

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY
TEACHER'S PACKET

Kindergarten

Sunday Morning

Study 24

Joshua Conquers Jericho

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The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective The goal of this lesson is to illustrate that in every decision, they have the option to act in faith and do the right thing, or in unbelief and do the wrong thing.

Key Verses

Joshua 1:1-11; 5:13-6:21—Main Teaching Passage
Joshua 24:15b

Memory Verse - Joshua 24:15b (February Memory Verse)

“But as for me and my house, we will serve the LORD.”

Hook

Take a small object and show it to the class. Have one student come up front and close his/her eyes as you put the object in one of your hands and close both hands. Then ask them to choose which hand the object is in. Tell them they may ask a friend who did see what happened.

To make this choice, the student had to decide whether or not he/she trusted that that their friend was telling the truth. In today’s story, Israel had to make a choice about whether or not they would trust God.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

This week's story is nearly the exact opposite of last week. Remind the students that last week, we saw how the Israelites did not believe God's promise and, as a result were unable to enter the Promised Land. For the next forty years Israel wandered in the wilderness. In today's story, Israel has a new leader, Joshua, and is about to try a second time to enter the land. In Joshua 1:1-11, God encourages Joshua to be courageous, because He would give them the strength to enter the land. Once in the land, one of the most difficult challenges facing Israel was Jericho, a powerful city surrounded by massive walls. Alone, Israel didn't stand a chance, but God told them that if they followed His instructions, they would be victorious. God commanded the Israelites to walk once around Jericho every day for six days. On the seventh day, they would march around seven times. After that, the priests were to blow their trumpets and the people were to shout. If they obeyed these instructions, the walls would collapse. Israel did obey, and God granted them victory. God gave the city into their hands, and the Israelites were able to live in the Promised Land just like God had told them forty years ago.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

Once again, the contrast between this week and last week is incredibly important. In both stories, Israel had a chance to enter and live in the Promised Land. In both stories, God promised victory. All the Israelites had to do was enter in faith. Last week, they chose to disobey, and the consequences were terrible: the Israelites wandered around in the desert for forty years! This time, they made the right choice to obey God and have faith, and as a result they had victory.

It is important to explain to the students why the Israelites had to follow such strange instructions. God's commands in this story were to prove that the Israelites had faith. Walking around a wall, blowing a trumpet, and shouting do not bring a wall down. Rather, they showed that the Israelites trusted God. Anyone can say that they have faith, but the only way to prove it is to follow God's commands. These instructions also proved to everyone that it was God who defeated Jericho. If God told the Israelites to use a battering ram or to use ladders to climb up the wall, the Israelites could have said that it was their strength or brave fighting that helped them to overcome Jericho. Instead, these instructions showed that they had nothing to do with it. The Lord won the battle.

LOOK (Continued)

Just like the Israelites, we are often face with choices between faith and doubt. These choices are called temptation. We can choose to have faith and trust that God has shown our parents what is best for us and obey them, or we can show unbelief by disobeying them. We can have faith that God's Word is true when it says that the truth will set us free (John 8:31), or we can show unbelief and lie to get our way. We can have faith that God will take care of us when we take a test or quiz in school, or we can show unbelief and cheat off a friend. It might seem like these things are not that big of a deal, but Jesus said that those who are faithful in little are faithful also in much (Luke 16:10). Every day, our choices indicate whether we believe and trust God or ourselves. We saw that with the Israelites, the consequences were good when they had faith and bad when they doubted. Encourage the students to learn from their example and choose faith over doubt.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me?
What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the students whether the Israelites chose faith or unbelief last week. What were the consequences? Then ask which they chose this week. What were the consequences?

Pray: Ask God to help each student live in faith and trust Him for all they need. Thank Him for being trustworthy and for taking care of those who trust in Him.

Parent Question: How did God help the Israelites conquer Jericho?

FURTHER STUDY

Joshua 1 and 5-6 Commentary by David Guzik

God's Commission to Joshua

A. Introduction: A survey of the history of Israel from Egypt to Canaan.

1. Israel was delivered from Egypt's degrading bondage.

a. These were historical events, but they were not *only* historical. God speaks through history to give an example of our deliverance from the degrading bondage of sin (as Paul makes clear in [1 Corinthians 10:6](#) and [10:11](#)).

b. The central act of redemption in the New Testament is the work of Jesus on the cross. The central act of redemption in the Old Testament is the deliverance of Israel from Egypt.

2. Israel, led by Moses, wandered in the Sinai wilderness.

a. During that time, Israel experienced supernatural providence such as the supply of manna, water from rocks, the pillar of cloud by day and fire by night, and so forth.

b. During that time, they also received Divine revelation - the Mosaic Law. God communicated to them His holy standard.

3. The land of Canaan represents the *destination* of God's people after they have been set free from degrading bondage.

a. Not our *ultimate* destination, as the famous hymns would have it. Those hymns suggest that Canaan represents *heaven*.

i. As the lines to *Swing Low, Sweet Chariot* go:

*I looked over Jordan, and what did I see
Comin' for to carry me home?
A band of angels, comin' after me
Comin' for to carry me home.*

b. Biblically, the land over the Jordan - the Promised Land - does not speak of heaven. [Hebrews 3-4](#) shows Canaan as a picture of the rest and victory that can be enjoyed by every believer.

i. In this sense, F. B. Meyer connects the Book of Joshua with the Book of Ephesians. Both describe a spiritual walk of promise, wealth, and victory that are ours with Jesus.

c. This also shows that the deliverance from Egypt was only in preparation for the enjoyment of Canaan. In our Christian life, we are *brought out* of sin so that we might be *brought in* to abundant life. The wilderness is never God's permanent destination for us.

d. Even as an entire generation of Israel died in the wilderness, so many Christians die in the desert dryness of spiritual experience, never walking in the fullness of what God has for them.

4. The leader: Joshua as a type of Jesus.

a. Remember that the Greek name *Jesus* simply translates the Hebrew name *Joshua*. Their names are identical. Whatever Israel received in the Promised Land, they received through the hand of Joshua; whatever we receive from God we receive through Jesus Christ, our Joshua.

B. God commissions Joshua's work.

1. (1) Moses is dead, and God speaks to Joshua.

After the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' assistant, saying:

a. **After the death of Moses:** Moses (who exemplified the law of God) could not lead Israel into the land of promise and rest. This all happens **after the death of Moses**.

b. **The LORD spoke to Joshua:** Joshua - who was not a young man at this time - had spent his entire career previously as the **assistant** of Moses, now finds that it is his own time to lead, but only after God prepared him.

c. **Moses' assistant:** Joshua was prepared by faithful service in small things, in being Moses' assistant. Red-path tells of a motto over a kitchen sink: "Divine service is conducted here three times daily." The motto is true, and great men and women are prepared by faithfulness to the small things.

2. (2-3) **Am giving and have given.**

"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them; the children of Israel. Every place that the sole of your foot will tread upon I have given you, as I said to Moses."

a. **Your foot ... I have given you:** Entrance into the land of Canaan was entrusted to a representative. Joshua was the trustee of the land for the people. In the same way, our representative Jesus goes before us and what we have in God we possess in Him.

b. **I have given you:** The whole land was given, but they could only possess that which they claimed (**every place that the sole of your foot will tread upon I have given you**). What they took must be fought for against a determined opposition.

i. God certainly could have simply eliminated all their enemies with a mere thought; but He calls Israel into partnership with Himself to see His will done.

ii. Because taking the land took *effort*, the challenge ahead was not for those content with Egypt, but for those who would press ahead for what God had called them to.

3. (4-5) The promise: victory is assured because Joshua is called by God.

From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory. No man shall *be able to* stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake

you.

a. **From the wilderness ... As far as the great river:** The precise territory of the land is described. This was no "pie in the sky" promise. It described real land with real boundaries.

b. **I will be with you:** Victory is assured not because Joshua is a great leader, or because Israel is a great nation, but because God is a great God, and He says to Joshua, **I will be with you.** This is enough for any man seeking to do God's will.

4. (6-9) The conditions of the promise of victory.

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 and very 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, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God *is* with you wherever you go.

a. **Be strong and very courageous:** Joshua is called to boldness in God. This exposes Joshua's weakness; there was a *need* for such a command, because even a great leader like Joshua needed such encouragement.

i. This bold courage would not be in Joshua himself, but in God. We can be full of self-confidence that will take us to ruin, but we should instead be full of a genuine God-confidence.

b. **That you may observe to do according to all the law:** Joshua must take great care to observe the law. God's word and Joshua's commitment to it would be the pillars supporting his success.

c. Joshua did not only need to read God's word. It had to be on his *lips* (**shall not depart from your mouth**), in his *mind* (**meditate in it day and night**), and he had to *do* it (**observe to do according to all that is written**).

d. **For then you will make your way prosperous, and then you will have good success:** God's Word so lived is a guarantee of Christian success. Not that it promises a life without problems, but it does insure a life able to deal with anything, because it takes full advantage of God's presence and promises.

i. And *Christian* success is not measured by the same standards as the world's success. Even if the world accounts us as *sheep for the slaughter*, we are actually *more than conquerors through Him who loved us* ([Romans 8:36-37](#)).

e. **For the LORD your God is with you wherever you go:** The final encouragement, repeated from [Joshua 1:5](#), reminds us that Joshua's success did not depend solely on his ability to keep God's Word. It depended even more on God's presence with him.

C. Preparations to cross the Jordan.

1. (10-11) Command to the officers.

Then Joshua commanded the officers of the people, saying, "Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will cross over this Jordan, to go in to possess the land which the LORD your God is giving you to possess.'"

- a. **For within three days:** The waiting for God is often the most difficult part for us, but days of waiting are always days of preparation in God's work. There is no *wasted* time with God.

Joshua 5-6

3. (13-15) Joshua meets with the **Commander of the army of the LORD**.

And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?" So He said, "No, but *as* Commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" Then the Commander of the Lord's army said to Joshua, "Take your sandal off your foot, for the place where you stand *is* holy." And Joshua did so.

- a. **Behold, a Man stood opposite him with His sword drawn in His hand:** Joshua boldly approaches this mysterious Man with a drawn sword. As a shepherd over God's people, he has a responsibility to see if this man is a friend or a foe.
- b. Joshua puts a logical question to this impressive Man: **Are you for us or for our adversaries?** The response of the Man is curious, almost elusive. "**No**" was not a proper answer for Joshua's question.
- i. In a sense, the Man refuses to answer Joshua's question because it is not the right question, and it is not the most important question to be asked at the time.
- ii. The question really wasn't if the LORD was on Joshua's side. The proper question was if Joshua was on the LORD's side.
- c. The Man announces who He is: **Commander of the army of the LORD**. This is God Himself pulling rank on Joshua, who himself was a great military leader - but he was not **Commander** in Chief.
- i. We know that this Being, standing before Joshua, was God. Though the title **Commander of the army of the LORD** could perhaps apply to an angel (such as Michael, based on a passage like [Revelation 12:7](#)), Joshua's falling down and worshipping is inconsistent with angels, who never receive worship ([Revelation 22:8](#)).
- ii. **Army of the LORD** here is used in a way that implies that the armies commanded are *angelic* armies. This is a Being who commands angels.
- iii. As well, Joshua refers to the angel as **my LORD**; but most of all, the command to remove his sandals (a picture of our humanity and contact with a "dirty" world), was to Joshua (who read and knew [Exodus 3:4-6](#) because he was in God's word) clear proof that the Man standing before him was the voice from the burning bush.
- iv. The idea of Jesus, the Second Person of the Trinity, appearing as a man before Bethlehem is provocative, but logical. We know that He *existed* before Bethlehem ([Micah 5:2](#)); why should He *not*, on isolated but important occasions, appear in bodily form? This idea is also evident in passages like [Genesis 18:16-33](#), [32:24-30](#), and [Judges 13:1-23](#).
- c. **And Joshua did so:** Joshua's total submission to Jesus Christ shows that he knows who is really in charge. It also is a virtual guarantee of victory for Israel. When we follow after the **Commander of the army of the LORD**, how can we lose?
- d. Why did Jesus come to Israel at this strategic time?

i. He had come to instruct Joshua in the plan to capture Jericho. Joshua will carry out a plan in the following chapter that is so improbable it could *only* have been initiated at the direct command of God.

ii. Most of all, He had come to conquer Israel - before Israel could conquer anything else in the promised land, they had to be conquered by God - and Joshua's total submission shows that they are conquered by Him. This is the missing element in a life of victory for many Christians; they have not been, and are not continually being, conquered by God.

The Fall of Jericho

A. Obedience before the fall of the city of Jericho.

1. (1-5) Instructions for the battle.

Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. And the LORD said to Joshua: "See! I have given Jericho into your hand, its king, *and* the mighty men of valor. You shall march around the city, all *you* men of war; you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. It shall come to pass, when they make a long *blast* with the ram's horn, *and* when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."

a. **Now Jericho was securely shut up because of the children of Israel:** Jericho itself was on full alert; from a human perspective, this would be a hard, if not impossible, battle. Yet from God's perspective, the battle was already over, because He can say to Joshua **I have** (in the past tense) **given Jericho into your hand**.

i. Up to this point everything had been more or less preliminary and preparatory. Now the real task before them must be faced and tackled. The Canaanites must be dispossessed if Israel is to occupy what God has promised them.

ii. Jericho was not an exceptionally large city; but it was an important, formidable fortress city. If Israel could defeat Jericho, they could defeat anything else that would face them in Canaan. Again we see the wisdom of God as opposed to human wisdom, in that Israel faces their most difficult opponent first.

b. **You shall march around the city:** The method of warfare was one that made absolutely no sense according to military intelligence. It required total dependence on God.

i. It required great faith from Joshua, because he had to explain and lead the nation in this plan.

ii. It required great faith from the elders and the nation, because they had to follow Joshua in this plan.

c. **The wall of the city will fall down flat. And the people shall go up every man straight before him:** It was a plan for victory whereby it would clearly be the work of the LORD. Yet God gave them something to do, so that Israel could work in partnership with God.

i. Obviously, it was something that God could have done without Israel's help at all, but He wanted them to be a part of His work - as He wants us to be a part of His work today.

2. (6-7) Joshua tells the priests and the people.

Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD." And he said to the people, "Proceed,

and march around the city, and let him who is armed advance before the ark of the LORD."

a. **Then Joshua the son of Nun called the priests:** Joshua had to tell the priests, because what they were asked to do was unusual. Normally, priests and the ark of the covenant did not go with Israel to battle.

b. **Take up the ark of the covenant:** The ark would be prominent in this victory, even as it was in the crossing of the Jordan River. Israel had to keep their hearts and minds on the LORD who was present with them, instead of putting their hearts and minds on the difficulty of the task in front of them.

c. **And he said to the people:** Joshua had to tell the people, because what they were asked to do was unusual. This was no customary way to conquer a walled, fortified city.

3. (8-14) The march of the first six days.

So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them. The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while *the priests* continued blowing the trumpets. Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout." So he had the ark of the LORD circle the city, going around *it* once. Then they came into the camp and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the LORD. Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while *the priests* continued blowing the trumpets. And the second day they marched around the city once and returned to the camp. So they did six days.

a. **When Joshua had spoken to the people:** Joshua does not hesitate to do what the LORD has told him to do. Often, our delays to obey God show that we really don't believe Him.

b. **So he had the ark of the LORD circle the city, going around it once:** Jericho was not a large city; they could easily march around it in a day's time. As the people of Jericho saw the Israelites marching around their city, they probably had a sense of both awe and horror.

c. It took *courage* for Israel to do this; Israel was wide open to attack during this time, and it would have been easy for the people of Jericho to attack them from the high position of the walls.

d. It took *endurance* for Israel to do this; the march was for six days, and they had to persist in something that didn't seem to make much sense.

e. In this, the *helplessness* of Israel was revealed; through six days of silent marching, they had a good look at the walls that seemed to be impenetrable - they knew that this was a battle bigger than they were.

4. (15-16) The march of the seventh day.

But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city!"

a. **On the seventh day:** This march took place over a period of seven days, meaning that Israel had to have marched on a Sabbath; but this would be a work of God's sovereign grace and power, not of human works.

b. **Shout, for the LORD has given you the city!** The command was given for the people to **shout**. After the days of silence, this comes as a recognition that God would now give them what He had promised. **The LORD has given you the city!**

5. (17-19) The command to destroy the city and to save Rahab is given.

"Now the city shall be doomed by the LORD to destruction, it and all who *are* in it. Only Rahab the harlot shall live, she and all who *are* with her in the house, because she hid the messengers that we sent. And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it. But all the silver and gold, and vessels of bronze and iron, *are* consecrated to the LORD; they shall come into the treasury of the LORD."

a. **Only Rahab the harlot shall live:** Joshua is careful to take care of Rahab. Her faith in the living God would find support by God's people.

b. Joshua had to command the people of Israel to stay away from **the accursed things**. By this he means the idols and things associated with the demonic and depraved worship of the people of Canaan.

i. The severe judgment that is brought against Jericho, and all of Canaan didn't come because they were in the "way" of God's people. It came because this was a people who were in total rebellion against God and in league with the occult, as the artifacts recovered from this period demonstrate.

c. **But all the silver and gold, and vessels of bronze and iron, are consecrated to the LORD:** All the valuables belong to God; Jericho is the "first fruits" city of Canaan, and so the valuables are set apart to **the treasury of the LORD**.

B. The taking of the city of Jericho.

1. (20-21) The walls come down and the city is destroyed.

So the people shouted when *the priests* blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

a. **The wall fell down flat:** We are not told that Israel knew this would be the result of their obedient marching and final shouting. They may have been as surprised as the people of Jericho were at the way God decided to deliver Jericho into their hands.

b. **They utterly destroyed all that was in the city:** Why was Israel commanded to practice such complete destruction? Because the greatest sins of the Canaanites were spiritual: *When you come into the land which the LORD your God is giving you, you shall not learn to follow the abominations of those nations. There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. You shall be blameless before the LORD your God. For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you.* ([Deuteronomy 18:9-14](#))

i. Such judgment seems harsh to us, because it *is* harsh - and we must recognize, that at unique times, God has commanded that such judgment come to pass. It may happen either through an army that He has used (as is the case here), or through judgment that He directly brings (such as in the case of Sodom and Gomorrah, [Gen-](#)

[esis 19:24-25](#)).

c. Israel **took the city**: They **took**, after God had *given* ([Joshua 6:2](#)). It was clear that God gave, but that Israel had to *take* by obedient, persistent faith.

i. So it is with all victory in the Christian life - God gives it to us in Jesus Christ; but we must take it from Him by obedient, persistent faith.