

# Notes on the Lessons.

## LESSON IX—September 1st, 1895.

### The Fall of Jericho. JOSHUA 6: 8-20.

(Commit to memory verses 15 and 16.)

**GOLDEN TEXT:** "By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. 11: 30.

**PROVE THAT**—God makes use of feeble agencies. 1 Cor. 1: 27.

**SHORTER CATECHISM.** Quest. 35. *What is Sanctification?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 119, 121, 124, 122.

**DAILY PORTIONS.** *Monday.* The fall of Jericho. Josh. 6: 1-11. *Tuesday.* The fall of Jericho. Josh. 6: 12-20. *Wednesday.* Judgment on Jericho. Josh. 6: 21-27. *Thursday.* Joshua encouraged. Josh. 5: 10-15. *Friday.* Judgment on sinful nations. Deut. 7: 1-6. *Saturday.* The battle is the Lord's. 2 Chr. 20: 14-25. *Sabbath.* Power of living faith. Heb. 11: 24-31. (*The I. B. R. A. Selections.*)

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** The Children of Israel encamped the first night at Gilgal. There they erected a monument consisting of twelve stones taken from the bed of the Jordan. They renewed the rite of circumcision, which had fallen into disuse during their forty years wandering, and observed the passover. They now partook of the newly reaped grain of the land, and the manna ceased to fall. They were once more restored to their position as God's accepted people. The reproach of their disobedience was "rolled" (Gilgal) away and they were about to take possession of the land as God's consecrated host. Jericho was immediately besieged.

**LESSON PLAN.** I. Jericho Besieged. vs. 8-14. II. Jericho Doomed. vs. 15-20.

**I. JERICHO BESIEGED. 8. When Joshua had spoken**—He gave the people the instructions that he had received from his Captain (5: 14; 6: 2-4). **The seven priests**—See verse 4. The repetition of the number seven is very conspicuous, and shews that the whole arrangement was intended to have a symbolic, or didactic character. It was a parable, or acted lesson, as well as a miraculous victory. "The number seven in the Old Testament, according to Baehr, is the sign of the relation, union, communion, between God and the world, as represented by the numbers three and four respectively ( $3+4=7$ ), just as twelve is ( $3 \times 4=12$ ) in another relation." (Lias). "The number seven was the seal of the covenant between Jehovah and Israel." (Keil). **Trumpets of ram's horns**—In verse 4 they are called "trumpets of jubilee." (See R. V. margin). They were curved and were originally, doubtless, of rams' horns. The straight trumpet is referred to in Num. 10: 2. The name "jubilee" is derived from Jubal, the inventor of the instrument (Gen. 4: 21), and since these curved trumpets (Lev. 25: 9) were blown at the Hebrew "jubilee" they gave their name to the festival. Before the Lord—Before the ark, which represented Jehovah. It was called "the ark of the covenant" because it contained the tables on which the Ten Commandments were written,—the terms of God's covenant with his people.

9. The order of procession was (1) the vanguard, consisting, some think, of the

soldiers of the two and a half tribes settled on the east side of the Jordan, (2) seven priests blowing the trumpets, (3) the ark carried by the priests and (4) the main body of the army. During the march through the desert the tribe of Dan led the rearward (Num. 10: 25). **The armed men**—From the use of the same word in ch. 4: 13 some think that this means the warriors of Reuben, Gad and the half tribe of Manasseh. The word however, simply means "the discombered" *i. e.* prepared for battle. **Rereward**—the rearguard. **Blowing with the trumpets as they went** (R. V.)—See also verse 13. No voice was raised but the clangor of the trumpets during the procession was continuous.

10. **Had commanded**—This verse is not properly in parenthesis. "Joshua commanded," the instructions were given as required. (See verse 16). **Nor let your voice be heard**—"It must have been a strange sight, no mount was raised, no sword drawn, no engine planted, no pioneers undermining—here were armed men, but no stroke given; they must walk and not fight. Doubtless the people of Jericho made themselves merry with the spectacle." (Bp. Hall). They may have done so at first, but the fact that they made no sortie against the defenceless camp, while the army was on the opposite side of the city shews that they were overawed. They could not fail to perceive the religious character of the procession and this in connection with the fact that such a renowned general as Joshua