

(vs. 8, 17). (c) The people would see, in the crossing, the guarantee of the complete conquest of Canaan. The God who could part Jordan, would vanquish their enemies. It was also to be a vindication of Joshua's position as leader,—a token of God's approval of him. Observe the Canaanitish tribes in v. 10, and their geographical limits. (d) The Israelites were to erect a memorial in the Jordan valley, v. 12; ch. 4:3-9. In all these arrangements is seen the absolute certainty of success.

3. *The crossing*, vs. 14-17. The order was carried out successfully. It was at barley harvest time, say March-April. The distance would be less than half a mile. The overflow was caused by melting snow on Lebanon. The time was favorable, as the inhabitants of the land considered no army could cross. There was no opposition offered, and there was abundance of food. The manner of the miracle is uncertain. In some way the river was dammed a considerable distance at a point supposed to be about 17 miles up stream at a very narrow place.

The people thus stood in Canaan. God had led, fed, trained and educated them in faith and obedience (compare Ps. 114). Let the teacher emphasize the importance of following God's law in life. It always leads to the promised land of holiness and peace. It should be made a personal matter.

For Teachers of the Boys and Girls

The ending of a 40 years' journey! It touches the imagination. The class will eagerly answer questions in regard to the journey:—the travelers, the starting place, the start, what happened by the way, etc. Now the very last day has arrived. In the morning they are on one side of an impassable river. In the evening they are on the other side, and in the Promised Land of Canaan. The Lesson is *the story of the crossing*. The tale is told so vividly and in so few words, that perhaps there is no better way than just to follow the writer verse by verse.

But first question as to *God's command to Joshua* (ch. 1:2), His promises (ch. 1:2-9), and Joshua's amazing announcement (ch. 1:10, 11)—all this from last Lesson. Mention also two preparatory steps—the securing of

the help of the two and a half tribes (ch. 1:12-18), and the sending of the spies (ch. 2:1-22), with the report they bring back, ch. 2:23, 24.

Now, *follow the host of Israel*, as they go down, near to the river, v. 1. Then the signal for the march, v. 3. God was to guide; His people were to follow. What safer rule could there be?

"*Sanctify yourselves*", v. 5. This to the people. The Exposition gives the meaning. The latter part of the verse gives the reason why: we must draw near to God, if we want Him to draw near to us; and we must come with "clean hands, and a pure heart".

"*Take up the ark...and pass over before*", v. 6. This to the priests, the leaders. Theirs was the first responsibility. A good opportunity to impress the responsibility of those, who, from whatever cause, are leaders; and the need, too, of a leader's taking God with him, as the priests took the ark, the symbol of God's presence.

A word to Joshua, v. 7. Recall (from ch. 1), by questions, the great task laid on Joshua, and God's promise to be with him, a promise now to be made good. Explain "magnify," and have the scholars show how what is to happen will "magnify" Joshua.

A further command to the priests, v. 8. It might look foolish; but they were to do it.

A marvelous promise, vs. 9-13. Have the best reader in the class read out these thrilling words. Separate the promise (by question), v. 13. Note the impressive title, "the Lord of all the earth". What would this miracle prove? V. 10 is the reply: separate the verse into its two assurances. What about the "twelve men" of v. 12? For what purpose chosen? Have the scholars search ch. 4 for the answer.

The wonderful thing that happened. Pick it out in v. 16—the piling up of the waters, on the one hand, and their slipping away, on the other, and a dry-shod passage. There will be many questions from the class; but reserve time for vs. 14, 15; for all turns on these. If the people and the priests had not done as God had told them, then nothing would have happened. Make it very, very clear to the scholars, that *it is only as we obey, that God will help*.

The final touch to the story (v. 17) is very