

Jericho's Walls Fell Down Flat

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Joshua

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We read from the word of God now as we find it in the book of Joshua 6. Joshua 6. In the fourth chapter we saw the great miraculous entrance that God gave to the children of Israel into the land of Canaan by opening the raging Jordan River so that they might be able safely to pass through and enter the land of Canaan, but they weren't ready to perform the duties that were theirs right away. So first of all, we see that they were, the reproach of Egypt was taken away from them when there was the circumcision of all the men who had been born in the 40 years that they were in the land of Canaan. Then they celebrated the Passover, and then there was the appearance of the Captain of the Host of Jehovah, a special precursor vision that God gave to Joshua of Jesus. Jesus was yet to come but this is a precursor revelation of him and he identifies himself as the Captain of the Host of Jehovah. He doesn't tell us what he communicated to Joshua. He doesn't have to, just the fact that he could show himself to be with him was sufficient. That accomplished the purpose.

Now we come to Joshua 6.

1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. 2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. 3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. 4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. 5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. 6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. 7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. 8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns

passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. 9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. 10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. 11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp. 12 And Joshua rose early in the morning, and the priests took up the ark of the LORD. 13 And 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 rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. 14 And the second day they compassed the city once, and returned into the camp: so they did six days. 15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. 17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. 18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. 19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD. 20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. 22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. 23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. 24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. 25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho. 26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the

foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. 27 So the LORD was with Joshua; and his fame was noised throughout all the country.

So far we read from God's word.

We noted that at that appearance of the Captain of the Host of Jehovah was the final preparation that Joshua needed, and as we consider this history we're going to look, first of all, at the commands that God gave. They're quite detailed. First he gives them to Joshua, then we have the record of them in verses 6 through 11 being given by Joshua to the people, and then subsequent to that the activity. So we're going to first look at God's commands, then we're going to look at the execution of God's judgments, and finally we want to consider God's mercies. So God's commands, God's judgments, and then finally God's mercy.

Jericho is noted as being a stronghold, a very key stronghold for one's entrance into the land of Canaan. If you wanted to conquer the land, you had to start with Jericho. But Jericho was a huge obstacle from a physical perspective. High-walled city. Armed men, men of valor, they were notable for their abilities to fight and for their attitudes in fighting. King who kept everything straight; they were ruled and guided by a good king. And so the city ended up being considered impregnable, that there was just no way they would be able to get into it. They didn't have any equipment so they could cast large stones against it to crush open the gates or any part of the wall. They were rather untrained in warfare relatively, and now they have to face this city, but the Captain of the Host of Jehovah, the Host of all is with them.

That the city was shut up straitly, narrowly, they wouldn't allow anybody to go in or to go out indicates clearly that they weren't ready to surrender. They weren't ready to give themselves up to the children of Israel and that, in turn, indicates that they were hardened, they were steadfast. They believed that the walls would protect them and save them. They were ready to resist and that, in turn, leaves them without excuse.

It's very interesting that not only the whole of the land of Canaan but already here with Jericho we have something that God forecasted when he was speaking with Abraham. Very early in God's interacting with Abraham was the incident where Abraham was to make a path of two animals, of the dead bodies of animals, and then he saw God pass through. In Genesis 15, we read God said to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them," the 400+ plus years in the land of Canaan, "they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Then this, verse 16, "[And] in the fourth generation they shall come hither, for the iniquity of the Amorites is not yet full." The iniquity of the Amorites, that was the primary nation of people in the land of Canaan, is not yet full. As it were, there's a measure that God has and the sins of the Amorites were thrown into that measure. When it was full, then God would come and execute judgment but it was not yet full when God

had the children of Israel be brought into the land of Egypt. When they came out, now the activity of Jericho indicates that their iniquity, the cup of their iniquity is full, and then God will visit them. God will visit them.

It's interesting that God words it not as if he will visit them but that the land itself does. In Leviticus 18:25 we read this, "the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." The iniquity of the people is going to make the land defiled and the defiled land will, as it were, vomit out the people. That's the picture that God uses to the children of Israel, and when they locked the doors, locked the gates, wouldn't let anybody go out or come in, they indicated their readiness to be judged.

God makes a bold statement in the second verse. Jehovah said unto Joshua, "See," behold, "I have given into thine hand Jericho, the king thereof, and the mighty men of valour. I have given them. It's already done. It's already an accomplished event. I have given them into thy hand. The city, the king, and the whole of their army is already thine. I have." Now it's interesting that right after that God gives commandments about what they are to do. So God gives a promise, a promise that is so certain he can put it in the past tense. Not, "I will give them to you in the way of your doing this," but, "I have given them," and making that statement God shows, 1. "I am going to do it. Don't you think you're going to accomplish it and it's your merits. I have given them." But the second thing is this: the knowledge that God has given them to the children of Israel, to Joshua and the children of Israel, encourages, encourages, stimulates and puts the children of Israel into an active mode. It animates them. It actuates them, if you will, so that now when God gives them the command of what to do, they're ready to do it. "God says he's going to give them. No, God says they are already ours." So when next he says, "Now march around the city," we'll do it. We're ready. We want to. God's command. God's promise, rather, stimulates obedience to his command. God's promises stimulate obedience to his command.

Then he gives the order about what they're to do and how they're to do it. I neglected to go back into the book of Numbers and see exactly how many thousands existed in the army of Israel at this time, but they were to march with half of them in front. Seven priests with rams' horns. Priests, four priests on their shoulder carrying the ark of the covenant, and the other half of the army behind them. When the walls fall and God says to them, "Then the people shall ascend up every man straight before them," it makes you wonder whether the number of the children of Israel or how they marched, how wide they were when they marched, how many they had in a row, that when they did this they completely surrounded the city so that everyone was able to go straight forward on every side. Half the army ahead silently. Don't speak a word. You're soldiers, obey. Seven priests blasting on rams' horns. Ark of the covenant and the rest of the army. That's how you're to do it.

Joshua conveys those commands of God in verses 6 and 7. Immediately it came to pass when Joshua had spoken unto the people that they did it. So verse 8 and then again verse 12, rose early on the first day that they were to do this. Rose early. They did not hesitate.

They immediately marched silently. Each time, six days, once a day, all the way around. Seventh day, equally early but now seven times around, and then be ready because there's an extra blast of these rams' horns and you are to shout. These unique marching orders follows the promise, again, "I have given the city to you." God's accomplishments, "I have given them to you," God's accomplishments does not remove our responsibilities, nor does it make us inactive. His promise, instead, encourages us in our efforts and assures us that our efforts will not be in vain.

That's a theme, that's a thought that should always be present for us every day. God's given us a promise, a promise that he is with us, a promise of his relationship to us, a promise that he's never going to change that relationship, a promise that he's going to be with us all our life. Some of the psalter numbers that Joshua picked at the beginning of the worship service so that we were told why not to fear, those are those promises. That means that we can go forth in the fulfillment of the responsibilities, and remember, responsibilities determined by God's commandments. God says, "Do this. Do it this way." They fulfilled their calling, their responsibilities with encouragement. They didn't sit on their hands. They didn't say, "Well, God says he's gonna give it. Let him do it." They went forth obediently.

The ark of the covenant that was usually hid in the Most Holy place in the tabernacle and there God let it be known, "I am here right in the midst of your nation. Now I am here with you in this activity of war and this battle. I am with you. I'm not going to run away from you. I'm not going to stay tucked away in safety. I am right here with you, going with you, but I am to be in this position of honor, in the middle. Everything surrounds me not only when we're camped but now here too, in this position of honor, central, so that your pride is restrained, you don't take credit for it. You will know that it is I who am accomplishing this but my presence is also going to give you encouragement and confidence."

Rams' horns. They had other horns that they used for calling to war or calling to worship. Rams' horns were special kinds of horns that had the ability to strike terror in the ears of their enemies, but at the same time to inspire Israel with courage and a confidence.

Silence. Silence. Nobody say a word. You don't whisper to the soldier next to you. You hold your peace. Just before God led the children of Israel through the Red Sea, Moses said unto the people, this is Exodus 14:13, "Fear ye not, stand still, and see the salvation," you see, they had just seen, saw the army of Egypt come, they were trapped, mountains on the right, mountains in front, Red Sea on the left, and here comes the army of the Egyptians, the greatest empire of the day. Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever." Now this, Exodus 14:14, "The LORD shall fight for you, and ye shall hold your peace." Don't cry out in terror. Don't shout this one this plan, another one this plan, "This is what we've gotta do. This is what we've gotta do." Hold your peace. Stand still. The Lord shall fight for you. The prophecy of Zephaniah 1:7, "Hold thy peace at the presence of the Lord Jehovah: for the day of

Jehovah is at hand: for Jehovah hath prepared a sacrifice, he hath bid his guests." Hold thy peace at the presence of Jehovah.

That silence is a reverent anticipation of a great act of God, a reverent anticipation of a great work of God before which we are to hold his peace and they are to do it seven days. Now I'm sure when they got back to the camp they could talk, but not when they were performing this marching around the city. Absolute silence, unquestioning and unreserved obedience at God's direction.

The first day. March around. Nothing seemed to happen, but much did happen, and each day much happened. Do you know what happened? God was honored by their obedience. They did what God commanded them to do. That honored God. So don't say, "Nothing looked like it happened." Oh, a lot happened. When we go about our daily work quietly whether it's in school, whether it's you name it, whatever you're doing when we do it quietly, sometimes it's difficult, sometimes it's very hot, sometimes it's cold, but we do our work as before Jehovah, we're serving the King, then a lot happens. Obedience is recognized as being given to Jehovah. Don't judge the apparent lack of activity or success. Patient trust, rising early, performance of duty to the King, those were the things that were taking place every day.

Note specially that in verse 8 the seven priests blowing the seven trumpets of rams' horns are told, were told that they passed on before Jehovah. They passed on before Jehovah. Now they were having the ark of the covenant behind them but the idea of passing on before Jehovah is the activity that they were very very conscious. As they blew their trumpets, they had to have some lungs, some stamina to be able to do that all the way around the city. They did it with the awareness that they were conscious of Jehovah's presence. They did it before him. And again, the necessary consciousness that God would have us have in every situation of our life, that we do it as before Jehovah. That's what gives purpose, that's what makes our lives so significant.

I've a consciousness recently rather frequent of those people sitting in Sunset Manor. When the weather's not well, they can't get out of their rooms. There they sit, wearing their masks if they leave the room. But if they are doing it in the consciousness that this is Jehovah's will for them, they've got purpose. Patient waiting on him. Now that's just one tiny example of how that can be true for all of us.

They passed on before Jehovah, that's worthy of underlining and remembering, confident that God would do what he said but that they must be fully subject to his revealed will.

God's commands. God's commandment concerns his readiness to execute a judgment. If we're conscious of Jehovah's presence, that's a wonderful thing, but sometimes we're not as conscious of Jehovah's presence and the world is full of those ungodly, not conscious of God's presence but God is there, and their activity is a violation of him. He set that forth in the garden of Eden and it continues to be a reality. Everyone is living as before his face. He keeps a record, he writes the books, and the iniquity of the Amorites had grown and developed so that they were completely unaware of, in fact, deliberately

maybe at times opposed to Jehovah. God counted their judgments, their sins. They added up. That's why we know that at the end of this world there will be the judgment day.

The iniquity of the Canaanites was so bad. Now let's reference Sodom and Gomorrah. Their iniquity, their sin was so horrible they had filled the cup of iniquity and God brought their hell, the result of their judgment day on their sins immediately. Same thing happening in the flood. The universal flood destroyed all but eight souls because they had filled the cup of iniquity and God says, "You are sinning against me and my justice and holiness requires that I respond. I'm not executing this in an angry way just for the sake of being angry, it's not that I lose my temper. I am holy, I am just, and my holiness requires that when you violently violate my person and my will, I must respond." That's the judgment.

The walls fell and God assailed the walls. Now whether the walls fell because God just brought them down flat or whether God used an earthquake to do that really doesn't make much difference. But the walls, and twice, fell down flat. Now there had to be a pile of rubble because we read that they ascended to get into the city. But not just a part of them but all of the wall except for that one little section fell down flat. The soldiers of Israel rushed in, killing and burning everything, all but the silver, the gold, the vessels of brass and iron, those went into the treasury of the tabernacle. Going to learn more of that later but the idea was this: when God gifts us with victory, when God gifts us with anything, then he wants us so aware of our servant attitude that we will acknowledge his gifting and we give thanks to him first. We don't give to him what's left over, we gift him with that which he gives first. His grace deserves that.

God's miraculous activity of causing those walls to fall down flat does not conflict with but must be seen as harmonizing with what we find in Hebrews 11:30, "By faith," by the faith of Joshua, by the faith of the children of Israel, "the walls of Jericho fell down, after they were compassed about seven days." God did it. Fitting with that sovereign work of God is the faith of the children of Israel, the God-given faith and the gift of God enabling them to exercise that faith. God made a promise. Their faith says, "What God says is true. It's gonna happen. He said it. It's already a reality." God used that faith. He didn't dismiss it. He didn't say it's not necessary. He made it necessary and he says by faith the walls of Jericho fell down. God performed that work. God-given faith is put in God's commandments as well as in his promises, and faith triumphed.

The city was cursed. God's curse is that which he placed on that city as an expression of his judgment. Now that curse was really on all of the land of Canaan, that's why the whole of the land could be destroyed. And it was there, remember, not because God arbitrarily or whimsically did it, but rather because they earned that curse, that judgment, that presence of hell upon them. That's why that death came upon all of them. But God wanted to display his glory and that's the curse. So it was cursed for Israel to possess anything and take for themselves as if they deserved it and earned it, but rather it was cursed, while cursed to them it was God's possession and God's right. Whether it's hell forever or whether it's Sodom or Gomorrah, whether it's the universal flood, or whether it's the conquering of Jericho and the rest of the land of Canaan, God wanted displayed

that this was devoted to the sacrifice, a sacrifice to his justice and the glory of his holiness. "I am holy. You touch my holiness, I must respond and my response displays my glory as well as my holiness displays my glory."

For the glory of God, the city was cursed, cursed so that God said it may not be rebuilt. Deuteronomy 13 God says, makes this, "Thou shalt smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God," do it for him, thy God, "and it shall be an heap for ever; it shall not be built again. And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers." All that was in it was to be viewed as cursed, cursed if they would take it because it belonged to God. That's why it would be a curse.

The fall of Jericho is a type, a type that God gives to us of what will happen to the world, to man's world. Man's world is where we want to accomplish what we want to accomplish, where it's set there and it's here for our existence and for our purpose. That world when it ignores God is a world that lies in darkness. Their god is the prince of this world, the devil, Satan. This world is always making war against the Lamb and against his followers, the saints. This world characterized often by persecuting the church but it's always and also characterized always by its vain strivings, its greed, its selfishness, its utter godlessness, and it's doomed before the face of Jehovah against whom all sins are committed. He will respond and just as Jericho fell, so it is certain that this world will know a fire.

God's judgments, but mercy. You see, when we describe man's world as selfishness, self-centeredness, greed, that's not foreign to me, to you. That's my old man. It's all about me, what's happening to me. That's how I view things. If it's off in another part of the city or in another part of the nation, it doesn't affect me, but it gets close to me, all of a sudden.... The pursuit of the things of this world, that's not just them. My happiness, what I want, if I have to deal with things that I don't want, that's my old man. Am I sinless? Are we sinless? No. Our sins rise up prevailing day by day. Mercy is that God gives to us faith to see that he says, "I have judged and punished all of your worldliness in my own Son. It is my glory that I don't take your sins and forget them. I deal with your sins at the greatest cost to me," God says. "I gifted my Son to bear the judgment. My holiness requires that they be punished. They are. They were." That's the cross of Calvary. He stood in my place, he stood in our place and he bore that punishment that every sin deserves.

God's mercy was that he gave faith to the children of Israel, to Joshua, so that they held for truth what God said. "I'm the Captain of the Host of Jehovah. I'm with you. My presence is evidenced in the ark of the covenant that's right in the middle of you. I've already given it to you." Those promises of God, faith says he will give it. Now imagine yourself, now they were told six days, once a day, seventh day, seven times. "Come on, Lord, why not right away? Why not tomorrow? A whole week? Seven days of the same

thing? What's the purpose?" "So that you learn to exercise faith in what I say and to trust me so that I'll give you the faith, I'll actuate the faith, but your faith is going to take hold of me and my promise and that's what's going to inspire you to obey my commandments and be quiet." Hold thy peace. Stand still. Be still and listen, trust.

That faith proceeded from the work of regeneration and that life of regeneration according to which God's people walk as God's children in light of this world, and they receive his word and they confess his name. That faith conquers every Jericho, not in the sense that faith earns the merits, and not in the sense that faith is the source of that conquering, but in the sense that that victory is achieved in the way of faith exercised in God's word. By faith the walls of Jericho fell flat, in that sense, the victory is all of God's and all of Christ's achievement. Through his atonement he vanquished the foe of my old man and though he roars every day, he's a conquered foe, and I can go forward not despairing of the constant presence of my sinfulness and sin, I can go forward confident that the judgment has been executed on that old man already. It's a gift of grace.

Second display of mercy. The first is to the children of Israel, the second display of mercy is all of the wall of the city at the very same time went down except for one portion on which sat the house of Rahab. She wasn't an harlot in her activity anymore but God wanted us to know she's Rahab the harlot. That's what marked her but that didn't define her. She's defined by the mercy of God that enabled her to believe.

Now if it was difficult for the children of Israel every day to go back, go around, go out, come back early in the morning, but they knew seven times, seven days, that's what they knew. Rahab, her father and mother, her parents and kindred, they didn't know. So with the sanctified imagination, there they look out the window. Here they come the first day. Sh, quiet. There they go. Then they go back. Wasn't something supposed to happen? Oh, here they come the next day. Nothing. Third, fourth, fifth, sixth. Seventh, here they come again. Wait a minute, they're going around again and again and again. Faith. I don't always know why God does what he does and I don't know his timing, but I can trust him.

They believed and by faith, that's the next verse in Hebrews 11, Rahab perished not. The preservation of her house on that portion of the wall was just as much a miracle as all the rest of the wall falling down flat together. Rahab's salvation and her family's displayed the eternal security that belongs to those who trust in Jehovah. Now did you note they came and they went outside the camp of the children of Israel. They didn't belong to any of the tribes. There was a position in which they were camped at Gilgal, all the tribes in their place. They were next to the camp but not in it, not initially, but God brought them in because Rahab married a descendant of Judah and Rahab became a mother of Jesus. All things are possible with God.

So Joshua and Israel knew it and they were graced to persevere day after day, and Rahab too, wondering when and how that deliverance would come but it came. May our lives be lived in the consciousness of the righteousness of God, his holiness, and he's as glorified in his judgments as he is in his grace and mercy. Let's wait and see as we watch history

take place. Let's not be fearful because he has said to us as surely as he said to Joshua and Israel, "I have given them to you. You are mine." That's what defines you. That's who you are. Amen.

Let us pray.

We marvel at the greatness of thy grace and the amazing nature of thy grace. We are thankful for it, great God. Bless us now that the consciousness that we have of the victory that is ours in Christ lives and reigns within our hearts and lives forever. Thanks for faith. Thanks for the promises and the commandments that actuate that faith by thy Spirit. In Jesus' name. Amen.

Joshua 6:12-25
JERICHO'S WALLS FELL DOWN FLAT

- I. God's commands.
 - A. Jericho was a key stronghold at entrance into Canaan, considered impregnable and now it is locked up tight (1)!
 - B. God declares that He has already given Jericho and its mighty men into the hand of Joshua (2).
 - C. God then commanded Joshua to have Israel's army march around the city with the ark, preceded by seven priests blowing on alarm trumpets, one time each day in succession, then on the seventh day seven times, and the wall will fall down (3-5).
 - D. God's unique marching orders indicates that God's accomplishments do not remove our responsibilities.
- II. The walls of Jericho fell through the direct activity of God.
 - A. Whether God assailed the walls directly or via an earthquake makes no difference – it was a miracle.
 - B. God's miraculous activity harmonizes with the exercise of faith (Heb. 11:30; Mark 9:23; I John 5:4; Ps. 60:12).
 - C. The city was accursed to Israel because it was devoted to Jehovah.
 - 1. Devoted to God as a sacrifice to His justice and the glory of His holiness (which punished their sin).
 - 2. The fall of Jericho is a type of the fall and destruction man's world, the world that lies in darkness, whose god is Satan.
- III. And behold God's mercy.
 - A. At the same time, it (sin and death and hell) is overcome, conquered by the faith of God's people (not carnal violence).
 - 1. This is God's mercy, for it gives faith to the true Israel.
 - 2. This faith conquers every Jericho. God does via the faith He gives. "God, in response to their faith" (Ophoff).
 - B. God's mercy turned Rahab and His mercy saved her and her family so she "perished not" (23,25). (Heb. 11:31).
 - 1. The preservation of her house on the wall is as much a miracle as all the collapse of the rest of the wall.
 - 2. Her salvation displays the eternal security of those who trust in Jehovah.
 - 3. May we live our lives in the consciousness of the righteousness of God's judgment and of the other