

of God, and that the Almighty was verily amongst and fighting for His people. Inspired by this assurance, Joshua had laid siege to Jericho, v. 1. *Seven*. The number is significant: there were "seven priests", "seven trumpets", "seven" days of marching round the city, and seven repetitions of this on the "seventh day" (see vs. 13-15). Seven was a sacred number, the symbol of all connected with God, and represented also the idea of perfection or completeness. *Trumpets of rams' horns*. See *Light from the East. Passed on before the Lord*; instead of "before the ark" of the Lord (see v. 6), emphasizing the fact, that, without the actual presence of Jehovah, there was no power in the outward sign of that presence. He Himself could alone give His people victory. *The ark.. followed*; borne by the priests.

Vs. 9-11. *Armed men*; the warriors of Israel. These went first in the procession, followed by *the priests..with the trumpets*. After these came the priests with the ark. *The rearward* (Rev. Ver.); that is, the rear guard, probably told off from the tribe of Dan (see Num. 10 : 25), closing the procession and guarding the ark from behind. *Priests.. blowing..trumpets*. This was the only sound that broke the solemn silence of the march round the walls of the doomed city. *Ye shall not shout*. The silence showed a self-restraint and determination which would be more impressive than any noise or tumult. *Compassed the city..once*; marched completely round it, and then *returned to the camp*.

Vs. 12-14. *Rose early in the morning*. In that hot climate, the cooler hours of the opening day were the most suitable for the marching. *Second day..once..so..six days*. These repeated circuits were apparently fruitless; but each had its part in testing the people's faith and patience, and in strengthening their obedience to God's commands.

Vs. 15, 16. *Seventh day*. According to Jewish writers, this day was a Sabbath, and though it might seem strange that they did not rest on that day, the continuance of the march would bring home to the people the religious character of their enterprise, and enable them the more readily to believe in the possibility of a divine intervention on

their behalf. *Seven times*. See on v. 8, *Joshua said..Shout*; the signal of the promised victory, v. 5. *The Lord hath given you the city*. There could be no mistaking that the event was a miracle. All the people would see in it a striking confirmation of Joshua's divine appointment to the leadership, in place of Moses.

II. Jericho Devoted, 17-19.

V. 17. *City..devoted* (Rev. Ver.). The Hebrew word translated "devoted" signifies entire separation to the Lord: if of material property, by consecration to His service, if of persons, by condemnation to death. *Rahab..shall live*, etc. This exception was to be made, in destroying the inhabitants of Jericho, because of the service Rahab had rendered to the spies, ch. 2.

Vs. 18, 19. *Keep..from the devoted thing* (Rev. Ver.). Israel was taught, as soon as they entered Canaan, that their invasion was to be no mere plundering expedition, but a carrying out of God's righteous judgment on the wicked peoples of the land. Moreover, the consecration to God of the first city captured in Canaan was a token that the whole land was God's gift to His people. *Lest ye make..Israel a curse*; bring a curse from God upon the whole nation through disobedience to His commands. *The silver, and the gold, etc..into the treasury of the Lord*; to be used in the services of the tabernacle.

III. Jericho Captured, 20.

V. 20. *Sound of the trumpet..great shout*. The shout of the people answering to the blast of the priests' trumpets, was the signal for the forthputting of almighty power. *The wall fell down flat*. "No hand of man interposed to bring about this catastrophe, no merely natural causes precipitated the fall; 'by faith', as the author of the Epistle to the Hebrews declares, 'the walls of Jericho fell down', Heb. 11 : 30." (Maclear.) They were broken down to such an extent, that the Israelites were able to capture the city without difficulty. *Every man straight before him*; each one doing his share in the capture.

Light from the East

RAMS' HORNS—The most primitive forms of musical instruments were those made from natural objects, such as horns, shells, and