

temptation possible. The human race was at stake. Heroic treatment was demanded. Not murder was this, but surgery. Destruction for one nation was mercy to untold generations. Their extermination accords with justice and with God's method of governing the world.—*Rev. W. P. Thirkield.*

It appears clear that Jericho had long been a wicked and rebellious city, and that its crimes challenged divine judgments. The destruction of the city was demanded for the good of Israel: the punishment of vice is necessary for the protection of virtue.—*Rev. J. C. W. Coxe, D.D.*

"The cup of their iniquity was full," and they were no longer fit to live upon the earth. Other tribes and cities and nations have suffered equally as much as the inhabitants of Jericho, where there was no direct commandment from heaven, but only for the gratification of passion, or ambition, or lust of their conquerors and destroyers.—*Rev. L. R. Dunn, D.D.*

### Cambridge Notes.

This chapter follows closely on the last, ver. 1 being parenthetical. Dillmann objects to this view that the "prince of the host of Jehovah" becomes "Jehovah" in ver. 2, and that no removal of Joshua's from the scene of chap. 5. 12 to the camp is recorded after ver. 5. These arguments do not seem very strong, and they make vers. 13-15 an absolutely isolated and purposeless fragment. Moreover, in the Theophany of Gen. 18, there is the same identification of Jehovah and the angel, which can cause no difficulty to those who see in the angel the eternal Son. The critics find traces of two independent accounts fused here together. One cannot help feeling that evidence is sorely to seek. There are no inconsistencies, although details are left out often to avoid repetition. The scissors-and-paste mode of composition is very freely assumed in critical theories, but till further proof is forthcoming one may fairly doubt whether either of these resources of civilization was largely in use in the unartificial age when these records were compiled, even granting the latest date. As to the famous moral difficulty in the destruction of the Canaanites we may remark that (1) their fate was merited by exceptional wickedness, and the infection could only thus be purged away; (2) as death does not end all things there was a chance of salvation for repenting individuals, and as to the rest, "shall not the Judge of all the earth do right?" (3) in so early a stage of the world's education war had not the brutalizing effect it has in a developed modern civilization, and we know the Israelites were not brutalized by becoming the instruments of what they were constantly reminded was a divine judgment, not a national quarrel.

VER. 1. This tallies with Rahab's words in 2. 11. The phrase describing the closeness of the self-imposed blockade is very strong. Such vigilance in a city with fortifications so impregnable made the siege absolutely hopeless. But the Canaanites were to be taught that a Power fought for the invaders which no human skill could resist. VER. 3. Such a mode of capture must have needed no small faith. It would be hard to imagine a more ridiculous position than that of the Israelite host aimlessly marching round the walls for six weary days amid the jeers of the besieged; and we know that few of faith's foes are more powerful than ridicule. We have so often to notice the people's sins and shortcomings that we gladly acknowledge the universal faith which merited a place on the grandest monument ever raised

to human greatness. See the Golden Text. VER. 4. Note the persistence of the sacred number, an indication in itself that the work was God's alone. *Trumpets*, etc. The margin is perhaps better, though it is more probable that the jubilee was named from the trumpet blast than *vice versa*. Dillman, however, decides for the "rams' horns." See Exod. 19. 13. VER. 5. The seventh day was probably the Sabbath, but it was spent entirely in a toilsome march. The essence of the Sabbath is not so much rest as consecration. *Long blast*. The terrible war-shout that followed was the signal for the miraculous earthquake which shattered the walls. The attack was then to be made, not in ordered battalions, but straight from the position in which each warrior stood when the wall fell. VER. 7. *They*. Apparently the officers (1. 10; 3. 2), passing on the commands that Joshua gave them from Jehovah. VER. 9. *Armed men*. Perhaps those of chap. 4. 12, 13. Their share in the work of possessing the land was emphasized by their taking the lead, since they were not to dwell in it. *Rearward*. The rest of the host, not the tribe of Dan alone, though they must have marched last. Num. 10. 25. VER. 10. This self-control made the march more impressive, and insured the hearing of the signal-blast. VER. 12 recapitulates. VER. 16. So ended this "foolishness of God which was wiser than men." The blast of triumph (comp. Rev. 11. 15) unloosed the pent-up energies of Israel in a shout such as the world has never heard. The people did not know what would result. It had been enough for them to obey; the rest was God's.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Begin with a word-picture, aided by a diagram of the scene: 1. The river. 2. The camp. 3. The city. 4. The mountains and Canaan beyond.... Show how necessary was the capture of Jericho to the conquest of Canaan.... In the connecting chapter 5 find the preparations for conquest: 1. Encampment—taking possession. 2. Consecration—renewing the covenant. 3. Supply of food, and strength given. 4. Manifestation of the great Captain's presence.... Show the plan of the siege of Jericho, and the part for priests, warriors, and people.... Why was such a miracle necessary?.... Why was the destruction of Joshua right?.... How this lesson shows faith: 1. The command to faith. 2. The test of faith. 3. The shout of faith. 4. The victory of faith.... Events in history like the march of Israel around Jericho: the twelve apostles going out to conquer the world; Luther standing alone for God; the early Methodists and their preaching, etc., etc.... "Shout, for the Lord hath given you the city." The first words spoken at Mr. Moody's evangelistic work in London were, "Let us praise God for what he is going to do in London," and then the doxology was sung.

References. FREEMAN. Ver. 5: Horn, 365; Trumpet, 447.

Come, thou almighty King,  
Marching to Zion.  
Am I a soldier of the cross?  
One little hour for watching.  
Battling for the Lord,  
Soldiers of the cross, arise.

Sto-  
the bo-  
Call for  
rested  
crumb-  
power  
Dm  
letters  
light y  
and "

Less-  
Mak  
board.  
walls  
Tell th  
miles  
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city.  
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