

Heb. 10: 31). **That He will without fail drive out**—“He extends the force of the miracle beyond the mere entrance into the land, and properly so, since the opening of a way into a hostile country, from which there could be no way of escape, would in itself have nothing but exposure to death. They would either have been easily entrapped in narrow passes and an unknown territory, and so have fallen, or have perished through exhaustion from hunger and the want of necessaries of every description. Hence Joshua assures them at the outset that when God rolls back the river it will be like the stretching forth of his hand to scatter all the inhabitants of the land, and that the proof of His power which He gives them in their passage through the Jordan, will be also a sure presage of the victory that they will gain over all the people.”—(Calvin.) The seven nations enumerated here were all descended from Canaan, the son of Ham, and grandson of Noah (see Bible Dictionary).

The Canaanites—This is the general name for all the inhabitants of the country, but is specially applied to the dwellers in the fertile plains along the Mediterranean, around the sea of Galilee and in the valley of the Jordan (Num. 13: 29; Deut. 11: 30; Josh. 5: 1; 11: 3). **The Hittites**—These were the remnants of a great nation which had its centre at Kadish, on the Orontes, whose ruins are now being explored by Lieut. Conder. Their empire extended at one time from the Euphrates to the shores of the Grecian archipelago, and was, in its day, the greatest power in the world. It is only recently that we have discovered their importance. Their power was broken by Rameses II., the Pharaoh of the oppression. **The Hivites**—These dwelt at Gibeon (ch. 9: 7; 11: 19), at Hermon (Josh. 11: 3), and in Lebanon (Judg. 3: 3). Some argue from the supposed derivation of the name that they were “city men” following commercial pursuits and living in peaceful communities, averse to war, but crafty and cringing. **The Perizzites**—They lived in villages and followed agricultural pursuits. Their chief home was the plain of Jezreel. **The Gergashites**—Supposed to have been a family of Hivites dwelling to the east of the Sea of Galilee. **The Amorites**—These were “mountaineers” occupying originally the high land west of the Dead Sea (Gen. 13: 18; 14: 7, 13). They afterwards extended themselves around to the east from the Aron to the Jabbok (Num. 21: 13, 26). **The Jebusites**—These had their chief fortress at Jerusalem. Of this they maintained possession until the time of David (2 Sam. 5: 6-8).

II. Behold the Ark—The clause might be literally translated “Behold the Ark of the Covenant! The Lord of all the earth! He is passing over before you into Jordan.” An exceedingly animated style, in which the leadership of the Ark is made evidence for the leadership of Jehovah. **The Lord of the whole Earth**—“The title by which God is distin-

guished here is no cold expression, but exalts his government over all the elements of the world in order that the Israelites may believe that, since seas and rivers are subject to His authority, the waters, though liquid by nature, will stand as ‘though solid at His word.’—(Calvin.) He has a right to dispose of his possession as He pleases, and from Him the Israelites held their title deeds of Canaan (Micah 4: 13, 14; Zech. 4: 14; 6: 5; Ps. 24: 1).

12. Take you twelve men—These men were to be chosen now before starting, and while the Host was passing over would receive their instructions. Emphasis is laid upon the first word of the verse, “Now.” In giving directions how to act (ch. 4: 2-4, 20) the order is repeated so that there may be a complete account of the whole matter at that place. This is quite in keeping with the Hebrew style. Each man was to carry a stone from the bed of the river, where the ark stood, and set up with them a “cairn” of remembrance at Gilgal. The monument was to be national and so all the tribes were represented (4: 8, 20.)

13. The Lord, the Lord of all the earth—This repetition gives emphasis to the real cause of the miracle.—(Keil.) The power did not lie in the Ark or its bearers, but in Jehovah, their covenant God. “It was simply the visible token of the presence of God. In like manner, it is only in the use of the ordinary means of grace that we are authorized to expect the gracious and saving influences of God’s spirit. Yet the virtue resides not in these ordinances of divine appointment, nor in those who may be duly appointed to administer them, but only in the immediate agency of God himself.”—(Green.) **Shall rest in the waters**—A remarkable expression and never again used. “Water does not naturally give rest to the sole of any one’s foot (Gen. 8: 9); yet in virtue of the Lord’s presence and working their feet should rest in the waters; these waters should be cleft asunder.”—(Principal Douglas.) **The waters of Jordan shall be cut off, even the waters that come down from above**—(R. V.) It would be as if an invisible dam was thrown across the river (Ps. 78: 13; 114: 3). The waters below flowed away into the Dead Sea.

III. THE PASSING OVER. 14. Removed from their tents—“The word used for “removed” in this chapter is the same as is used of Abraham’s removing. It is appropriate to the nature of the removal, for it signifies, originally, to pull up stakes, or tent pins, and has reference, therefore, to the removal of a people who dwelt in tents.”—(Lias.)

15. Overfloweth all his banks—(R. V.) “Its banks.” The neuter possessive is not found in the Bible as it was not used when our translation was made. This overflowing is caused by the melting of snow in the mount-