

but this is not easy, because the judgment is a strong fortress—a *Jericho*—which he has yet to capture.

His *imagination* is a constant snare to him—how well we know it! and he must take that citadel too, “casting down imaginations, and bringing every thought into captivity to the obedience of Christ.” (2 Cor. 10. 5.)

His *affections* are “set on things on the earth, not on things above,” (see Col. 3. 2.) and they have to be taken possession of—yea, to be “crucified.” (See Gal. 5. 24.)

His *will*—what shall we say of that? Can there be anything more inpregnable? Yet he must learn to say, “Not my will, but Thine be done.”

Each of these—and the list might be easily enlarged—is a *Jericho*, a city such as the spies saw (Num. 13. 28), “walled and very great.”

Or *Jericho* may stand for a besetting sin, which has to be overcome: vanity, selfishness, idleness, irritability, sensuality, frivolity, covetousness, discontent, over-anxiety about earthly things. Any of these the teacher may well take, and show its impregnability, illustrating this from real life, and appealing to the experience of his scholars respecting the exceeding difficulty of subduing it. It is true that in the preceding note we took the circumcising of the people as answering to the putting away of sinful habits; but it must be borne in mind that the types and analogies of Scripture do not all fit into each other, and that God often emphasizes his teaching of a truth by illustrating it in various ways, each of which must be studied apart from the rest.

2. *How are we to storm the fortress, whatever it be?* Here will come in the narrative, and the teacher will picture, as vividly as he can, the march round *Jericho* day after day. Could there be a more unlikely way of capturing a city? The people of *Jericho* had been terribly afraid of Israel; see what *Rahab* told the spies (chap. 2. 9-11), “Your terror is fallen upon us”—“our hearts did melt,” etc. But this fear must have given way to mockery and contempt when they saw the strange, silent procession going round and round, and especially at the seven rounds on the seventh day! And no doubt the Israelites also felt that they must look uncommonly foolish. Why did God direct such a proceeding? Surely to impress on them more and more the height and strength of the walls, and their own utter inability to scale or make a

breach in them, and to lead them to look up to Him only to do every thing for them. And they did come to look only to Him, and to believe in his power and his promise; for we are expressly told in the Golden Text that “*by faith* the walls of *Jericho* fell down.”

So in the spiritual warfare: we must learn our own nothingness, and so be led to trust in God only. “When I am weak,” said St. Paul, that is, when I feel most absolutely helpless, “then am I strong:” Why? because there is no mixture in my faith. As Wesley says,—

“Hangs my helpless soul on Thee:

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All my trust on Thee is stayed,

All my help from Thee I bring.”

He whose eye is fixed constantly on Christ, who thinks of him so much that his thoughts turn to him as naturally and necessarily as the needle to the pole, will find that, somehow, *he* has not got to struggle with his besetting sin. Somehow it ceases to trouble him; the walls have fallen down flat without his touching them. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” (2 Cor. 10. 4.) Only remember: if his eyes stray away from Christ, those very walls have a *strange power to stand up again*. But if he keeps on “looking unto Jesus,” Psa. 84. 7, will be true of him: “They go from strength to strength; every one of them in *Zion* appeareth before God.”

For Senior Scholars.

I.—THEMES FOR BIBLE READINGS.

1. THE POWER OF GOD. Psa. 115. 3; Jer. 32. 17; Matt. 19. 26; Rev. 19. 6.
2. THE POWER OF CHRIST. Matt. 28. 18; John 10. 18; 1 Cor. 1. 24; Coll. 2. 10; Rev. 1. 8.
3. THE POWER OF THE WORD. Psa. 19. 7; John 17. 17; Jer. 23. 29; Heb. 4. 12; 1 John 2. 14.
4. POWER PROMISED. Eph. 3. 20, 21; Matt. 21. 22; Luke 21. 15; John 8. 32; Isa. 40. 31.
5. POWER SOUGHT. 1 Ths. 5. 23; Acts 1. 8, 14; Acts 2. 1-4; 2 Cor. 12. 7-10.
6. POWER RECEIVED. Phil. 4. 13; Rom. 8. 37; 2 Tim. 1. 7.
7. POWER AND PRAYER. Psa. 61. 1-3; Psa. 86. 16; Luke 22. 32; 1 Chron. 16. 11.