

already was did not take the usual military means for reducing the city, would shew them that he was relying upon some direct interposition of that God who had already dried up the swollen stream of the Jordan before him. Knowing, as they must have known, the history of this wonderfully God-guided, God-fed, and God-defended people their hearts would sink with dread of the supernatural power which these solemn, silent circumventions invoked. These instructions were also a moral discipline to the Israelites. They were taught self-control and implicit trust and obedience. At the outset of their campaign they were made to feel that they were not a mere array of invaders whose swords were their title-deeds, but the host of the Lord executing his judgments and entering into the possession of his land.

11. **Compassed**—R. V. "So he caused the ark of the Lord to compass (go around) the city." One circuit only was made on each of the first six days. At night they returned to the camp at Gilgal, about three miles away. The circuit could not have been very great for on the seventh day they completed it seven times and still had strength to storm the captured city.

12. **Early in the morning**—His energy and promptness shewed that he had the qualities of a good leader. On the seventh day when more work had to be done, he rose earlier still. The arrangements of the first day were closely followed on each of the succeeding five.

II. **JERICHO DOOMED.** 15. **On the seventh day**—According to Jewish tradition this was a Sabbath day. Was not this contrary to the law? Instead of a cessation of the labor there was an increase of it seven-fold. Two replies are made. (1) The law of the Sabbath was only a matter of arrangement and not founded on any unchangeable obligation, so that it was quite competent for God to suspend it for a time, if occasion required. But it does not seem likely that this would have been done as it would have weakened the felt obligation of the whole law. (2) "The solemn procession of the ark was really an act of worship, and therefore, the labor which it involved was altogether justifiable, just as the Sabbath labor involved in the offering of the daily sacrifice could not be objected to. In a sense it might be called resting, inasmuch as no aggressive operations of any kind were carried on; it was simply a waiting on God, waiting till He should arise out of his place, and cause it to be seen that Israel got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst 2 favor unto them (Ps. 44 : 3)." (Blaikie). The news of this strange siege would by this time have spread through the country, and the culmination of it would be watched with intense interest (Josh. 5 : 1). "Now the Israelites begin

their march very early, with the dawn, because they have to make the circuit seven times. If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half to accomplish it. This would give for the seven circuits ten and a half hours. But to this we must add the absolutely necessary rests of at least a quarter of an hour each, and if we assume one after the first, second and third circuits, and so on to the end, the six will amount to an hour and a half. This added to the 10½ makes 12 hours. The fall of the wall, accordingly, must have taken place near evening. The Sabbath would then be about over and the work of destruction might begin." (Fay). **After the same manner**—lit. "according to this judgment." The programme of the first day had become a fixed rule. Custom had become law.

16. **When the priests**—There is no "when" in the original, and "Joshua" is preceded by "and." **Shout**—This required great faith. The walls were yet standing. Their shout had no power to throw down the walls. It was evidently the hand of God that demolished them. Compare Judg. 7 : 20; 2 Chr. 13 : 14; 20 : 22.

17. **Accursed**—R. V. "devoted" (Lev. 27 : 28, 29). Placed under the ban, devoted to utter destruction (Deut. 7 : 2, 5, 23-25). "The forced dedication to God of those who have obstinately refused to dedicate themselves to him of their own accord, and the manifestation of the glory of God in the destruction of those who would not whilst they lived serve as a mirror to reflect it." (Hengstenberg). The sin of Saul (1 Sam. 15) was the sparing of anything whatever in a city which had been laid under the ban (Ex. 22 : 20; Deut. 13 : 12-18). Jericho was regarded as the first fruit of the land, and therefore entirely sacrificed to the Lord, with all that was in it, in the same manner as the first fruits were offered to the Lord. (Keil). **Rahab**—She and her household were alone exempted from the ban, because she believed in God and shewed kindness to the spies (2 : 1, 18, 19). She doubtless abandoned her former evil life, for she was married to Salmon, whom tradition says was one of the spies, and became an ancestress of Jesus (Matt. 1 : 5). She is named in Heb. 11 : 31. In regard to the destruction of the nations of Canaan see page 166.

18. **In anywise**—By all means. They were strictly forbidden to plunder the city. They were God's executioners and not marauding invaders. **Accursed thing**—R. V. "devoted thing" (Deut. 7 : 26; 13 : 17; Josh. 7 : 1, 11, 12). "Lest when ye have devoted it, ye take of the devoted thing." It would be a contradiction to do so. "And so put the camp of Israel in the position of a thing devoted." (Lias). **And trouble it**—As Achan did (ch. 7 : 25, 26). Compare 1 Kings 18 : 17, 18; Jonah 1 : 12.