

# There's Sin in the Camp

## I. Defeat Often Follows a Great Victory

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**Joshua 7:1:**

*But the children of Israel committed a trespass in the accursed thing: for Adam, the son of Carmi, the son of Zabi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.*

Joshua chapter 7 recounts a battle Israel fought against Ai, which was the turning point of their experience in Canaan. They had just experienced a tremendous victory in the very large city of Jericho, with a population of close to a million people. They had now come to a much smaller city, with approximately 12,000 people. It seemed that victory would be assured in Ai. In fact, the children of Israel outnumbered the inhabitants of the entire city. In this particular battle, the children of Israel decided to send a small army of approximately three thousand troops. Israel was defeated in that battle and lost approximately thirty-six of their men.

Many heroes mentioned in the Word of God were subject to defeat after a great victory. It is the same way in our own lives. Many times, the devil comes through the back door after a great victory and he usually trips us up in the small things. In this instance, the entire city of Ai and everything in it was declared to be cursed. But one man went in, found a Babylonian garment, a few shekles of silver, and a bar of gold and buried them. The moment he buried them, judgment passed on to the entire land because one man partook of the curse. He himself became cursed and judgment was passed on to the city.

## II. God is Looking for Worshipers

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The city of Ai is a type of the flesh. Abraham pitched his tent between Bethel and Ai. Bethel means “*house of God*” and Ai means “*a city of ruin*.” Abraham pitched his tent between those two cities. Bethel is a type of the spirit and Ai is a type of the flesh. Ai speaks of the struggle between the spirit and the flesh.

The book of Joshua is a book of maturity or growing up.

**Joshua 8:9:**

*Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.*

Joshua, along with the children of Israel, lodged in the same place Abraham had lodged, between Bethel and Ai. In the book of Joshua, where more maturity is displayed, Joshua defeated Ai. This represents the fact that there is not always a constant struggle between the flesh and the spirit. As we begin the mature in the Word, our struggle with the flesh should become less and less a problem. The book of Joshua is a type of conquering the flesh.

Many Christians today make the excuse, “Well, you know, I just can’t help it. Sin just overtakes my flesh sometimes and I just can’t fight it. I have to sin.” But this thinking is wrong. The stronger a believer becomes in the Word, the more power they have to overcome the temptations of the flesh. As believers, we overcome sin through applying the Word of God in our lives.

It is interesting to note that the children of Israel fought two battles in Ai. The first they lost and the second they won. This illustrates to us that whenever you attack the flesh, you may fail the first time, but don’t give up. If you keep studying and meditating God’s Word, you will win against the flesh. Why? *“Because greater is He that is in you, than he that is in the world!”* (1 John 4:4)

### **III. Sin in the Camp**

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Again, the reason the children of Israel lost against Ai the first time was because there was sin in the camp. The defeats we face in life are often the result of sin in some area. Many who struggle in the Christian life will look at others who are walking in victory in the same areas where they are walking in defeat and will blame God for their situation. They’ll complain, “I tired that and it didn’t work!”

I once had an individual say to me, “You know, all that prosperity stuff works for you preachers but it doesn’t work for the rest of us. In fact, I’ve been writing a list of all those who are prospering and it seems tome they are all preachers!”

My response was, “What you are saying is contrary to the Word of God. The Word of God says prosperity is for everyone who will walk in it. The Bible says that God wishes above all things that we would prosper and be in health even as our soul prospers. If prosperity isn’t working for you, stop and ask God where you’re missing it!”

The Word of God always works and if something is not working in your life, there is a reason for it. Some who have said faith doesn't work are living in all kinds of immorality and then wonder why the Word isn't working in their lives. If there is sin in the camp, get rid of the sin by confessing it and then the promises will work.

#### **IV. Conditional Promises of God**

Most of the promises of God pertaining to our daily walk are conditional. Don't walk in the counsel of the ungodly. Don't stand around sinners. Don't sit in the seat of the scornful. *If* you follow these conditions *then* whatever you do will prosper. Often, we like to pull out the part about prosperity and ignore the preceding verses that are conditional. Mark 11:23 and 24 work, but Mark 11:25 follows, "*And when you stand praying, forgive...*" Partaking of the communion elements can bring healing but there is a condition—a man is to examine himself first. If an individual doesn't examine his heart, the result is stated in 1 Corinthians 11:30, "*For this cause many are weak and sickly among you, and many sleep.*" Disobedience to the Word is sin and sin and the promises don't mix.

So again, the first battle at Ai, representing the flesh, was a failure. The second was a success. Carnality cuts off God's power in the believer's life. Whenever Achan committed a sin, the children of Israel were powerless. They went into battle and were chased out by a heathen army. They were defeated because of the sin in the camp. But the moment they were rid of the sin, God's power returned. It works the same way in our personal lives. When we walk free of sin being led by the Holy Spirit, we walk in God's power and anointing.

#### **V. We Need the Lord, Even In the Small Things**

**Joshua 7:1-2:**

*But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.*

*And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.*

The name *Achan* means "troublemaker" or "troubler." Achan lived up to his name! As the men of Israel viewed Ai, in the natural it appeared to be an easy victory. In contrast, Jericho looked impossible to overcome. It was

built on a hill, surrounded by a large wall, and impregnable. Yet, God supernaturally defeated Jericho. We are not to judge things by the natural. Often, we face large, overwhelming circumstances and turn to God to deliver us. When we face situations that appear insignificant—circumstances we think we can handle on our own, we don't turn to God. But we are no more equipped to handle the small challenges than we are the big challenges in life. The Bible tells us to cast *all* our care on Him, not just the big things. In ourselves, we can't even handle the small things.

### **Joshua 7:3-5:**

*And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.*

*So there went up thither of the people about three thousand men: and they fled before the men of Ai.*

*And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.*

The moment Israel attacked Ai, the gates of the city opened, the enemy began to chase them, and the children of Israel turned and ran. The enemy chased them to the gate of Shebarim. *Shebarim* means, "stone quarry." One of the first mistakes Israel made was to run to a stone quarry, which slowed them down from escaping from the enemy's pursuit. As a result, thirty-six of Israel's army were killed. Israel became discouraged and their hearts "*became as water.*"

## **VI. Joshua's Complaint**

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### **Joshua 7:6-7:**

*And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.*

*And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!*

Verse 7 reveals Joshua's first and last complaint to the Lord. Joshua was in essence saying, "God, you brought us forty years through the wilderness and daily provided for us a pillar of cloud by day and a pillar of fire by night for protection. In addition, each morning we woke to manna-

covered ground. You provided quail for us, turned bitter waters sweet, provided water when there was no water. You kept us alive for forty years. We marched around the walls of Jericho and the walls fell. Now we will all die at Ai!”

It is so obvious God had come through for them over and over again and it seems ridiculous for Joshua to be thinking God somehow would allow them to be destroyed at Ai. Yet, Christians fall into this same thinking today. “God, I know you have delivered me every time in the past, but this time is different. I think you have left me. The enemy is going to win this time!”

Joshua continues by saying, “I wish we had stayed on the other side of the Jordan! It was better back there!”

**Joshua 7:8-9:**

*O Lord, what shall I say, when Israel turneth their backs before their enemies!*

*For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?*

Have you ever noticed, God can’t talk while we’re talking, especially when we’re spouting unbelief. God waits patiently until we are finished and then He speaks.

**Joshua 7:10:**

*And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?*

In other words, “Joshua, don’t blame me when something goes wrong. I gave you the promises, and they work. I keep My Word. I’m not a man that I should lie. If something went wrong, Joshua, there is trouble in the camp.”

**Joshua 7:11:**

*Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled (lied) also, and they have put it even among their own stuff.*

The first thing Joshua did was to complain against the Lord. God immediately corrected him by saying Israel had sinned. God said, “Joshua,

the thing you told the children of Israel *not* to do, someone did. Because of one person's sin, sin has passed through the whole camp and you walked into the battle at Ai with no power. That is the reason you were defeated."

**Joshua 7:12:**

*Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.*

Notice, the curse was passed on to the people. God was telling them those who were cursed needed to be destroyed.

## **VII. Confess Your Sin**

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**Joshua 7:13:**

*Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

God told Joshua he needed to tell the people to sanctify themselves and that until the sin was dealt with, they would fail before their enemies. The analogy is very simple for us today: Born again believers can be powerless if we allow sin in our lives. Praise God for 1 John 1:9!

**1 John 1:9:**

*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

When we confess our sins, we are restored to the place of sanctification with the Lord.

God told the children of Israel they had one day to confess their sin before the Lord. God knew who had sinned and yet, He gave Achan an extra day to confess his sin, but Achan did not. He didn't confess his sin until he was found out the next day. Only when there were no other options did Achan confess the wrong he had done. God is so longsuffering. He was giving Achan every opportunity to receive His mercy and forgiveness.

**Joshua 7:14-15:**

*In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families*

*thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.*

*And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.*

The way the guilty party would be revealed would be a process. The priests would stand with Joshua. The leader of each tribe of Israel would pass by them and the Lord would reveal the guilty tribe. Once the guilty tribe was identified, each family of that tribe would pass, and the Lord would show the guilty family. Finally, out of the guilty family, each individual member of that family would pass before Joshua and the priests, and God would expose the guilty one. Immediately, this process creates a tremendous problem. There were three or four million people!

## **VIII. The Urim and Thummim**

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In the Old Testament, the Lord gave revelation to the priests of decisions that needed to be made through the Urim and Thummim. In Exodus 28, Moses gave instruction on the construction of the breastplate worn by the priests. On each breastplate were twelve individual stones representing the twelve tribes of Israel. Within the breastplate was a small pouch and within the pouch were placed two stones, the Urim and the Thummim.

### **Exodus 28:30:**

*And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.*

The word *Urim* means "lights, fire or flame." The word *Thummim* means "flawlessness, completeness, or uprightness." Different versions of the Old Testament translate these words as either "light and perfections," "light and truth," or "manifestations and truth." Another reference is "sacred lots." On many occasions in the Old Testament they would cast lots. The Hebrew word for "lots" is "stones." On one side of each stone was written "yes" and on the reverse side was written "no." When decisions had to be made, men would cast the Urim and Thummim, but the Lord would cause the lots to land according to His will. When men would cast lots, if both the Urim and Thummim came up "yes," the Lord was saying "yes." If both came up "no," the Lord was saying "no." And if one come up "yes" and the other "no," the Lord wasn't saying anything. This was Israel's system of choosing. In fact, this was how they divided the land between the tribes.

## **IX. The Breastplate Worn by the Priest**

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### **Exodus 28:17-21:**

*And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.*

*And the second row shall be an emerald, a sapphire, and diamond.*

*And the third row a ligure, an agate, and an amethyst.*

*And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.*

*And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.*

The first row went across the breastplate. The second row was below. The third and fourth rows followed. In each row were three stones and the twelve combined stones stood for the twelve tribes of Israel.

The stones found in the first row of the breastplate were sardius, topaz, and carbuncle. Sardius stood for the first-born, which was Rueben. It was a blood red stone and very beautiful. Topaz stood for the second-born, which was Simeon. It was green and yellow. Carbuncle represented the third-born, Levi. Carbuncle was a deep scarlet.

Stones in the second row were emerald, sapphire, and diamond. The emerald represented the fourth born, which was Judah. Achan was a member of this tribe. The tribe of Judah was one of the ruling tribes. The second stone on the second row was a sapphire. It represented the fifth-born, Dan and was a clear blue stone. The diamond was the sixth stone and stood for the sixth-born, Naphtali. Of course, the diamond is a clear stone.

The third row of the breastplate contained ligure, agate, and amethyst. Ligure stood for Gad and was a dull red or cinnamon color. The eighth stone was an agate, which stood for Asher. It was a mixture of white, red, yellow, and green—it was many colored. It was the least valuable of all the stones on the breastplate. Amethyst was the ninth stone, third in the third row. It stood for the tribe of Issachar. It was a mixture of two colors, deep red and blue. The two colors overlapped each other causing the stone to appear as purple.

Finally, the fourth row had the beryl, the onyx, and jasper. Beryl was blue-green in color and stood for the tribe of Zebulun. Onyx represented the tribe of Joseph. It is made of layers of many different colors. And the last stone on the breastplate was jasper. It was a bright green stone spotted with red and yellow. Jasper represented the tribe of Benjamin.

## **X. Casting Lots**

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As mentioned earlier, a small pocket was attached to the breastplate where the Urim and Thummim were held. Most scholars agree that Achan was probably identified as the guilty one through the casting of lots.

As Joshua and the priest stood before the people, the leaders of each of the twelve tribes would walk past the priest. Leader by leader would walk past and nothing happened until the leader of the tribe of Judah walked past. The moment he did, the stone representing Judah—the emerald—lit up, revealing the tribe of Judah as the guilty tribe. Immediately after the tribe of Judah was singled out, each family leader would walk before the priests. As the family leaders passed, the Urim and Thummim were thrown. If both lots came up “no,” that family was innocent. They repeated this process until the household of Achan passed. When the priests threw the Urim and Thummim, both came up “yes.” Finally, each individual from the family of Achan walked past the priests until Achan passed by. When he passed, the lots were cast and they both came up “yes.”

### **Proverbs 16:33:**

*The lot is cast into the lap; but the whole disposing thereof is of the Lord.*

This scripture is a reference to the Urim and the Thummim. This verse is saying even though natural men cast the lots, the Lord determined how they came up.

### **Proverbs 18:18:**

*The lot causeth contentions to cease, and parteth between the mighty.*

This is another reference to the use of the Urim and the Thummim. The Urim speaks of the wisdom of the Lord. Again, it means “light.” In other words, the use of the Urim represented revelation from God.

Numbers 27:18 recounts the time when Joshua was chosen and the Spirit of God came on him by the laying on of hands by Moses.

**Numbers 27:18-22:**

*And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.*

*And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.*

*And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.*

*And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.*

Asking counsel from the Lord was called Urim. In Deuteronomy 33:8, Levi was told to always have the Urim and Thummim present with him.

**Deuteronomy 33:8:**

*And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;*

The priesthood was always to carry the Urim and the Thummim.

**Ezra 2:63:**

*And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.*

**Nehemiah 7:65:**

*And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.*

Joshua chapter 18 sets the precedent on dividing up the land between the tribes by the casting of lots.

**Joshua 18:6:**

*Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.*

Other scriptures describing the casting of lots include:

**Joshua 13:6:**

*All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.*

**Joshua 14:2:**

*By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.*

**Joshua 15:1:**

*This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.*

**Joshua 16:1:**

*And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel.*

**Joshua 17:1-2:**

*There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.*

*There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shermida: these were the male children of Manasseh the son of Joseph by their families.*

**Joshua 18:11:**

*And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.*

**XI. Achan Judged**

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Again, Joshua 7 recounts how Achan was determined guilty of sin.

**Joshua 7:14-24:**

*In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.*

*And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.*

*So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:*

*And he brought the family of Judah: and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:*

*And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.*

*And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.*

*And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:*

*When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and, behold, they are hid in the earth in the midst of my tent, and the silver under it.*

*So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.*

*And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.*

*And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.*

The word *Achor* means “Achan.” Immediately a question arises. Why did all of Achan’s sons, daughters, his wife and everything he had need to be destroyed? Achan was actually the guilty party.

The Word of God says children do not have to suffer for the sins of their parents.

**Deuteronomy 24:16:**

*The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.*

So why were all of Achan’s children killed? The reason is Achan’s children were present when Joshua declared the whole city of Ai to be cursed. They knew the sin their father had committed and they joined in on his deception. Achan may have instructed them to keep his sin quiet and they did. As a result, Achan’s sin passed right on to his children. Yet, any one of his children could have repented of their sin and stopped the curse in their lives.

It is so common in our generation to blame our problems on our parents or grandparents. People say, “Well, my daddy had this problem and my daddy’s daddy all the way back so many generations had the same problem. It’s generational. I just can’t help it.” But that is the devil speaking! Any person who walks in faith with the Lord can stop anything that would be considered hereditary or generational.

**Joshua 7:25-26:**

*And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.*

*And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.*

**XII. Curse Turned to Blessing**

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Notice, verse 26 says after Achan had been stoned, “*the Lord turned from the fierceness of His anger.*” The curse was removed. Achan became cursed because he partook of the curse, and the moment he did there was sin in the camp that infested the entire camp.

Achan becomes a type of Adam. The Bible says, “*As by one man sin entered into the world, and death by sin.*” Every person born is born with sin because it was passed on from Adam. The Bible also says, “*All have*

*sinned and come short of the glory of God.*” Achan in his sin becomes a type of Adam but Achan in his death becomes a type of the last Adam, the Lord Jesus Christ. In Achan’s sin, sin and death passed into the camp; but the moment he died, he became a type of the second Adam and the curse was lifted. Not only was the curse lifted, the Lord turned from His anger. God turned so much from His anger, the valley of Achor, which was once cursed, was turned into a blessing. God is always turning cursing into blessing.

If you think you have cursing in your life, just get right with the Lord, repent, and that cursing will be turned to blessing. That is the lesson of Romans 8:28. God can take those things in our lives that are bad and turn them around for our good. But we must walk in His Word and in line with the principles taught in His Word.

The valley of Achor has a future that revolves around the Second Coming of the Lord.

#### **Isaiah 65:8-10:**

*Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants’ sakes, that I may not destroy them all.*

*And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.*

*And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.*

In these verses, the Lord is speaking of how the earth will be blessed when the Lord returns. The same earth that was turned to a curse because of Adam will be turned to a blessing through the last Adam, Jesus Christ!

#### **Hosea 2:14-15:**

*Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.*

*And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*

The cursing of Achan was turned into blessing through the work of the Lord Jesus Christ. Chapter 8 of Joshua is a move from defeat into victory. Once sin is removed, the battle becomes relatively easy. No curse is

placed over the city of Ai. When the armies of Israel go in to Ai, all the possessions belong to them. As they encircled the city, the victory was easy.

When we live in the flesh, even the smallest things can seem difficult. But when we're in the Spirit, the Lord makes it easy. Victories become so sweet. When we get over in the Spirit, regardless of how difficult things looked before, God can make them easy through giving His wisdom as to how to deal with any negative circumstances in our lives.

The wisdom of God cannot come to us when we are in carnality—when we are in sin. Psalm 66:18 says, *“If I regard iniquity in my heart, the Lord will not hear me.”* If I have sin in my life, it will affect my prayer life and communion with God is severed. But just as the children of Israel had prepared themselves to fight the city of Ai to obtain the victory, we too can prepare ourselves to manifest His victory in our individual lives!