

The Taking of Jericho

The Ways & Methods of God

Working Out of the Common Order

For the arms of our warfare are not fleshly, but powerful according to God to the overthrow of strongholds; 2 Cor. 10:4

By faith the walls of Jericho fell, having been encircled for seven days. Heb. 11:30; Now faith is the substantiating of things hoped for, the conviction of things not seen. Heb. 11:1;

Man works in the common order, generating their own plans without faith and then seeking to execute those plans according to their own ideas depending on human power, without any promise from the word of God and without the power and presence of God to give divine success. In reality it is a work devoid of faith, while claiming to be of faith. This is clearly seen when the plans are compared to the word of God.

In Deut. 9 : 1 we are told that Jericho and the other cities of Canaan were fenced and wall up to heaven. These same facts had caused Israel to lose faith forty years previous and they perished in the wilderness: Jericho was inhabited by warriors and the very vilest and basest of men. Idolatry was at its irreversible height. How would and how only could this mighty city be conquered? *The answer is by absolute trust in the power and presence of God and implicit obedience to his commands.*

"The Hebrews had entered Canaan, but they had not subdued it; and to human appearance the struggle to gain possession of the land must be long and difficult. It was inhabited by a powerful race, who stood ready to oppose the invasion of their territory. The various tribes were bound together by the fear of a common danger. Their horses and iron battle chariots, their knowledge of the country, and their training in war, would give them great advantage. Furthermore, the country was guarded by fortresses—"cities great and fenced up to heaven." Deuteronomy 9:1. *Only in the assurance of a strength not their own could the Israelites hope for success in the impending conflict.*" P&P 450

It was true then it is true now. This is God's way.

" And the children of Israel encamped in Gilgal; and they kept the passover on the fourteenth day of the month at even in the plains of Jericho.

And they did eat of the produce of the land on the morrow after the passover, unleavened cakes and parched grain, in the selfsame day. And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as prince of the host of Jehovah am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the prince of Jehovah's host said unto Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."(ARV, Jos 5:10-15)

It was Christ, the Exalted One, who stood before the leader of Israel. Awe-stricken, Joshua fell upon his face and worshiped, and heard the assurance, "I have given into thine hand Jericho, and the king thereof, and the mighty men of valor," and he received instruction for the capture of the city.

"(And Jericho shutteth itself up, and is shut up, because of the presence of the sons of Israel—none going out, and none coming in;) And Jehovah saith unto Joshua, 'See, I have given into thy hand Jericho and its king—mighty ones of valour," (YLT, Jos 6:1-2)

Jericho would be the first city to be taken. Yet it required the exercise of faith. The methods which God had directed for the capture of Jericho would do two things. It would provide opportunity for cultivating faith and it would also test their faith to the utmost.

"But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls afforded opportunity for the development of faith among the

Israelites. *It was to be impressed upon their minds that their strength was not in the wisdom of man, nor in his might, but only in the God of their salvation. They were thus to become accustomed to relying wholly upon their divine Leader.*" P&P 454

What were the commands God had given for the conquest of Jericho.
"and ye have compassed the city—all the men of battle—going round the city once; thus thou dost six days; and seven priests do bear seven trumpets of the jubilee before the ark, and on the seventh day ye compass the city seven times, and the priests blow with the trumpets, and it hath been, in the prolongation of the horn of the jubilee, in your hearing the voice of the trumpet, all the people shout—a great shout, and the wall of the city hath fallen under it, and the people have gone up, each over-against him.' And Joshua son of Nun calleth unto the priests, and saith unto them, 'Bear ye the ark of the covenant, and seven priests do bear seven trumpets of the jubilee before the ark of Jehovah;' and He said unto the people, 'Pass over, and compass the city, and he who is armed doth pass over before the ark of Jehovah.' And it cometh to pass, when Joshua speaketh unto the people, that the seven priests bearing seven trumpets of the jubilee before Jehovah have passed over and blown with the trumpets, and the ark of the covenant of Jehovah is going after them; and he who is armed is going before the priests blowing the trumpets, and he who is gathering up is going after the ark, going on and blowing with the trumpets; and the people hath Joshua commanded, saying, 'Ye do not shout, nor cause your voice to be heard, nor doth there go out from your mouth a word, till the day of my saying unto you, Shout ye—then ye have shouted.' And the ark of Jehovah doth compass the city, going round once, and they come into the camp, and lodge in the camp. And Joshua riseth early in the morning, and the priests bear the ark of Jehovah, and seven priests bearing seven trumpets of the jubilee before the ark of Jehovah are walking, going on, and they have blown with the trumpets—and he who is armed is going before them, and he who is gathering up is going behind the ark of Jehovah—going on and blowing with the trumpets. And they compass the city on the second day once, and turn back to the camp; thus they have done six days. And it cometh to pass, on the seventh day, that they rise early, at the ascending of the dawn, and compass the city, according to this manner, seven times; (only, on that day they have compassed the city seven times); and it cometh to pass, at the seventh time, the priests have blown with the trumpets, and Joshua saith unto the people, 'Shout ye, for Jehovah hath given to you the city;'"(YLT, Jos 6:3-16)

Every day for six days they marched around the city once in silence and return to camp.

On the seventh day they were to march around the city 7 times, the Priests would blow the trumpets and the people were to shout the word given them. Had any nation anywhere in history ever fought a battle this way? These methods were out of the common order, contrary to any human planning and contrary to the history of warfare and still is. To march around a city 13 times to conquer it would appear to be the biggest joke ever imagined. Indeed it must have been to the people of Jericho after two days had passed. Was it ever heard of that an overflowing river could be parted by priests carrying an ark and putting their feet into the water?

During this time Israel did not murmur or complain - they trusted. They had the personal presence of Jesus.

"One of the strongest fortresses in the land—the large and wealthy city of Jericho—lay just before them, but a little distance from their camp at Gilgal. On the border of a fertile plain abounding with the rich and varied productions of the tropics, its palaces and temples the abode of luxury and vice, this proud city, behind its massive battlements, offered defiance to the God of Israel. Jericho was one of the principal seats of idol worship, being especially devoted to Ashtaroth, the goddess of the moon. Here centered all that was vilest and most degrading in the religion of the Canaanites. The people of Israel, in whose minds were fresh the fearful results of their sin at Beth-peor, could look upon this heathen city only with disgust and horror.

To reduce Jericho was seen by Joshua to be the first step in the conquest of Canaan. But first of all he sought an assurance of divine guidance, and it was granted him. Withdrawing from the encampment to meditate and to pray that the God of Israel would go before His people, he beheld an armed warrior, of lofty stature and

commanding presence, "with his sword drawn in his hand." To Joshua's challenge, "Art thou for us, or for our adversaries?" the answer was given, "As Captain of the host of the Lord am I now come." The same command given to Moses in Horeb, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy," revealed the true character of the mysterious stranger. *It was Christ, the Exalted One, who stood before the leader of Israel. Awe-stricken, Joshua fell upon his face and worshiped, and heard the assurance, "I have given into thine hand Jericho, and the king thereof, and the mighty men of valor," and he received instruction for the capture of the city.*

In obedience to the divine command Joshua marshaled the armies of Israel. No assault was to be made. They were simply to make the circuit of the city, bearing the ark of God and blowing upon trumpets. First came the warriors, a body of chosen men, *not now to conquer by their own skill and prowess, but by obedience to the directions given them from God.* Seven priests with trumpets followed. Then the ark of God, surrounded by a halo of divine glory, was borne by priests clad in the dress denoting their sacred office. The army of Israel followed, each tribe under its standard. Such was the procession that compassed the doomed city. No sound was heard but the tread of that mighty host and the solemn peal of the trumpets, echoing among the hills and resounding through the streets of Jericho. The circuit completed, the army returned in silence to their tents, and the ark was restored to its place in the tabernacle.

With wonder and alarm the watchmen of the city marked every move, and reported to those in authority. They knew not the meaning of all this display; but when they beheld that mighty host marching around their city once each day, with the sacred ark and the attendant priests, the mystery of the scene struck terror to the hearts of priest and people. Again they would inspect their strong defenses, feeling certain they could successfully resist the most powerful attack. Many ridiculed the thought that any harm could come to them through these singular demonstrations. Others were awed as they beheld the procession that each day wound about the city. They remembered that the Red Sea had once parted before this people, and that a passage had just been opened for them through the river Jordan. They knew not what further *wonders* God might work for them.

For six days the host of Israel made the circuit of the city. The seventh day came, and with the first dawn of light, Joshua marshaled the armies of the Lord. Now they were directed to march seven times around Jericho, and at a mighty peal from the trumpets to shout with a loud voice, for God had given them the city.

The vast army marched solemnly around the devoted walls. All was silent, save the measured tread of many feet, and the occasional sound of the trumpet, breaking the stillness of the early morning. The massive walls of solid stone seemed to defy the siege of men. The watchers on the walls looked on with rising fear, as, the first circuit ended, there followed a second, then a third, a fourth, a fifth, a sixth. What could be the object of these mysterious movements? What mighty event was impending? They had not long to wait. As the seventh circuit was completed, the long procession paused, The trumpets, which for an interval had been silent, now broke forth in a blast that shook the very earth. The walls of solid stone, with their massive towers and battlements, tottered and heaved from their foundations, and with a crash fell in ruin to the earth. *The inhabitants of Jericho were paralyzed with terror, and the hosts of Israel marched in and took possession of the city.* The Israelites had not gained the victory by their own power; the conquest had been wholly the Lord's; and as the first fruits of the land, the city, with all that it contained, was to be devoted as a sacrifice to God. *It was to be impressed upon Israel that in the conquest of Canaan they were not to fight for themselves, but simply as instruments to execute the will of God; not to seek for riches or self-exaltation, but the glory of Jehovah their King.* P&P 450-452

When Joshua went forth in the morning before the taking of Jericho, there appeared before him a warrior fully equipped for battle. And Joshua asked, "Art thou for us, or for our adversaries?" and he answered, "As Captain of the host of the Lord am I now come." If the eyes of Joshua had been opened as were the eyes of the servant of Elisha at Dothan, and he could have endured the sight, he would have seen the angels of the Lord encamped about the children of Israel; for the trained army of heaven had come to fight for the people of God, and the Captain of the Lord's hosts was there to command. *When Jericho fell, no human hand touched the walls of the city, for the angels of the*

Lord overthrew the fortifications, and entered the fortress of the enemy. It was not Israel, but the Captain of the Lord's host that took Jericho. But Israel had their part to act to show their faith in the Captain of their salvation.

Battles are to be fought every day. A great warfare is going on over every soul, between the prince of darkness and the Prince of life. *There is a great battle to be fought, that the inhabitants of the world may be warned of the great day of the Lord, that the strongholds of the enemy may be entered, and that all who love the Lord may be gathered under the blood-stained banner of Prince Emmanuel, but you are not to do the main fighting here. **As God's agents you are to yield yourselves to him, that he may plan and direct and fight the battle for you, with your co-operation. The Prince of life is at the head of his work. He is to be with you in your daily battle with self, that you may be true to principle; that passion, when warring for the mastery, may be subdued by the grace of Christ; that you come off more than conqueror through Him that hath loved us.*** Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every path of danger. Then why not trust him? Why not commit the keeping of your soul unto God, as unto a faithful Creator?

Do not think that you can be careless and reckless, and neglect so great salvation, and not suffer loss, eternal loss. It took the life-blood of the Son of the infinite God to make a way of escape for the sinner, and can God save you in your sins? Christ came to save you from your sins. In view of the sufferings of the Son of God, what will be the result of the neglect of so great salvation? The Father gave all heaven to man in that one gift. He has made it manifest that he has done all that is possible to do, all that a God can do, that you might be saved, that you might have an inheritance with the saints in light. **Election is just what the Bible has described it to be. "Whosoever will, let him take of the water of life freely." "Believe on the Lord Jesus Christ, and thou shalt be saved."** (RH July 19, 1892,

Would those who to-day profess to be God's people conduct themselves thus, under similar circumstances? Doubtless many would wish to follow out their own plans, would suggest ways and means of accomplishing the desired end. They would be loth to submit to so simple an arrangement, and one that reflected no glory upon themselves, save the merit of obedience. They would also question the possibility of conquering a mighty city in that manner. **But the law of duty is supreme. It should wield authority over human reason. Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp.** ST April 14, 1881,

Human beings desire too much power. They desire to control, and the Lord God, the mighty worker, is left out of their work. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I am, who, in his own way, is planning how the work shall be done. The Lord says to the unfaithful stewards, Stand out of the way, and let the Lord's voice be heard. He waits not for the human voice to be heard before he works by his might and power. The message of the third angel will be proclaimed, and those who do not advance with it in **knowledge** and **consecration** will be left behind. God is the instructor of his servants, and he speaks through whom he will.

"At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So to-day no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders!" RH Oct. 16, 1900

And the people shouted, and they blew with the trumpets. And it came to pass when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat; and the people went up into the city, each one straight before him, and they took the city. Josh 6 : 20

" In this work we shall meet with perplexities, and trials, and difficulties that we do not meet in America; but we can go forth knowing that we have Jesus with us to impress our hearts and minds with good, so that everywhere we can present to individuals the truth that he has given us. God will help us. The strong barriers of prejudice that have been built up will just as surely come down as did the walls of

Jericho before the armies of Israel. There must be continual faith and trust in the Captain of our salvation. We must obey his orders. ***The walls of Jericho came down as the result of obeying orders.*** R.H. July 12 1887.

Jericho's battle teaches us the right relation between faith and works. The people of Jericho saw a power over and above Israel. They saw God working through and on the behalf of Israel. The glory was God's.

Now this thought from A .T .Jones.

"The presence of Christ, the personal presence of Christ "Christ in you the hope of glory" that is the gospel, isn't it? Now, see here, and there is not any need of there being a particle of misunderstanding about this question of faith and works, or a particle of hesitation about it see here: Christ was in the world once, wasn't he? [Congregation: "Yes."] He did not do anything of himself. "Of mine own self I can do nothing." The Father dwelt in him. He did the works. "The Father that dwelleth in me he doeth the works." John 14:10." As my Father hath sent me, even so send I you."

As God was in Christ, Christ is to be in us. Is that so? [Congregation: "Yes."] Is Christ the same yesterday, to-day and forever? [Congregation: "Yes."] How did he act when he was on earth, in the flesh, it was my flesh that he had; it was your flesh that he had; how did he act in that, when he was here before? He went about doing good, he cared for the sick, sympathized with them. "He hath borne our griefs, and carried our sorrows." Bears our sickness. His sympathy with the sick was so close that when he went to minister to them he actually entered into their feelings, he actually bore their sicknesses. How will he act when he is in our flesh now? [Voice: "He will act the same way."] How will he act when he is in your flesh? When he is in the flesh now? [Voice: "As he acted then."]

Don't you see then how that the works take care of themselves in him who has faith in Jesus Christ, I do not mean that satanic belief; I mean the man that has faith. Then don't you see what those people miss who get their minds on works, more than on Christ? They miss the very incentive and the very power that alone can do the things that are good, to reach and minister to the sick in the right spirit, to visit the poor and minister to them in the right spirit. Have not you seen people that have ministered to the poor and the sick, in a way that makes those people feel worse than if they had not gone there at all? That is not the kind of ministering that Jesus Christ does. That is not the kind of ministering he does. No, sir. It is Christ in you. And when he goes with you and in you there stands the testimony, "It will win even from worldlings the statement, 'They are like Jesus.'"

What does he want the world to see in us? [Congregation: "Christ."] He wants the world to see in our lives, Jesus Christ, the life of Christ, Christ in you the hope of glory, and they will know it, and you will know it. Be sure that Christ is there, and the Spirit of the Lord will convey to peoples' minds that he is there. But as certainly as you and I appear instead of Christ, that is all that will appear and the world will see only that.

Now brethren, is there any real need of anybody getting any misunderstanding, of having any hitch at all about whether righteousness by faith, justification by faith carries with it in itself the very living virtue of God to work in God's way? Is there any need of it? No. Not the least. And it will never be done by any mind that is submissive to God. It will not be done by the mind that is yielded to God, and wanting to have God's way, Christ first and least, and through all, and in all, and over all. Because then he becomes so acquainted with Christ that he knows that faith in Jesus Christ brings that divine presence, and that divine power, and that divine virtue, and that divine grace, that will so make him who receives it, so move upon him, that he who has the most faith will be the one of all the world that will do the most work. Why you cannot separate it. The divine life is in it; the divine power is in it; the divine word is in it. Did not Paul strive, says one, and does not the Saviour say, "Strive to enter in at the strait gate"? Yes, he does; and Paul tell

us how. Let us turn and read that; it is right upon this very line, and then we will quit for tonight. It is in the first chapter of Colossians, the 25th verse and onward: The gospel "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and generations, but now is made manifest to his saints: to whom God would make known what it the riches of the glory of this mystery among the Gentiles." What is it that God wants to make known, at this time, to you and me? He wants to make known "what is the riches of the glory of this mystery." That is a great deal, is it not? How great are the riches of the glory of the mystery of God? How great? As great as God. Then how can we know them except by the mind of Christ, which is brought to us by the Holy Spirit bringing his presence. Now then: "Which is Christ in you, the hope of glory: whom we preach, warning everyman, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me MIGHTILY."

How can I strive when I have nothing to strive with? "Without me ye can do" how much? [Congregation: "Nothing."] Is that so? [Congregation: "Yes"] Then without Christ I want to know how you are going to strive. Without him how are you going to strive? I want you to think of that. "Without me ye can do nothing." "Dead in trespasses and sins." Is that so? How can a dead man strive? When we were without strength." Rom. 5:6. Were we without strength? [Congregation: "Yes."] That is so. The how can a man strive who has not strength? Don't you see, then that it is an utter satanic perversion of the divine idea, to go to striving and working and wearing the life out in order to get to Christ to obtain this gift of justification. No; it is the free gift of God to every man, and every man who receives it, receives Jesus Christ himself indeed. The gospel is the power of God unto salvation unto every one that believeth. Then he who surrenders all, yields all and obtains that power of God, that living Saviour to whom is given all power in heaven and earth he has something to strive with; he has strength that he can put to a good purpose; he has power with which he can do something.

Then where does the striving come in? To find the Lord? Or to use the power which the Lord gives, which he puts into us? Which is it? [Voice: "To use the power."] Assuredly. Then do not let us get it on the wrong side; brethren, let us have it on the right side.

"Striving according to his working, which worketh in me mightily." As he says in that other place: "The love of Christ constraineth us." 2 Cor. 5:14. Constrains, impels, drives on with an irresistible force. That is the idea that is in the word striving. Other translations give it, "Agonize" to enter into the strait gate. And they do really and bodily agonize and wear themselves out, doing penance, just like any other Catholic and they will do it all in order to move the Lord; so that he will have pity on them. That is not the thought.

It is agonizing, but everybody who is acquainted with it, knows that the word is taken from the Greek games, the Greek races. One who entered the games was an agonister. They started out to run a race. Now what does he do? He just strains every nerve to win the race; every faculty of his being is devoted to the object before him, isn't it? {Congregation: "Yes, sir."} Now that is bodily exercise; that is bodily striving, agonizing. Is this that kind that Christ is talking about? [Congregation: "No."] What kind is this? Spiritual. Yes, of course. Then carrying that thought from bodily exercise, that bodily straining of every nerve, carrying that into the spiritual realm, what does it signify? Doesn't it signify that complete surrender of the will to Christ, that surrender of the heart, and the affections to him, that makes no reserve? And there is no reservation; it yields everything to him, every fiber of the being is devoted to the one object, and the glory of God. Is not that so? Then his power moving us, his divine power urging us on, don't you see? I say again, that in all cases

he who believes in Jesus Christ most fully will work most for him." A . T. Jones, lecture 13,1893 bulletin.

O God, with our ears have we heard, our fathers have told us, the work thou wroughtest in their days, in the days of old: Thou, by thy hand, didst dispossess the nations, but them thou didst plant; thou didst afflict the peoples, but them didst thou cause to spread out. For not by their own sword did they take possession of the land, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst delight in them. Ps. 44 : 1 - 3

There is a final work to be done in this earth before we possess Canaan. The people who are God's people will know faith and will work in faith. They will know that the land of Canaan is a gift and can be gained only by faith and not by carnal weapons. Why did the people shout - the Lord had given them the city - what was the evidence? His word. Josh. 1 : 3, 8 and Josh. 6 : 16

God had granted the victory and faith claimed it at his word.

That same word is ours today. The nations around God's people, the districts, the Islands can only be conquered by faith, by God's methods and God's directions. God did not depend on the strength of Israel, their training or skill to take Jericho. This world presents many avenues to bring attention to religion. Religious leaders and their congregations using many methods, tent crusades, internet ads, and P . R . Programmes and they put their dependence in these things for the finishing of the work of God. Can dependence on these things finish the work?

" God will do great things for those who trust in Him. The reason why His professed people have no greater strength is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf. He will help His believing children in every emergency if they will place their entire confidence in Him and faithfully obey Him." P&P 454

"Now let us have this word, and that will be the best close I could make to the whole thing to-night. "The heart that rests most fully upon Christ will be the most earnest and active in labor for him." "Steps to Christ," page 79: Amen. [Congregation: "Amen."] Do not forget that now. So not think that the man who says that he rests wholly upon Jesus Christ is either a physical or a spiritual loafer. If he shows this loafing in his life, he is not resting on Christ at all, but on his own self. No, sir; the heart that rest most fully upon Christ will be most earnest and active in labor for him. That is what real faith is. That is faith that will bring to you the outpouring of the latter rain; that is faith that will bring to you and me the teaching of righteousness according to righteousness the living presence of Jesus Christ to prepare us for the loud cry and the carrying of the third angel's message in the only way in which it can be carried from this Conference." A . T. Jones, lecture 13,1893 bulletin.

It is all in Christ, whether at Jordan, the red sea, the walls of Jericho or facing the Babylon of Revelation 17. The victory is a gift. Believe it, receive it to the saving of your soul.