

se. The  
ity till the

side to at-  
earthquake  
e shout of  
l from the  
means had  
of Jericho,  
implies that  
very man  
my of the  
no means

quarters,  
er of this  
us. The  
y denotes  
ord as ju-  
night have

efore the  
aution, so  
d priests,  
re not to  
d the city,  
warriors,  
or near-  
the one or  
he exodus

ntal, being  
nance of a  
difficult to  
ss process-  
e inhabi-  
tion of the  
hours and  
ing of the  
and Gil-  
disney.

. going  
the He-  
dently far  
les which  
ho. And  
at Gilgal,  
el-Gelgal,  
hus states  
vile and a  
us far from

was thor-  
promptly,  
of all re-

**14. So they did six days.** They fulfilled God's command to the letter.

**15. On the seventh day.** There is no reason for thinking that this was a Sabbath day, but every reason for believing that it was not. **Only on that day they compassed the city seven times.** The distance around the city can only be a matter of conjecture. The fact, however, "that they encompassed it seven times on the seventh day" would indicate that the city proper was not very large, and that those marching around were comparatively few in number.

**16. Joshua said unto the people, Shout.** They obeyed, and the result was miraculous. Obedience to God and faith in his commands can never be in vain.

**17. And the city shall be devoted.** The Hebrew word *cherem*, translated "devoted" in this verse, is from a verb meaning either to set apart from ordinary use or to consecrate to God without the possibility of redemption. Here it means to utterly destroy, to exterminate (see Lev. 27. 28, ff., and comp. Deut. 13. 15, ff.). The Greek word *anathema* is equivalent to the Hebrew *cherem*. **Even it and all that is therein.** With the exception of one family, every living thing was to be put to death. This seemed terrible, but were not the Canaanites utterly corrupt and corrupting in their influence? Had they not enjoyed every opportunity for repentance? Had God been able to save them in any way, he would have done so. "The Israelites' sword," says Dr. Arnold, "in its bloodiest executions, wrought a work of mercy for all the countries of the earth to the very end of the world." For had the Canaanites been allowed to live on in their sins, they would have infected all around them. Why do we in civilized America confine criminals in the penitentiary, or even execute them? **Only Rahab the harlot shall live.** It is in vain to try making the word harlot mean innkeeper. She was a courtesan, but not lost to all goodness and kindness of heart. Canaanitish morality would look with great allowance upon both lewdness and lying. A fallen woman of Jericho of the fifteenth or sixteenth century B. C. must not be judged in the Gospel light of the nineteenth century of the Christian era. She had shown kindness to the spies; Joshua desired that the pledges made by them to her should be kept. She must have been a woman of faith, and, though once a sinner, her repentance must have preceded her adoption into the family of God.

**19. All the silver, and gold, and vessels of brass and iron.** This verse clearly shows that the people of Jericho were well advanced in civilization, just as Egypt, Babylonia, and other countries were at that time.

**20. The wall fell down flat.** Not by the mere effect produced by the shouting, but by the omnipotent and invisible hand of God. The waters

of the Jordan had been stopped in their course; so now the strong and towering walls of Jericho fall in obedience to God's command and the faith of the people. Some commentators try to explain that the crossing of the Jordan took place just at the time of a great landslide which dammed the river; and that the falling of the walls at Jericho was caused either by an earthquake or even by the peculiar vibrations occasioned by the noise of trumpets and shouting. But would it be any less miraculous to have the Israelites on the right spot just at the very moment when such natural events would take place? This wonderful manifestation of divine power, under Joshua, the new leader, at the very out-set, must have terrified the Canaanites and proportionately encouraged the Hebrews.

## Analytical and Biblical Outline.

### A Lesson in Faith.

#### I. A TESTIFYING FAITH.

*Bless with the trumpets.* v. 8, 9.

Confess me before men. Matt. 10. 32.

Ye are my witnesses. Isa. 43. 10.

#### II. AN OBEDIENT FAITH.

*Joshua had commanded.* v. 10.

To obey is better. 1 Sam. 15. 22.

Do his will, shall know. John 7. 17.

#### III. A WAITING FAITH.

*Not shout....until the day.* v. 10.

Hope and quietly wait. Lam. 3. 26.

Need of patience. Heb. 10. 36.

#### IV. A PERSEVERING FAITH.

*Compassed....six days.* v. 11-14.

Not be weary in well-doing. Gal. 6. 9.

#### V. A SELF-DENYING FAITH.

*Keep....from the accursed.* v. 18.

Touch not the unclean. 2 Cor. 6. 17.

Mortify....your members. Col. 3. 5, 6.

#### VI. AN AGGRESSIVE FAITH.

*Shouted....went up.* v. 20.

Do it with thy might. Eccles. 9. 10.

Fight the good fight. 1 Tim. 6. 12.

#### VII. A SAVING FAITH.

*Only Rahab....shall live.* v. 17.

By faith....perished not. Heb. 11. 31.

Saved through faith. Eph. 2. 8.

## Thoughts for Young People.

### • The Meaning of Jericho.

**1. Jericho is a symbol of many difficulties which beset us in life.** Every man has fortified cities before him which he must patiently beleague, or his life will be a failure. God's providence promises every man that divine guidance which will make victory a certainty, though often we are compelled to take means that seem contemptible and almost silly. The patient following out of God's plans will always insure victory.