Gilgal. It says a knife of stone. It's like a flint knife.

It's the same kind that Abraham used. And by then, of course, they have bronze and they have iron and that kind of thing. But they use a sharp stone knife.

That's the traditional method. Well, be strong and courageous. Observe to do according to all the law which Moses, my servant, commanded you.

Moses' career begins and ends as the leader of Israel with a little instance of disobedience. And it costs him. It nearly costs him his life at the beginning and it does cost him his life at the end.

And he doesn't go in. Thornbush. The glory of God is in it, but it's a thornbush.

Joshua, Yeshua, is going to be like his later namesake. It's kind of the reverse of a namesake. Jesus Christ is going to be perfectly obedient to the will of the Father.

He's never going to mess up, just like Joshua never does. And he sees the angel of the Lord with a sword in his hand. This is conquest.

This is victory time. Notice it doesn't say that the commander of the armies of the Lord had a shield in his hand. That he was canopied under a great helmet or something.

The one piece of armament that's spoken of in this context is the sword. A man stood opposite him with his sword drawn in his hand. That's the sword of judgment.

That's the sword of judgment on the Amorites and the Canaanites. It is the sword of victory. It represents the sword of the Spirit, which is the word of God.

How do you and I achieve victory in our life? It isn't by bread alone. It's every word that proceeds out of the mouth of God. The word of God ministers to us inwardly.

Dividing us under the soul and the spirit and the joints and the marrow. And it is our offensive weapon in the struggle against principalities and powers. The sword of the Spirit, which is the word of God.

It is multi-purpose. It's kind of like that whirling sword that was outside the Garden of Eden. It points in every direction.

When it points toward us, it benefits us. It judges us. We judge ourselves so that we're not judged.

And it will give us judgment and discernment. As you talk to children, teenagers, who are launching out into the world, how do you know what's right? I've grown up in a home where we have conservative values, and now I'm hearing all of this liberal alternate stuff

in school. Everybody seems to believe it.

It seems to be ubiquitous. How do I know what's right? Do I just go with my parents' beliefs because my parents believe it? Do I go with what everybody else believes because everybody believes it? How do I know what's right? We all have to make decisions. We all have to filter through options, and it's not really clear.

It's not a difference between should I rob the bank or should I get a job. It's not that easy. There are complex choices.

Where does the discernment come from? How do I know what's right? How do I know what's best? That's what the Word of God does. It disperses the clouds of darkness that are enveloping us from the prince of darkness. It shines a light on our path.

It gives us the standard by which to measure. It judges. That's why it's represented as a sharp sword cutting in every direction.

But you have to go to it. You have to treat it as I have given. It has to be our reality.

We go to it knowing that it's the truth. Knowing that it is the basis. Knowing that I don't care what the archaeologists say about Jericho.

The Word of God says Joshua knocked the thing down. Actually, the Lord knocked it down while Joshua was marching and blowing trumpets. But that's what happened.

Science is going to have to figure out a way to reconcile their dates to what the Bible says. I'm sorry, but given a choice between trusting carbon dating, which has been demonstrated to be faulty, which has been demonstrated to be wildly inaccurate depending on how it's done. By the way, you know how they get the carbon dates for Jericho falling in 1600? Their definitive dates come from burnt cereal grains that were found in the destruction layer of the city.

Of course, carbon dating is based on living things that absorb some atmosphere while they are alive. Then it's fixed. The amount of radioactive carbon is going to degrade at a predictable rate.

However much of that has degraded, ideally, will tell you how long that thing has been inert and no longer interacting with the atmosphere. What happens if you take a sample and you cook it? Do you think that could have any effect on the carbon levels? What is soot made of? What is ash made of? What is charcoal? Starts with a C and ends with arban. Do you think grain burnt in a destruction layer is going to be a valid starting point to fix a date? Do you think that a hot fire that is hot enough, by the way, to melt mud bricks? The fire destruction layer in Jericho melted the mud brick.

That's how hot the fire was. The clay got hot enough to do the ceramic thing. There are

glazed bricks from the destruction layer in Jericho and Hatzor and some of the other towns that the Bible says Joshua burnt.

When God told Joshua to burn a city, Joshua went in there and made a really hot fire. Do you think that that level of heat could bump a date by 150 years? I think so. Do I believe the Bible or do I believe a 1600 date? I think I'd go with the Bible.

A man stood opposite him with his sword drawn in his hand and said, So you march around seven times, seven trumpets, seven priests. It's going to take seven years. What is leading this procession on each of these days? It's the Ark of the Covenant and the priests.

Why? What is the association of that Ark and those priests? What's the most recent episode that involved the Ark and the priests? They are the brave lads who stood looking upstream, hoping that giant wall of water from 16 miles away didn't come down and wash them away. They represent, they are evidence and reminders, just like the 12 stones, of the power of God. They don't glow in the dark.

They don't emanate radiation. I saw a thing where they are trying to explain the Ark of the Covenant. You can't believe the biblical stuff on your cable channels now.

They love to go to the Bible. Let's talk about Adam and Eve. Let's talk about Abraham.

Let's talk about the flood. Let's talk about Noah. Everything in the Bible is coming up on National Geographic, on Discovery Channel, all of these secular channels.

And they say, it's all documentary. The same guy reads the script and it sounds like, Now we're getting to the bottom of this thing. Here's the science.

We're going to get these scholars and they're going to speak. So they talk about the Ark of the Covenant. What they've decided is, at various times, Moses didn't exist and he did exist.

If you're talking about Moses proper, well, he probably didn't actually exist. He's a later figment of somebody's Babylonian captivity imagination. But, when you're talking about the Ark of the Covenant, Moses did exist.

He was a prince in Egypt and he was introduced into all of the mysteries of Egyptian science. And Egyptian scientists had figured out that certain things were radioactive. They may have even constructed primitive batteries.

And acacia wood, overlaid with gold, can function as a capacitor. And so these guys went and they built a little miniature ark out of acacia wood and they overlaid it with gold. And then they said, well, you know, in the dry air of the desert, with a wool covering rubbing over it.

This is like rubbing a balloon on a cat or on your head and sticking it to the ceiling in static electricity. They said, well, in the dry air, of course we can't go to the desert and actually test this theory, but we assume that in the dry air of the desert, with that woolen covering rubbing on it, it charged the ark. So then when Uzzah reached out to steady it, why, he got an electric shock.

And that's why Uzzah died. And Moses knew about capacitors and the storing of electrical charges. And he built the ark specifically to have this magical ability to fry.

You know, the sons of Aaron went up and offered the strange fire. They got a little too close. The sensor touched the ark.

Bing! 60,000 volts. And they fell over. And so it's science.

It's all explainable by science. Well, what do the priests and the ark really represent here in this story? Yes, I significantly digress. What do they represent in this story? What has happened earlier in the book of Joshua? The power of God has been demonstrated specifically in totally controlling the chaotic forces of the Jordan River in flood stage.

You can't look at the ark now and see any supernatural manifestation. There is no pillar of cloud, pillar of fire. The priests don't glow or have wings or have some supernatural halos around them.

But when people look at them, they remember them standing in the middle of the Jordan. It is memory of what God has done. It is belief that what God has done, God will do.

You see the point of the priests and the ark leading the procession around the city? They're in front of the entire army of Israel. These guys stood and watched those priests and that ark stand in the middle of the Jordan. That same ark and those same priests are now marching around the city.

And so in some ways it's the same, and yet in some ways it's different. They're blowing a trumpet. They're blowing the shofar.

How many notes can you hit on a trumpet, a modern brass trumpet? Even a bugle has got no real valve structure. You can hit like six notes. That's where all your cavalry calls come from.

You've got all those notes that you can hit. But the ram's horn shofar trumpet really only has one or at most two notes. You can kind of make an elephant trumpeting noise that kind of riffs down a scale.

But basically it's one note that sounds. And that's what they hear. One note.

So hopefully you have your several different ram's horns that are more or less in the

same pitch range. You don't want it to sound like a train horn or a semi-truck horn with several different notes. They're all hitting the same note.

And it is a trumpet blast. The trumpet call is used to sound an alarm, to call an assembly together. It resonates, it echoes, and it gets the adrenaline pumping.

It calls attention to itself. These priests, the seven trumpets are around the Ark of the Covenant. Why would they blow the trumpet each day as they go around the city? What do you think the people in Jericho were doing looking down at that Ark? Do they know what it is? Do they know who the priests are? Do they know what happened at the Jordan? You can bet your last shekel they know what happened at the Jordan.

And they know what that Ark is. What is the message for them and what is the message for us? It's not about the army. It's not about the Israelites.

The threat is not the people. This is the God of Israel. That's the issue.

That's where the power is. That's where the victory and the judgment are going to originate with God. And we really have to remember that.

It is not our effort. It's not our strength. It's not our wisdom.

The victory and the judgment originate with God. It's all about the Ark. It's not about the army.

You and I have a temple in our soul. Our body is the temple of the Holy Spirit. That is the repository for the presence of God.

That's what the Ark represents. When we look to God's presence and we look to God's strength, when we believe His promises have been accomplished in faith, big walls will fall. Great victories will follow.

But it begins with the decision to receive the witness. It begins with the decision to exercise faith. And there is no other way.

Well, we'll pick up here in chapter 6 next time, but let's close in a word of prayer. Father, thank you for this graphic example of your provision and the exercise of your power on behalf of your people. We pray that God the Holy Spirit will remind us of these things in the days ahead.

We ask it in Jesus' name. Amen.